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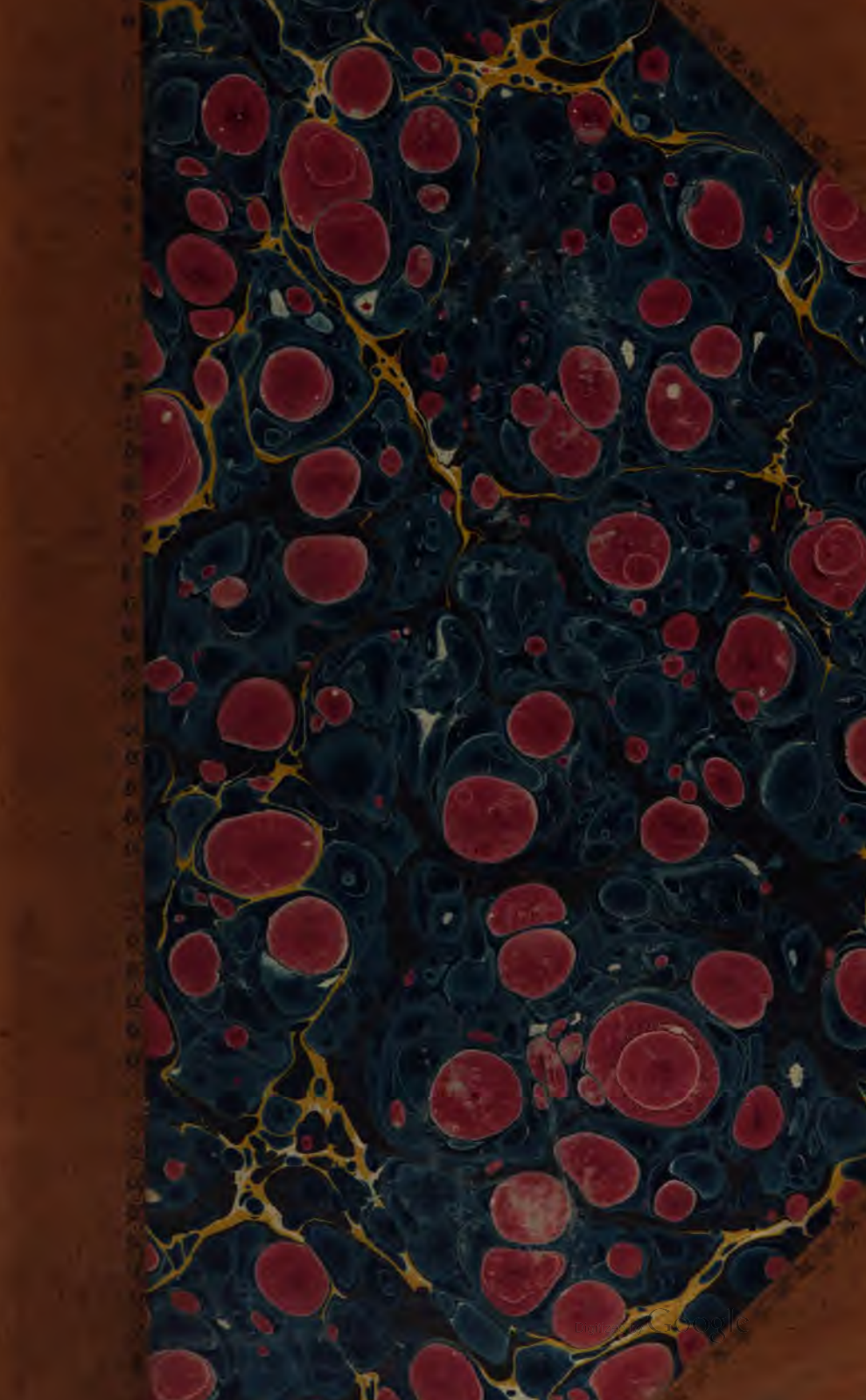
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THE BRITISH MILLENNIAL HARBINGER,

DEVOTED TO THE

Spread of Primitive Christianity.

"I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; saying with a loud voice—Fear God, and give glory to him, for the hour of his judgments is come; and worship him who made heaven, and earth, and sea, and the fountains of water" (John.)



VOLUME V. THIRD SERIES.

LONDON:
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1852.

P R E F A C E.

WE now commence our editorial labors for 1852. Another year is fled, and the stream of Time is bearing us forward, whether we will or not. "Steady and strong the current flows." These epochs of time, with Christians especially, should always be made subservient to religious instruction and edification. In taking farewell of the old, and entering upon the new year, the devout in heart finds innumerable themes for meditation, prayer, and thanksgiving. The mind will, as the seasons recur, be powerfully moved when pondering the path of our feet; and the questions will naturally arise, How has the year closed with us?—What account of our stewardship has it rendered in the book of God's remembrance?—What inventory as our portion of the wide-spread domain of truth, love, purity, and immortality?—How stands our account upon that record, the characters of which are immutable? "Whatsoever a man soweth, that shall he also reap;" "And what is a man profited, if he gain the whole world, and lose his own soul?" A retrospect of the past is commanded, that by reflection and self-examination we may improve for the future.

The disciple of Jesus is graphically described as running a race. But the representation is as true of the wicked. The members of the human family may occupy various positions along the track of life's great journey; but they are all hastening forward—the race is universal. Some are rapidly ascending the mountain side, others have already reached the summit, and the shade of evening is falling upon those who have commenced its descent. Well, indeed, will the journey end with us if, as we run, we keep our attention steadily fixed upon "the mark for the prize of our high calling of God in Christ Jesus." Happy are we, if advancing years cause us to drink deeper at the fountain, which Jesus declared should be in us "a well of water, springing up to everlasting life." Happy if the heart be not chilled with increasing age—if, as years revolve their round, the heart yearns to approach nearer to God. Thrice happy, if we increase in devotion, in humility, in kindness, in diligence, and in ripeness for the eternal inheritance which is placed before us in the promises of Him who cannot lie. Animated with a prospect so enrapturing to the eye of faith, let us hail another circuit of our planet as a happy new year, given by the Father of us all.

From these reflections we turn to considerations identified with our future labors. Another volume of the *Harbinger* is called for by most, if not by all our supporters and contributors, who have urged upon us its continuance. If they desire to know anything concerning the character of its contents, we can only refer them to the previous volumes, as indicating what the ensuing volume is likely to contain. That it will not be inferior, in any respect, to its predecessors, as to its matter or arrangement, or in its earnest pleadings for the truth, we can confidently assume, upon good and substantial evidence.

It is well known that this periodical sustains a different position to that of any other in Great Britain. Its articles comprehend—mainly, at least—the thoughts and free inquiries of others rather than our own. Nevertheless we generally, though not always, approve of what is presented to our readers. But the great design of this effort is to advance the claims of the gospel of Jesus upon the attention of the world, and to plead for Primitive Christianity unconnected with human traditions. We desire to learn this heaven-born science as it came from the lips of Jesus and his holy Apostles 1800 years ago, and to uphold the Word of God in its integrity, as the only rule of faith and practice.

We may be permitted to say, without incurring the charge of egotism, that we commence this volume with as much zeal as we have felt at any former period, with a little more experience, a deeper conviction of the truth for which we contend, and of the importance of the position occupied by the Reformation—and with as firm reliance on the wisdom and grace from above. Hitherto our efforts have been successful for good, and we entertain the conviction, that for the future they will not be in vain. In the midst of our engagements, we feel that this undertaking is no sinecure.

We are greatly indebted to Brethren A. Campbell, Professor Pendleton, Dr. Richardson, W. Scott, J. B. Ferguson, and many others in Great Britain and America—whose names are doubtless familiar to our readers—for their contributions to the pages of the *Harbinger*. These brethren, with some hundreds of thousands in different parts of the world, are pleading for a restoration, in theory and practice, of primitive Christianity. We are with them in all that is essential for the realization of this object. Whether we succeed or not, our course is onward with this periodical, and we hope will remain so, until events shall declare that the *Harbinger* is no longer needed, or acceptable to the brethren.

J. W.

JANUARY, 1859.

THE
British Millennial Harbinger.

THE SPIRITUAL UNIVERSE.—No. VII.

SATAN'S KINGDOM.

THIS is no hallucination—no blunder of the pen—no figment of the imagination. It is a solemn and awful reality. The great Revealer of the secrets of eternity—the Light of the World—has himself so denominated a portion of this universe. It is, on his own declaration, as much a fact as Christ's kingdom. Both are princes. Nay, they are both kings; and as *kingdom* and *king* are correlative terms, the one implies the other. But does any one ask for the proof? Here it is. I presume the Lord Jesus Christ will be admitted as competent authority in this case. He not only admits the fact of such a kingdom, but argues from it as from any generally established and conceded fact. "Every kingdom divided against itself is brought to desolation, and every city and house divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself. How, then, SHALL HIS KINGDOM STAND?"*

The Jews, as indicated by their Scribes and Pharisees, equally with the Christian people, recognized "the *Prince of Demons*" and his kingdom, and very foolishly represented the Messiah as casting out demons by the power of their own king, Beelzebub, one of the appellatives of Satan.

But we need not argue the case as though any one doubted it. The territory of his kingdom is more extensive, on this earth, than the Messiah's present kingdom. It is, also, a well ordered kingdom. Satan has his armies—his hosts and agents—as well as the Lord our King. "The Devil and his Angels," are a well compacted government. Hence, Christians have not to wrestle merely against flesh and blood, "but against principalities and powers, against the rulers of the darkness of this world, against wicked spirits in the regions of the air." Hence this Prince Beelzebub, this Prince of Darkness, this Prince of the powers of the lower heavens, or the air, works with or by men—"the children of disobedience"—in extending his empire and in assailing that of the "Prince of Righteousness and Peace."

But we must attend to his names and titles. His most ancient and most common official characteristic name is that of Satan. He had that title in the days of Job, whose nativity, according to Hales and our best chronologists, antedates that of Abraham one hundred and twenty-two years. Job's extreme age of 280 years corresponds with the era of Serug, the grandfather of Abraham. He was familiarly known by the name of *Satan* when Moses found the Book of Job in the land of Midian.

* Matthew, Mark, and Luke report this statement—Matt. xii. 25, Mark iii. 24, Luke xi. 17.

He is never called *Devil*, in the sacred canon, from Adam to the birth of the Messiah. It is first found in the history of the temptation of the Lord Messiah; and as the term indicates, he appears there as a *Devil*, or an *accuser*, a *calumniator*, a *tempter*. He was, in his moral character, known and designated as the original LIAR, DECEIVER, and MURDERER, from the commencement of our race. His titles are, "Prince of this World," "Prince of Darkness," "Beelzebub," "Belial," "Serpent," "Tormentor," "Prince of the Power of the Air," "the God of this World," &c.

"Satan" is, par eminence, his most comprehensive, as well as his most common and most ancient name. We find it in the first chapter of Job, the oldest book ever written known to the world. We also find it in the last chapter of the Apocalypse. It is found some forty-four times in the Old and New Testaments, and indicates, that from the creation of this world to the end of it, he is the immutable enemy or adversary of God and men. Literally, he is HO SATANAS—"The Adversary." "Your Adversary, the Devil, goeth about like a roaring lion, seeking whom he may devour."

He is as certainly a fallen spirit, as we are fallen men. The Messiah informs us that "he abode not in the truth;" that he was the original liar. That he was at first a celestial prince of very high rank amongst the angelic peers, is a logical inference from sundry hints and allusions found in the New Testament. But he alienated his admiration and love from God, to the admiration of himself. His sin was essentially an undutiful, an inordinate selfishness, and seeking of his own glory insubordinate to the glory of God. On his expulsion from the Divine Majesty, his selfishness grew into a perfect enmity against God and his former kindred spirits, and now his hatred of God and of man is intense, implacable, commensurate with his whole power.

He and his angels that participated, or even sympathized with him, were driven from the lofty heavens—from the divine presence—and confederated against God, not in his personality, but in his works. Hence our fall and expulsion from Paradise, and all the ills and evils consequent thereupon. By one man, seduced by him, sin, with all its woes, came into world.

The two, the only two active principles in our nature, in all rational nature, are *love* and *hatred*. These are two all-controlling, all-pervading influences in the moral universe. The heart, and not the head, is the fountain of life and the spring of all moral actions. It is, indeed, the fountain of all animal and moral life. Our volitions and our actions are but the issues of the heart. Well and truly spoke the wise man when he said, "Keep thy heart with all diligence, for out of it are the issues of life." Love is the great centripetal law of the moral universe, and hatred the centrifugal.

Love is, in truth, the all conservative principle in the empires of Jehovah. God himself is infinite, eternal, and immutable love; and hence originated the universe and all its order, grandeur, beauty, and happiness. Creation but found a vent for Infinite benevolence. In communicating so much of grandeur and glory—so much of beauty and blessedness—to his creatures, his spiritual and moral offspring, divine benevolence graduated rank above rank of being, from the mere vegetative animal up to the angelic hierarchies, burning in intellectual and moral splendor and blessedness, to such an eminence as made pride, ambition, and rebellion merely possible; and in order to infinite and eternal blessedness, made voluntary subordination essential to glory and creature happiness. Hence sin was born. Satan and sin will, therefore, be associated in eternal infamy.

His love, when his aspirations were frustrated, was converted into immutable hatred. Hence, to the fulfilment of all his power, he became *the adversary* of God and of all who did not sympathize and coalesce with him in his rivalry and ambition. Many angels took part with him in his rebellion, and with him those ranks "that kept not their first estate, but left their own habitation," (proper position in the universe,) "he hath reserved in everlasting chains under darkness"—the awful hiding of his face—"unto the judgment of the great day." Here revelation closes on this catastrophe, and here, to us, the curtain falls.

Meantime, Satan the tempter, has also become the accuser of the brethren. Hence he asked, most impiously, "Does Job serve God for nothing? Hast thou not made a hedge around him, about his family, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased. But put forth thy hand now and touch all that he hath, and see if he will not curse thee to thy face?" The Lord gave Satan power against him, and though commencing with all his malice and stratagem, he failed in every assault. Job was tempted, but sinned not. So commences the history of Satan under this his appropriate name.

The empire of Satan is immensely large and powerful. He is "the god of this world." He is the prince of innumerable legions of demons; he has all the spirits of those that died in their sins, together with all the fallen angels, under his reign and government. His is the second great empire in the universe. How true it is, that Christians wrestle not against mere flesh and blood, "but against principalities and powers, against the rulers of the darkness of this world, and against wicked spirits in the regions of the air."

But the great and important question is, How carries he on this government?—how influences he the children of men? Paul, indeed, gives us some light on this subject, and informs us that he was not ignorant of his devices. As we sometimes say, he does not always show his cloven foot, nor make himself sensibly and visibly present with us.

We may, from all the developments of the Bible, learn that he tempts not by actual contact, but by argument and motive, direct and indirect. He has studied human nature more than all the sons of men. He comprehends man, every man, more than any one man comprehends himself, and addresses him in perfect harmony with his nature.

Our premises, indeed, are more than sufficient for these conclusions. We have many instances of his temptations detailed in the Holy Scriptures. A few of the more prominent must and will suffice to satisfy every reasonable and intelligent inquirer. Take the cases of Mother Eve, of Job, of David, in numbering Israel, of the Saviour in the wilderness, of Ananias and Sapphira, of Peter in the last scenes of the Messiah's life.

In analyzing these, we observe that the temptations were in words, actions, or suggestions, suited to the prevailing passions, infirmities, or exigencies of the tempted.

The ancient familiar companion of man, once more subtle and ingenious than any other species of the brutal race—now, since its metamorphosis into a serpent, much fallen and degraded—was selected as the medium of communion with woman. Eve, already as familiar with that creature as any lady since has been with a parrot or a lap-dog, would not be startled at such a conversation as was opened by Satan, through that companionable creature. Had they been strangers to each other before, Satan would but have defeated himself by employing a dumb brute, that for the first time it ever spoke, only uttered the sug-

gestions of Satan incarnate. It was, indeed, most probably an incarnation; but the policy was to select a well known and companionable animal, whose person and language were so familiar as to be listened to without a single suspicion of guilt, of fraud, or fiction in the case. I need not say, that Satan had already become a proficient in the study of human nature, in the person of both Adam and Eve. He, therefore, sought an opportunity in the absence of Adam, and in harmony with the delicate sensibility and inquisitive curiosity of a woman of fine imagination and great impressibility, most eloquently addresses her on the unreasonableness of her construction of the inhibition touching "the Tree of Knowledge of Good and Evil."

He pays a due respect to the natural love of novelty—to the goodness of God in all other respects—and only questions the meaning of the oracle, insinuating a doubt, not as to the goodness and truthfulness of God, nor as to the certainty and authority of the inhibition, but merely as to her construction of it. "Yea! hath God said you shall not eat of this most beautiful and charming tree? Impossible! God knows that in the day you eat thereof you shall be as a god, discerning both good and evil!"

Suiting his action to his words, he puts forth his hand, and snatching the fruit, began to eat himself. On seeing him delight in the luxury, and no harm following, under the impulse of her own curiosity, beguiled by the tinsel of false eloquence, and allured by the smiles of the tempter, she hastily put forth her hand, plucked and eat. But, alas! how soon her eyes were opened, and with what shame she saw the halo of glory in which she was enveloped fading away, and herself standing like the wick of a suddenly extinguished lamp, divested of the glory and beauty of light.

I need not dilate upon the catastrophe. She was doomed to sorrow and anguish—to travail and death; and the medium of delusive eloquence through which she parlied with Satan and ruin, is transformed into a serpent, and prostrated to wallow in the dust. Such was the first temptation of this fallen adversary of God and of man.

The next we shall note is the case of Job. He envied and hated this good and perfect man—one that feared God and hated evil. He was the greatest of Eastern princes, and the most prosperous of all his contemporaries. A renowned patriarch and a model saint, he was peculiarly an object worthy of his enmity.

He had also studied his character, but saw no prospect of success in any ordinary temptation. He felt himself as if challenged to assail him. His natural affection for his family, and his large estate, were the most likely means of his success; and, therefore, he machinated the ruin of these. He showed himself possessed, not only of the most crafty wiles, but of immense power over all the agents of destruction. He successfully availed himself of all these. Misfortunes and calamities are made to tread on the heels of one another, but Job maintains his piety and integrity. A deep and all-pervading sense of his own unworthiness and original poverty, with a profound veneration for the justice and goodness of God, were all-sufficient to his triumph over all his losses. While the temptation of Satan was superlatively crafty and wicked, the patience of Job, and his resignation to the will of God, made him triumphant in the midst of a long series of unprecedented calamities. In all his trials, "he sinned not, nor charged God foolishly."

The next case is that of David. It is differently reported. In 2 Sam. xxiv. 1, it reads, "And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go number Israel and Judah." To which

Joab responded, "Now, the Lord thy God add unto the people, how many soever they be, an hundred fold, and the eyes of my lord the king may see it; but why doth my lord the king delight in this thing? And David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done, and now I beseech thee, O Lord, take away the iniquity of thy servant, for I have done very foolishly."

God, for this, sent a message to David by Gad the Prophet, offering him the choice of three evils: seven years' famine throughout the land, three months' fleeing before his enemies pursuing him, or three days' pestilence in the land.

But we have another representation of this matter. 1 Chron. xxi. 1, "And Satan stood up against Israel and provoked David to number Israel." "Joab answered, The Lord make his people an hundred times so many more as they be; but, my Lord the king, are they not all thy servants? Why doth my lord require this thing? Why will he be a cause of trespass to Israel? Nevertheless, the king's words prevailed against Joab. And Joab gave the number of the people to David." Israel had 1,100,000 warriors, and Judah 470,000 warriors; in all, one million five hundred and seventy thousand warriors.

Be it remembered, that there was no sin in numbering the people, abstractly from the motives which dictated it. In Exodus xxx. 11, it was allowed, indeed commanded. "And the Lord said to Moses, When thou takest the sum of the children of Israel, after their number, then they shall give every man a ransom for his soul to the Lord, when thou numberest them, that there be no plague among them when thou numberest them."

But in this case it is said, "God was displeased with this thing, therefore he smote Israel." Indeed, we are told that "the king's word was abominable to Joab." So that he did not number all the tribes (1 Chron. 6-7.)

To reconcile these statements to all minds, it is necessary to remark, that God, in the first statement, is represented as hostile to Israel, and as moving David to number them; and in the second statement, that "Satan stood up against Israel, and provoked David to number them." Both God and Satan are represented as co-operating in this thing—therefore, there is no contradiction. Both are true. God withdrew his protection from the nation, and left David and them to their own counsels. But why was it so? The passage is translated by some of the moderns to indicate that "the anger of the Lord was again kindled against Israel, *because an adversary stood up against Israel.*" Boothroyd and some others so translate this passage and 1 Chron. xxi. 1: "An adversary stood up against Israel, and moved David to number Israel." This is not relieving the passage from any difficulty. The Lord would not have so punished David, simply because an adversary stood up against Israel. It is Satan, and so understood the seventy, and translated the Hebrew *Satan* by the Greek *Diabolos*, Devil, or calumniator.

There was sin in this matter on the part of David and Israel. Joab, his great captain, saw that it was pride. If, then, the man Joab could see his uncle David sin in this affair, it must, indeed, have been palpable. "It was abominable" in Joab's eyes, and the work was performed imperfectly and reluctantly on his part. Satan's hand was in it. He hated David, and God, to chasten David, gave him into his hands. David was vulnerable in one point, and Satan saw it. He had risen to great eminence, as we say, by his great talents. He had a long, a prosperous, a glorious reign—more than most men could endure. Satan suggested, in harmony with his condition, that he ought to know the greatness of his kingdom, and the number of the men of war within his realm; and imme-

diately David set about it. God was justly offended at his pride and self-glorification in this way, and punished him in the very point in which he had sinned; so that in a single day he lost, of the pride of his kingdom, seventy thousand men.

So far, then, we have been tracing the wiles of Satan in carrying on his treasonable projects and malignant purposes against the sons of men. His temptations are numerous, various, and malignant.

In another essay, we may develope still farther this important subject, too much neglected and too little appreciated by the great multitude of professors. There is a silent, reserved, growing, scepticism in this age, on the whole subject of spiritual influence. With many, angels, demons, Satan, and even the Holy Spirit, are mere phantasies—creatures of fiction or of superstition. Hence the growing servility to the world that now is—to the earthly, sensual, and animal wants and enjoyments of our corruptible bodies. How axiomatic and evident it is, that “they that are after the flesh, do mind the things of the flesh;” while those “that are after the Spirit, are minding the things of the Spirit.” It is a solemn and awful truth, that “the minding of the flesh is death, while the minding of the Spirit is life and peace.” A. C.

[We have three Essays on the “Spiritual Universe,” from the pen of A. Campbell, remaining for publication; and as these comprise the series, we shall give an Essay in each Number until completed.]

THE KINGDOM OF HEAVEN: WHAT IS IT?—No. III.*

ADDRESSED TO ALL WHO DESIRE ITS PROMOTION.

THE aim of every Christian's life should be to labor with Christ in his kingdom on earth, that he may enjoy its honors in Heaven. This is the only rational aim of human existence. Presuming that no one will deny these general propositions, we proceed to inquire, What is the precise meaning of the phrase,

KINGDOM OF HEAVEN, OR OF GOD?

We meet it in the very commencement of the sermon on the mount: “Blessed are the poor in spirit, for theirs is the *kingdom of heaven*.” What meant the Saviour? That they shall enter heaven after this life—or the church here—or both? Are not the views even of the well instructed somewhat vague upon the subject? Let us look to the testimony, to the *whole* testimony.

The Jews understood the phrase as used by Jesus and John, to mean the earthly kingdom of Messiah when they preached, “Repent, for the kingdom of heaven is at hand” (Matt. iii. 2-17.) In the 13th chapter of Matthew we have seven parables concerning this kingdom, some of which must refer to the earthly reign of Christ. In the parable of the SOWER, he presents the manner in which his word would go forth and be received and rejected by the people. In that of the WHEAT AND TARES, he teaches that of those who receive him and enter his earthly kingdom as subjects, some would be worthy and some unworthy. This cannot apply to heaven. The parable of the GRAIN OF MUSTARD SEED, teaches the small beginning and wondrous extension of his kingdom, as *an institution* in the world. That of the LEAVEN, the spiritual or inward nature of that kingdom as *an influence*. That of the HIDDEN TREASURE is similar, and presents the unseen blessings of its subjects, as the PEARL OF GREAT PRICE its outward or apparent blessings. The seventh parable, of a NET, shows its earthly form—its subjects evil and good, who remain together until at death, or some other undefined future period, they shall be separated. Jesus afterwards speaks of his

* We insert this from the pen of J. B. F. in preference to one of our own.

kingdom as "not of this world"—as "a kingdom of truth;" and his Apostle Paul declares, "that it is not meat and drink, but righteousness, peace, and joy, in the Holy Ghost:" and also, "that flesh and blood cannot enter it." Christ tells Nicodemus, that "Except a man be born of the Spirit and of the water, he cannot enter it." Again, "That many shall come from the East and the West, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven"—which must apply to the future. He says to his disciples also, "That they shall eat and drink at his table in his kingdom." And in his figurative description of the judgment, he addresses the good or accepted by saying, "Inherit the kingdom prepared from the foundation of the world." From all these divine declarations, which we have often examined in connection with, perhaps, every theory upon the subject, whether propagated by our brotherhood or others, we feel prepared to state that the,

Kingdom of Heaven is both an INSTITUTION and an INFLUENCE. As an institution it was first authoritatively presented upon the day of Pentecost, as recorded in the 2nd of the Acts; while, as an influence, more or less powerful, it has spread over every department of civilized society. As a grain of mustard seed, it was planted in the height of Israel on that day. As leaven, it has penetrated the world. As an outward institution, it "comes" to every city, neighbourhood, and individual, wherever you organize a Christian church—wherever you gather together or "call out" a company of believers to engage in the worship and service of God as revealed through Christ. As an influence, it comes wherever righteousness, peace, and joy in the Holy Ghost, prevail. By this contrast we mean, simply, that the idea of the kingdom of heaven enlarges as we look at it. Christ reigns as king in this world and in the other—in the world of flesh and the world of spirit. The first notion of it was that of a Jewish or confined Messiah reigning over the Jewish people. This was a correct but a partial view; and this idea, a little extended, so as to embrace the Gentiles, seems to have been the ideal of many of our early Reformers, the followers of Miller, and all who still look for a literal Jerusalem, and a Millennial heaven in the land of Judea. It is the Jewish idea—the first, the rudimental. The second idea was that of the Son of Man, or a great moral teacher, reigning over the hearts and minds of all who become his disciples. Then came the idea of Jesus as the Son of God, divinely sent to found a great church, which should unite men in love with God and man in all time, having him as their living head. And then, the extension of this union beyond time into eternity, beyond this world to the next—the saints below making one communion with the saints above—already come to the spirits of the just made perfect, death ceasing to be to them anything more than a separating line between two divisions of the same family. Through these changes, or similar ones, every mind seems to be led in its sincere struggles to understand the mind of the Spirit, unless it stop upon some one of them to form a party or make a creed. Sidney Rigdon stopped upon one of them, and was carried away in the vortex of a mixture of Mahometanism and Romanism, called Mormonism. William Miller paused upon the same, and we have seen the result. We might mention a host of others who have stopped to talk of an Elpis Israel, as earthly as any ever anticipated by the opening mind of a Jew, when first the clarion note of "the kingdom of heaven" sounded in his ears. But the allusion might be considered invidious, and it would lead us to speak of some who have not paused, and whose hope seems brighter and brighter as they near the darkness of the grave, and hail a spiritual kingdom which even the gulf of death cannot separate, in terms better used after they pass the Jordan. But it is truth and not men, of which we desire to speak. We state again, then—

The kingdom of heaven is, first, the reign of the Jewish Messiah—next, the reign of Jesus as a moral teacher—next, his reign over the redeemed church, including the saints of God in every age, living and dead, in earth and above it. He that grasps the latter, grasps the spiritual idea, and in proportion as he holds it, will find peace and joy in believing. He cannot be disturbed by the crude notion of an earthly kingdom, an earthly Canaan, or an earthly Jerusalem—he has heard these views, has seen their foundation in the abuse of the most figurative language of the Bible, and has left them never to return to them save as a help to others. He will not, for he cannot, know either Christ or his brethren

after the flesh, after time, or after mere external association. He knows them after the spirit, to which he makes the fleshly and time relations subservient, waiting for the day when in his spiritual body, his building with God, he shall partake of the knowledge and intimacy of the spiritual, *i.e.* the only real kingdom of heaven. By the cultivation of the spiritual graces of faith, virtue, knowledge, godliness, and charity, he provides for an abundant welcome into the everlasting kingdom of our Lord and Saviour Jesus Christ.

There is, then, a reign of Jesus in the world. As an institution, it is his church into which the believer enters by baptism. As an evidence of a reigning influence, it is his power to purify the heart and life of man—to refine and elevate society—to redeem the race from ignorance and vice. All these ideas, some of which may be indefinitely extended, are included in the phrase, "*kingdom of heaven.*" We may, in some of its aspects, both pray and labor for it to come: at least so we pray and desire to pray daily, "*Thy kingdom come*"—by which we sometimes mean, Let thy power, O God, over me prevail—let it be extended outwardly and inwardly, over my heart and life, to forgive the sins and strengthen the weakness of both—let it prevail here and hereafter, over the church and the world: and may every one connected with that kingdom which has been presented to the world by the Apostles, make it the aim of his life to cause it to reign over all human consciences, human hearts, and human lives, to the full, if possible, but to any possible extent. This is the central and practical idea. All else is mere information without wisdom. This idea becomes the centre of our daily religion and life. It was, too, the radical idea of the apostolic teaching. The Apostles announced that Jesus was Christ—the Messiah who came to establish the kingdom of heaven. Those who believed Him to be the Christ, expected to come at once under his government, and to enter *THIS* kingdom, which they did by baptism. In this baptism they received full promise for the future, for they were clothed as it were with the name, mercy, and spirit of God, being baptized into the name of the Father, the Son, and the Holy Ghost. Then, as the subjects of that kingdom, they were to labor to extend it over the minds, hearts, and lives of themselves and others—to cause Christ by his spirit, teaching, and example to reign over their own souls and those of all mankind. *While they did this they were safe, or "SAVED;"* thus realizing the fulness of the promises, "*He that believeth and is baptized shall be saved.*" "*You are saved if you keep it (Christ) in memory.*" They were taught that thus they should "*never fall*"—their salvation being secured upon the condition that they would work or co-work with Christ. They were to work while God worked in them. This should be the idea of the present time. There is no other safety. Christianity is a war against unbelief, *i.e.* disobedience to God, the rightful proprietor, as He is the Creator, and only hope of man. It is a kingdom of light in the midst of darkness. Its light shines in darkness still, and we do not always comprehend it. We profess to believe, and doubtless do believe, and it is well for us to believe, in a historic Christ, who lived, taught, and died a long time since, and in a kingdom which was presented and which gloriously prevailed some dead centuries ago. But do we believe in Jesus as a living King? This is a spiritual idea. Do we believe him still carrying on his warfare against darkness and sin? Do we believe him the leader of all the good of the world?—the centre of all healthful influences?—the fountain of all life, welling up in every good man's heart, and flowing out in the waters of knowledge, safety, and comfort? "*HE EVER LIVES.*" Again we say, this is the spiritual, the true idea. Others are partially true—this is all truth. Where two or three are met together he is there. He was with his disciples in miracles and gifts of the Spirit, when these were necessary; he is with them now in faith, and hope, and love, which are always necessary. He went away, that by his Spirit he might come to them. In the flesh he could be with but few; in the Spirit he could be with all, in every place, in all time, in death and eternity. "*I desire to depart,*" said one, not to be absent, but to be "*present with the Lord.*" The two great errors, which as remarkable phenomena, have attended the history of the church for many ages, are founded upon this truth: The Roman doctrine of *transubstantiation*, and the belief in the second coming of Christ. The sacrifice of the *Mass* seems to keep Christ personally present to every believer, and the expectation

of his second coming feeds the hope of a personal presence hereafter. The error is the error of a fleshly kingdom—the abuse of the first and lowest idea of the kingdom of heaven—the substitution of an outward, local, and temporal presence, for an inward, constant, and universal presence. Many minds seem incapable of believing in a real and personal presence of Jesus without the idea of a sensible and outward Christ. The difficulty is in the grossness of their mental images. But when they shall arise above the shadow to the substance and reality, then can they joyfully believe Christ to be personally present when spiritually present, and then transubstantiation and Millerism will appear no more.

The idea of his spiritual presence alone, gives meaning to the promise of the Comforter, which he identifies with himself. It also gives meaning to the idea of *his* kingdom. He has a kingdom in me when he is present to my heart—and he is always present when actively I believe in him—to give strength to my heart, to work for him as a member of his church. He is present to his church when through his ordinances it can appreciate his mediation in their pardon, acceptance, and prospective redemption from the body, by which they receive strength to work for and with him in the world. He thus comes to the church as he promised, and he comes into the world as his religion of truth and love becomes more and more powerful to overcome the evils which prevail in society. This is a noble idea, and gives a beautiful and divine aim to every thing we do in life, if we do it in his name and by the power of his Spirit. We cause the kingdom of heaven, the promise of “all good things,” of “the Holy Spirit,” to prevail more and more in our hearts, as we receive more and more of the spiritual presence of Jesus. Thus, too, the church receives not only the truth and the way of the truth, but its daily life, by receiving its Lord and King : and this disconnects it more and more from human sources. It makes his kingdom prevail by making ourselves his hands, feet, and voice, to carry light, love, and joy into every haunt of darkness and despair. And all this is realized by faith, as it is written, “The just shall live by faith.” “Wherefore, holy brethren, partakers of the heavenly (*i. e.* spiritual) calling,” consider, not only the Apostle, who has come and who has made himself an offering for sin—but also the High Priest of our profession, who now comes in the faithfulness of all his promises, to succour, to help us, and make us partakers of himself, “if we hold fast the beginning of our confidence steadfast to the end.” Yea, we say unto you, consider him.

J. B. F.

READING THE BIBLE.

AMONG the myriads who religiously read the Bible, why is it that so little of the spirit of it seems to be caught, possessed, and exhibited? I will give one reason, and those more wise may add to it others. Many read the Bible to have a general idea of what it contains, as a necessary part of a polite education—many read it to attain the means of proving the dogmas which they already profess—many read it with the design of being extremely wise in its contents—many read it that they may be able to explain it to others—and alas! but few appear to read it supremely and exclusively that they may practise it—that they may be conformed to it, not only in their outward deportment, but in the spirit and temper of their minds. This is the only reading of it which is really profitable to man, which rewards us for our pains, which consoles us now, and which will be remembered for ages to come, with inexpressible delight. In this way, and in this way only, the spirit of it is caught, retained, and exhibited. Some such readers seem to be enrapt or inspired with its contents. Every sentiment and feeling which it imparts seem to be the sentiments and feelings of their hearts; and the Bible is to their religion what their spirit is to their body—the life and activity thereof. The Bible to such a person is the medium of conversation with the Lord of Life. He speaks to heaven in the language of heaven, when he prays in the belief of its truth, and the great God speaks to him in the same language; and thus the true and intelligent Christian walks with God and converses with him every day. One hour of such company is more to be desired than a thousand years spent in intimate converse with the wisest philosophers and most august potentates that earth ever saw. A. C.

SIGNS OF THE TIMES.

THAT the times in which we live have assumed a dubious and portentous aspect, on the subject of religion, is a fact generally admitted. There are, indeed, still some who persist in closing their eyes to the dangers by which we are environed, and in crying out "Peace, peace, when there is no peace." These men, while listening to the loud masonry of rising churches, to the plaudits of May meetings, and to the far-borne hum of missionary schools, have no ears for the roar of the fountains of the great deep of thought which are breaking up around them, or to the noise of the "multitudes, the multitudes" rapidly convening in the valley of decision. But he who can abstract himself from nearer and more clamorous sound, and from the pleasing but partial prospects which are under his eye, becomes aware of many and complicated dangers, which seem deepening into a crisis, darkening into a noon of night, above the head of all the churches of Christ. Every one remembers the remarkable passage in Lord Chesterfield's letters, written in France before the revolution, where he expresses his conviction that he is surrounded by all the tokens and symbols of a falling empire. So it now implies no pretensions to prophetic insight for any one to declare that he lives amid the auguries of a coming religious revolution—to equal which we must travel back eighteen centuries, and which, like that succeeding the death of Christ, has bearings and promises, consequences of transcendent importance and unending interest.

The symptoms of this great revolution include the general indefinite panic of apprehension which prevails in the minds of Christians—the increase of a slow, quiet, but profound spirit of doubt among many classes of men—the spread of Popery (the coming forth of which beast of darkness is itself a proof that there is a night at hand)—the re-agitation of many questions, which, in general belief, seemed settled for ever—the fact, that all churches are shaking visibly, some of them, indeed, concealing their tremor under energetic convulsions—the fact, that like those plants which close up at evening, a few of our rigid sects are drawing more closely within themselves—the loosening of the bands of creeds and professions—

the growing disregard to the wisdom, and disbelief in the *honesty* and *word* of the men of the past—the uprise of a stern individualism and of a personal habit of analysis, which leaves nothing unexamined, and takes nothing on trust—the eagerness with which every innovation is welcomed, and every new cry of "Lo here, or lo there," is heard—the significant circumstance that many from the most diverse classes, the *litterateur*, the inquiring mechanic, the statesman, the youth, the accomplished lady, are united in restless dissatisfaction with our present forms of faith, or in open protest against them—the innumerable defences of the old which every day sees procreated to leave little or no practical result—the yawning chasm in the public mind, crying out, "Give, give," a chasm widening continually, and into which no Curtius has hitherto precipitated himself—the hurry of the weaker of the community to plunge into the arms of implicit faith, or of low infidelity, or of hardened indifference—and the *listening* attitude of the stronger and better—of the literary man for his ideal artist, of the student of morals and mind for his new Plato—of the politician for his "Coming Man"—of the Christian thinker for the Paul of the Present, if not for the Jesus of the Past. Such are only a few of the phenomena which prove that the silent frozen seas of an ancient era of thought are breaking up, and that another is about to succeed—that "old things are passing away, and all things becoming new"—and that, moreover, this mighty change will, in all probability, be accompanied by the blackness, and darkness, and tempest—the voices, and thunders, and lightnings—amid which, in every age, great dynasties, whether temporal or spiritual, have been overturned or changed.

Overturned or changed. These are words on which much depends, and on them we join issue with Mr. Carlyle and his school. Their cry, open or stifled, is, "Raze, raze it to the foundations." Ours is, "Reform, rebuild." "Fight on in the remaining virtue and strength of the system, till the expected reserve, long promised, come up to your aid." Change, vital and radical, there must be, and the great question with the intelligent is, how far is it to extend—how much of the old is to be left—and how much taken away?

This question is too large for our present discussion, but this we must say, that while we deeply condemn the destructive purpose and spirit of Mr. Carlyle and his party, we have just as little sympathy with those who imagine that Christianity is in a very comfortable and prosperous condition. Surely these men have "eyes, but see not; ears, but hear not; they know not, neither do they understand." We seem, on the other hand, to see distinctly the following alarming facts:—

First, Christianity, in its present forms, or shall we say disguises, has ceased, to a great extent, to be considered a solitary divine thing. It is no longer with men "the one thing needful." It has come down to, or below the level of, the other influences which sway our age. The oracular power which once dwelt in the pulpit has departed to the printing-press on the other side of the way. The parish church which once lorded it over the landscape, and pointed its steeple like a still finger of hushing awe; and even the minister, lifting up a broader hand of more imperative power, have found formidable rivals, not only in the dissenting chapel, but in the private school, nay, in the public-house of the village, where men talk, and think, and form passionate purposes over new journals and old ale. Sermons are now criticised, not obeyed, and when our modern Pauls preach, our Felixes yawn instead of trembling. Ministers have for the most part become a timid and apologetic class—the fearlessness of Knox is seldom met, save among the fanatics of their number, in whom it looks simply ludicrous. The thunder of the church have died away, or when they are awakened, it is through the preacher's determination to be popular, or through the agitation of his despair. In general, he consults, not commands, the taste of his audience; and his word, unlike that of his professed Master, is *without authority*, and therefore, as that of the Scribes, nay, less powerful than theirs. John Howe could preach six hours to unwearied throngs—twenty years ago Edward Irving could protract his speech to midnight, but now a sermon of forty minutes duration, even from eloquent lips, is thought sufficiently exhaustive, both of the subject and of the audience. The private influence of clergymen is still considerable, but it is that of the

respective individuals, not of the general class; and where now, in reference to even the best of their number, that deep devotion to their persons, that submission to their slightest words, that indulgence to their frailties, and that plenary confidence in their honesty, which linked our fathers to them, and them to our fathers? A submission and indulgence from which, doubtless, great evils sprang, but which sprang from principles deeper than the evils, and which were rooted in the genuine belief of Christianity which then prevailed.

There are other ills behind. The written documents of the churches have lost much of their influence, always dry: they are Summer dust. What man among a thousand in Scotland has read the Westminster Confession, and what man in a million in England the Thirty-nine Articles? The very curses of the Athanasian^a creed are cold, and now cease to irritate because they are no longer read. Catechisms chiefly rule the minds of children, who do not, however, believe them so firmly, or love them so well, as their fathers when they were children. Even to clergymen such documents have become rather fences, keeping them away from danger, than living expressions of their own faith and hope. They sign, and never open them any more! And thus those unhappy books, although containing in them much eternal truth, although written by men of insight, learning, and profound earnestness, occupy a place equally painful and ludicrous; they are attacked by few, they are defended by few, they are fully believed by few, they are allowed to sleep till an ordination day comes round, and after it is over they lapse into dust and darkness again. Sometimes editions of them are placarded on the walls as "reduced in price." Alas, their value, too, is reduced to a degree which might disturb the shades of Twiss and Ridley. Ancient medals, marbles, fossil remains, nay, modern novels, are regarded now with far more interest and credence than those articles of faith which originally came forth baptized in the sweat and blood of our early Reformers and Re-reformers.

Nay, to pass from man's word to God's word, the Bible itself, the book of the world, the Alp of literature, the old oracle of the past, the word of light,

which has cast its solemn ray upon all books and all thoughts, and was wont to transfigure even the doubts and difficulties which assailed it, into embers, in its own burning glory; the Bible, too, has suffered from the analysis, the coldness, and the uncertainty of our age. It is circulated, indeed, widely; it is set in a prominent place in our exhibitions; it lies in the *boudoir* of our Sovereign, gilded elegantly, lettered, and splendidly bound. It is quoted now in Parliament without provoking a laugh; its language is frequently used by our judges, even when they are trampling on its precepts, and dooming poor ignorant wretches to be "hanged by the neck till they are dead," with sentences from the Sermon on the Mount in their wise and solemn throats. It is sometimes seen on the death-bed of sceptics; when assailed, the attack is generally prefaced by a deep bow of real or apparent respect; such a reverence as might be given by a revolutionist to a fallen king. But *where* is the crown wherewith its Father crowned it? Where the red circle of Sinaitic fire about its brows? Where the halo of Calvary? Where the awful reverence which once rang in its every page, and made even its chronologies and naked names hallowed and sublime? Where the feeling which dictated the title—which, although not expressly given by God, yet coming out from the deep heart of man's devotion might be called divine, and might be compared to God's "naming of the stars"—the "Holy Bible?" Where the thunder, blended with still small voices of equal power, which once ran down the ages, came all from the one Hebrew cave; and which to hear was to obey, and to obey is to worship? Has its strength gone out from it, is it dead, or has it become weak as other books? No—its life, its divine stamp and innate worth, remain; but they are disputed, or only half acknowledged, when not altogether ignored.

Such are a few of the symptoms of our spiritual disease. We have not room to dilate on our conceptions of the remedy; this may, perhaps, form the subject of a future paper. Suffice it at present to say, that our conviction is decided (and that of the age is fast coming to the same point), that there is nothing more to be expected from Carlylism; that bomb-shell has burst, and its fragments

are colored with the blood of John Sterling, and hundreds besides him! The city "No," to use the prophet's language, has been long a "populous city;" but its population is becoming thinner every day. The "everlasting Yea," on the other hand has fair turrets and golden spires; but it is a city in the clouds, abandoned, too, by its builder; there is no such place, either in this world or in that which is to come. There seems nothing for it but downright naturalism, which means flat desperation, or a return to Christianity in a new, higher, and more hopeful form. *We*, at least, have made up our minds to cling to the old banner of the cross; expecting, that since Jesus has already shaken the world by his accents, as no man ever did, he has only to speak "once more," at his own time, and in the language of the "two-edged sword," which issues from his glorified lips—to revolutionize society, to purify the thrashing-floor of his church, and to introduce that "milder day," for which, in all dialects, and in all ages, the true, the noble, the gifted, and the pious have been breathing their prayers. If we err in this, we err in company with John Milton, and with many, only less than he.

[The preceding article on the "Signs of the Times," is selected from the *Electic Review* for December, 1851. It forms the Editor's concluding remarks in his review of "*Thomas Carlyle's Life of John Sterling*." In the Reviewer's apprehension we live in a portentous era of the world. That Christianity in its present Protestant aspect has almost ceased to be influential for good among men, is obvious to many as well as to the Editor of the *Electic*. That a religious revolution is at hand, too, the like of which has not been seen for 1800 years, is the fear of many; and we say, if this be the case, may a brighter and happier day be ushered in for the church and the world. A scriptural conversion to Christ, as the great and only Prophet, Priest, and King, provided by God the Father for the human family, appears to us the only sovereign remedy for the existing evils of society in Church and State. "Except ye be converted, and become as little children, ye shall in no case enter into the kingdom of heaven.—J. W.]

LECTURES ON EXODUS.—No. VI.

The miracles of Moses and Aaron in contrast with those of the Magicians—with allusions to Animal Magnetism, Magic, &c.

MOSES and Aaron again visited the king, and repeated their demand for the release of the Israelites. The king required a miracle, giving evidence that the God by whom they spoke had really sent them. This gave Aaron the opportunity of proving their divine mission, as the Lord commanded Moses. Accordingly, he cast his rod upon the earth, which was instantly transformed into a serpent or dragon. The king at once sent for his magicians, and ordered the like transmutation. They attempted, and according to our reading, succeeded. Their rods became serpents, as Aaron's; but strangely, his rod swallowed up their rods! The superior power of the God of Israel was thus displayed in condescension to the superstitious ignorance of an idolatrous people. But Pharaoh refused to let the people go. Taking advantage, therefore, of a morning walk of the king, Moses, by divine appointment, meets him upon the banks of the Nile, and there, with the intimidating rod in his hand with which he had so recently triumphed over the rods of the magicians, he gave him another summons to allow the departure of his brethren. In the event of refusal, he announces a coming judgment. He announced to Pharaoh that their delicious and venerated river should become a rolling stream of blood, producing death to the fish upon which they depended, to a great extent, for food—so offensive and loathsome that they would refuse to drink of it. Aaron moved his rod in different directions over the streams and reservoirs of Egypt, and soon they roll their thickened tide of blood, filling the air with a noisome and pestilential stench. They continue in this state for seven days, so that the dreadful calamity may be referred to no casualty of nature, but alone to supernatural power. The people were compelled to search in new places for water, and the magicians, with their enchantments, in some instances, turned the water into blood. The seven days roll their round, and Pharaoh, supposing his magicians equally powerful with Moses and Aaron, refuses to let them go.

He sets Moses and Aaron at defiance, when they threaten another plague. The rod is again stretched out over all their borders, and loathsome frogs, distressing and disgusting beyond measure, come up in swarming multitudes, against which neither doors, walls, nor gates could preclude an entrance. Shoals of these leaping, croaking, filthy creatures are in their houses, ovens, and beds. The magicians also brought up frogs and loathsome vermin round the land of Egypt. Pharaoh relents, for although his magicians are permitted to produce them, they cannot remove them, which would have been a proper test of their power. He intercedes with Moses and Aaron for their removal, and promises the Israelites the privilege of sacrificing to the Lord in the wilderness. The heart of Moses is filled with joy rather than triumph. He foregoes the honor and pre-eminence which he had achieved over the king, and asks obsequiously for the time to be appointed for their departure. To-morrow—fatal day to all sinners—is the time appointed. But no sooner is the respite granted than the faithless despot refuses his own proposal. The rod was again stretched forth, and immense swarms of lice, or gnats of the mosquito tribe, were over all the land, infecting man and beast. The magicians again try, but the permission of Jehovah is withdrawn. They are all baffled now, and as they feel the smart of this judgment, they tell Pharaoh it is the finger of God. But he is now perverse in his guilt, and obstinately refuses to give up Israel. Swarms of divers kinds of flies were then sent upon all Egypt save the land of Goshen, the dwelling place of the people of God. The perverse king again relents, but he asks that Israel sacrifice in Egypt. The servant of God accepts not the *half-way* measure. "Moses was faithful." The haughty monarch allows them to go into the wilderness, but orders that they go not far away. The calamity was stayed, but the wicked king, like a bent tree, returned to his former obstinacy, "and his heart was hardened!"

We invite your attention to the character of the wonders they performed. This subject has engaged the attention of the learned in all ages of Biblical criticism! A variety of opinions have been entertained, and supported by va-

rious authority; and by taking advantage of their labors, we may be able to arrive at clear, consistent, and satisfactory views. There are many who entertain the opinion, that the magicians were only pretenders, and wrought no miracles; and modern interpreters who maintain this opinion, pretend that the original bears them out in translating all these verses where the magicians are represented as performing miracles by their enchantments, as *endeavoring* to do so; just as God in the Hebrew idiom is represented as saying, Ezek. xxiv. 13, "I have purified thee, and thou wast not purged"—*i. e.* I have endeavored to purify thee, &c. They sustain the view, also, by alleging that the rod of Aaron did not swallow up the *serpents*, but the *rods* of the magicians; and that in chapter viii. 18, it is said "And the magicians did so with their enchantments to bring forth lice, but they could not." The words, "they did so," &c. are precisely the same in the original. Hence they translate vi. 11, "They cast down every man his rod, *that they might* become serpents." We regard all such interpretations as unworthy of a reflecting man, and we are disposed to believe that generally they originate in a foolish, not to say impious attempt, to excuse the difficulties they consider insuperable. For it must be evident that if the Hebrew idiom will not allow the magicians to have performed real miracles, neither will it allow Moses, for the expressions are the same of both! And we would ask, why in chapter viii. 18, say they did *and could not*, if a good translation would show that they had failed from the beginning? All the reasons assigned for this interpretation are to my mind equally unsatisfactory with the above, and admit of a much more natural and rational turn.

The views generally entertained have been summed up into three, which we present that you may consider them in contrast:

1, That they were *natural effects* produced by natural causes, of which Pharaoh and his people were ignorant, such as natural philosophers would call natural magic, whose wonderful phenomena, though easily explained, are mistaken by the illiterate for diabolical performances.

2, By *artificial magic*, by which they mean legerdemain, juggling, sleight of

hand, which are often so apparently unaccountable as to be mistaken; or by

3, Veritable *diabolical magic*, performed by the agency of Satan, who has great power over the forces of nature, and is in league with witches, sorcerers, and diviners, who are enabled to perform real though inferior miracles.

To deny that there have been such men as wizards, sorcerers, &c. with such power, is to set aside the authority of all history, and the clear teaching of the Word of God; and to represent Jehovah as enacting laws against a phantom or a chimera of popular fanaticism. There can be no doubt in the minds of those who credit the Word of God as a divine and authentic document, that they have existed. It is natural to suppose, therefore, that neither Pharaoh or Satan, in such a contest as the one before us, would be likely to call inferior agents; and it is not improbable that those employed were alike acquainted with the natural, artificial, and diabolical methods of imposing upon and deceiving the people.

Admitting the agency of Satan, there are at least three methods in which these persons were permitted to work miracles.

First, by an operation upon the mind of the spectators, not unlike the effects of *animal magnetism*, by which the medium of communication between sensible objects and the brain may be so controlled and confused, as to present false images and appearances before it at will. Thus Satan, from the top of a high mountain, presented to the Saviour a view of all the kingdoms of the world, and the glory of them. And similar instances of this power have been repeated in all ages of human history. I have seen something of the kind myself, and presume from what I have seen, that discoveries will yet be made by which invisible images may be painted in the air, and convey ideas more or less correct to the spectators.

Secondly, an acquaintance with the laws of nature, such as Satan may be supposed to possess—as much superior to man's knowledge as spirit prescience is to the perceptions of a soul beclouded by a veil of flesh and blood, such as that by which we are invested—may have enabled him through these magicians to have produced effects greatly above all that men can do, and yet not above

the capacity of natural causes. Thus Christ was transported from the wilderness to the top of the pinnacle of the temple; and thus different agencies may be brought together, by which objects may be made to move, speak, &c. as though they were possessed of life, all of which may come within the province of Satanic power, and yet not transcend the laws of nature.

Thirdly, wicked men and spirits are often allowed to perform real miracles for wise purposes, which God controls. (See Deut. xiii. 1; Matt. xxiv. 24; 2 Thess. ii. 9; Rev. xiii. 18-19.)

These I apprehend were the class of wonders the magicians performed in the court of Pharaoh. Moses makes no difference between the miracles he performed and those of the magicians, so far as their reality is concerned. Every man threw down his rod, and they became serpents. They no doubt looked upon Moses and Aaron as magicians, and threw down their rods not knowing what would be the result. When they became serpents, they felt that the invisible powers acted as well through them as through Moses and Aaron; but when the serpent of the latter devoured all the rest they were confounded. They were permitted to exert their utmost power, so that Moses and Aaron triumphing over them, might show that their works were not the works of magic, but of the God they professed to serve. It should be remembered that the Egyptians and Israelites alike believed in magic, and that they would have been most likely to attribute all the miracles performed by Moses to the result of magic; and in so far as they excelled the magicians, they would have been considered superior magicians. But by bringing them in contact, and allowing the magicians to perform wonderful works, and at last compel them so signally to fail, they were forced to acknowledge the finger of God in the works of Moses. This, also, was calculated to destroy the influence of magic or Satanic arts among the people, and establish the authority of God's ambassadors. Had they in the beginning performed works which the magicians could not, they would have said it was superior magic. But allowing their own acknowledged sorcerers to perform miracles, and then discomfiting them entirely, was calculated to clear Moses from all connection

with their sorcery, and gave an everlasting triumph of divine power over magic skill, which might serve to preserve the Israelites from seduction by false miracles from the true worship of God.

The suspicious and desponding Israelites who had refused the interposition of Moses, and who after they had witnessed his miracles among themselves, chided him for interference in their behalf, needed evidence upon evidence to bring them to a knowledge of God's power. When, therefore, they saw the immense disparity between the opposers and the defenders of their cause—when they saw the rods of acknowledged magicians, and those who had proved themselves to be such by the transmutation of their wands into serpents—when they saw these swallowed up by the rod of Aaron—when they saw these same magicians turn water into blood, as Moses did, and then prove unable to restore it to its former nature, as did he—when they saw them produce frogs, but were unable to rid the palaces of Egypt of the vermin—when they beheld them able to produce calamities, but had no power to remove them; and when, at last, wonders are performed which they are compelled to acknowledge beyond all their powers, they ascribe them to God, and they could not fail to see the truth of the pretensions of Moses, and to be willing to place themselves under his conduct.

Thus evil-workers are oftentimes allowed to proceed, really accomplishing their desires and exceeding their expectations, when suddenly, all their power and hope are concentrated upon an object in which they are baffled, and their success appears only in striking contrast with their disgrace and disappointment.

Thus, too, faith is tried, the might of her power called forth, and her excellence or triumph established, not in man nor all his boasted powers, but in God, who is in, and yet over, all his works. And I cannot allow myself so often to repeat this everywhere established truth without pointing you afresh to its power to support and comfort us, amid all the discomfitures and disappointments of earth-born and earth-bound expectations; for truly as there is but one God, so but *one*—

"ONE adequate support
For the calamities of mortal life
Exists—one only—an assured belief
That the procession of our fate, howe'er
Sad or disturbed, is ordered by a Being
Of infinite benevolence and power,
Whose everlasting purposes embrace
All accidents, converting them to good."

J. B. F.

AMERICAN BIBLE UNION.

From "The Disciple."

THE second anniversary of this noble institution has just been held in New York, in the first Baptist church in that city. Understanding and highly appreciating the objects and character of the Union, we are much pleased to see several of our brethren among its permanent officers. From the extensive report in an extra of the *New York Chronicle*, lying before us, we can make but few extracts, although we should be glad, did our space permit, to give the Report *in extenso*. From it we rejoice to learn, that the blessings of God have, so far, rested upon this enterprise for the brief space of its existence, and that a most praiseworthy and godly courage and zeal are manifested by its managers and advocates. Among these we are happy to notice the names of many Christian men who will not shrink from this great work, in the day of trial and duty, either from the frowns or favors of men. Neither the sharp words of anger or reprobation—even from friends, from brethren—nor the honied words and insinuating seductive smiles of fraternal friendship and pretended peace, have been able to seduce or avert them from the stern duty that God, for His truth's sake and man's salvation, has imposed upon them. What could not be gained by open war, was attempted by insinuating smiles, by pretensions of peace; but we rejoice that both efforts have failed. Our heart dilated with joy when we read this report. We felt that the mighty influence of the Spirit of God, and of the love of His truth, was there. The utmost unanimity and harmony prevailed, as these Christian men had assumed the right, and the *only* right position; and all felt that it was the work of God in which they were engaged: this consciousness, and the humility of devotion flowing from it, brought them to unity of heart,

and voice, and hands, in their labors. A prominent Christian teacher has lately said, that this is the greatest work of the age; and so we believe. Send out to every home of man that book—pure, full, and perfect as God gave it to man—the sword of the Spirit of God, whose power will scale and level with the earth the strongholds of darkness—that will bring the light of heaven and the salvation from above into all the dark places of the earth—making the deserts of the human heart to blossom as Sharon's Vale, and exposing and scattering the corruptions and abominations of apostate Christian churches—announcing ruin and desolation to the Apocalyptic harlot. Send it out free and abundant as the light of heaven, as the waters of the earth, with the blessings of all pious hearts on earth, and the co-operation of the powers of heaven accompanying it, and it will do a work that will fill Satan's empire with dismay, and heaven with highest hallelujahs! The far-off islands of the sea, that have been waiting for His law, will rejoice; and continents, emancipated from darkness and sin, will sing praises to God. It is the most efficient work at this momentous crisis, to oppose the floods of Infidelity in its varied forms—of Scepticism, Deism, Rationalism, and of the revived modernized systems of ancient heathen philosophies, that are now rising to deluge the Christian world. Only by rejecting all that is human in religion, wherever found, even in the most consecrated sanctuaries—and by being panoplied only by the truth as it is in Jesus, can Christians expect to see the triumph of God's religion on the earth, over the hosts arrayed and arraying against it. This effort of "The Bible Union" is a most auspicious undertaking—it is the ripened fruit of the reformatory progress from Luther's day to the present. God grant that its advocates and managers may remain, and continue to act, true to their first purpose, undismayed by fear or obstacles, unwearied by the toils and labors of their work! May God give them ever an eye single to the glory of God and the best interests of man, and perseverance and patience to endure to the end!

A resolution which characterizes and declares the whole bent and purpose of the "Union," was unanimously passed in the following words:

"Resolved—That appropriations made by the Union shall in no case be employed for the circulation of a version, which is not made upon the following principles, viz: The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, must be translated by corresponding words and phrases, so far as they can be found in the vernacular tongue of those, for whom the version is designed, with the least possible obscurity and indefiniteness."

In accordance with this resolution, as the Union desires to scatter the Bible in the three great languages in Christendom—the English, French, and Spanish—pure versions are to be secured as soon as possible in these tongues. Arrangements for this end are being made, and will doubtless, under the blessing of God, succeed. Efforts are also being made at present to obtain a corrected German version, which we regard as most necessary, as that language is spoken by many millions of the most enlightened people of the earth. We shall keep our readers advised, from time to time, of the progress made in this work of giving pure versions in these languages. The magnitude of this work cannot be over-estimated. Let the friends of God's truth everywhere lift up holy hands to God, and send up their united prayers to His throne in its behalf; and let their prayers be accompanied by their hearty co-operation in contributing the means of success to this cause. We are happy to know that our brethren in various quarters are contributing liberally to the Union.

An attempt, it appears, was made by the American and Foreign Bible Society to gain back the friends of the Union. This attempt appears in the last Annual Report, where it professes to hold forth to the Union what it calls "the branch of peace." A committee of five was appointed by the Union at its meeting, to examine and report upon the propositions of amity offered in this "branch of peace." The following is an extract from the Report of this Committee:—

"The American and Foreign Bible Society has, by solemn resolution, declared its purpose 'in its issues and circulation of the English Scriptures, to be restricted to the commonly received version, without note or comment,' and in the same solemn form it has been asserted 'that it is not the province and duty of the American and Foreign Bible Society, to

attempt on their own part, or to procure from others, a revision of the commonly received English version.'

"Language more explicit or intelligible could not be devised, and your Committee would esteem it unbecoming themselves as Christians to endeavour to prove, that it meant aught else than the words themselves imply. The Society declares its adherence to the commonly received version, without correction, and its determination never to aid in its correction directly or indirectly; neither to do the business itself, nor to procure it from others."

This "branch of peace" was of course not accepted.

The following address of the veteran Spencer H. Cone, President of the Union, and formerly President of the American and Foreign Bible Society, we give entire. We have no apology to make to our readers for this. We consider the question of a pure version of the Bible, as so vital and important to the church and to humanity everywhere, that we desire to have its merits and features fully placed before the Christian public. Reader! peruse with attention this address from an aged soldier of the cross, and one of the foremost in this cause of Bible truth, and strive to imbibe its spirit. There are declarations made here involving principles for which our brethren have been long and valiantly contending. A number of other addresses were delivered by prominent friends of the cause, from which we may probably give some extracts. C. L. L.

DR. CONE'S ADDRESS.

Friends of God and of Revealed Truth,—It affords me peculiar pleasure to welcome you to the second anniversary of the American Bible Union. The God of the Bible has strengthened our hands and encouraged our hearts, and has given us abundant reason, as lovers of his Holy Word, for renewed thankfulness and praise.

As President of the Union, and as Pastor of the first Baptist church, I heartily welcome you to this place. Last year, after the unanimous invitation of the church itself to occupy their meeting-house, the opposition of four Trustees neutralized the action of the church, and the Union was obliged to meet elsewhere. It is to-day my happiness to inform you that the troubles of this church are gone out from us, and Church and Pastor, Deacons

and Trustees, are united as the heart of one man, to aid in the glorious enterprise in which you are engaged.

During the year your Board of Managers has met, month after month, and a quorum was always present; harmony and brotherly kindness have abounded—the current business of the Union has been conducted with fidelity and zeal—and death has not been permitted to remove a single member from this delightful field of evangelical labor.

Brethren and friends: The American Bible Union has a mission of grave responsibility. We are called, in the providence of God, to employ our best efforts to *procure, print, and circulate faithful versions of the Sacred Scriptures in all lands!* With all the disposition to peace and quiet which the great TEACHER inculcated and exemplified, He never gave the slightest countenance to error; nor can we as His disciples lend our sanction to the principle or policy of disseminating as His Word, aught but the most faithful representation of the inspired original that can be procured. To circulate as true what we know to be erroneous or defective, would be contrary to our character as honest men, and in direct opposition to our duty as professing Christians. But the attempt to maintain the principle of pure versions in all languages, the English not excepted, has subjected us to obloquy and reproach even from many who once professed to be our warmest and best friends. Is it not astonishing that the desire “to correct errors and remove obscurities” from the commonly received version, should expose men to persecution from their own brethren—to opposition the most violent, unrelenting, and uncompromising? That the strongest bonds of personal friendship should be dissolved in consequence? That even church relations and pastoral connections should be threatened, if we declare ourselves in favor of allowing every man to know just what God has said? Yet however astonishing, such has been the afflictive experience of your presiding officer. He has dared to say from this pulpit, again and again, that Christian baptism is *immersion* only; that if right to *preach* it, it is right, to *print* it; TO PRINT IT IN THE BIBLE; for if it is not in the Bible, we have no right to *preach* or *print* it as a part of God's revealed will to man.

For preaching these “principles and projects of the American Bible Union,” as they are called, he has been denounced in a printed “Statement,” as having “departed from his duty,” and it is of the Lord's mercies alone that he has not been driven from these walls of our Zion.

The mission of the Bible Union, under existing circumstances, is evidently *two-fold*. While we would gladly devote our attention exclusively to the important business of procuring and circulating pure versions, we are compelled, reluctantly, to defend ourselves against the rage and violence of opposition; and thus the time which we *desire* to consecrate to our special vocation, must unavoidably be sometimes spent in combating erroneous arguments and malevolent aspersions.

One of the most specious arguments that has been advanced against the correction of the common version is, that thereby we must forfeit the name of *Baptists*. The words relating to the ordinance must necessarily be translated, and because the common people will learn that it is the duty of believers to be *immersed*, therefore the term *Baptist* will cease to be the appellation of those who follow their Lord. They will be called *Immersionists*. This is not a necessary consequence. Episcopalians are not called *Bishopites*, nor Presbyterians *Elderites*, although *Episcopus* is translated Bishop, and *Presbiteros* Elder. These denominations take their names from the Greek, and Baptists might continue to do the same if they chose. But is it possible that a Christian man can suppose there is any weight in such an argument against the translation of God's truth? What if all denominations, by such a measure, should lose their distinctive human titles, or have them changed—what evil would ensue? These distinctions will probably not obtain during the millennium—certainly they will not in heaven. It must, therefore, be of little consequence what we are called on earth. The great thing is to follow Christ—to be his disciples in deed and in truth—to believe what God says, and practice what God commands. Does he command believers in Christ to be *immersed* in his name? Where is the difference in criminality between *preaching* it and *printing* it? If the latter be wrong, the former cannot be right.

A most strange and anomalous condition of things exist at present. Go where you will, and you may hear Pedobaptists talking about the impiety of our attempting to *correct the Bible*. Their minds are filled with prejudice and misconception about our undertaking—and their erroneous ideas upon the subject, alas! may be traced to *Baptists!* Who have raised the hue and cry that it is sacrilege to “correct errors and remove obscurities” from the translation of God’s Word?—*Baptists!* Who have sung the ditty, “The old Family Bible that lay on the stand?”—*Baptists!* Who have endeavored to prove that *baptize* is not properly translated *immerse*?—*BAPTISTS!* Who have raised the shout, “Our craft is in danger”—the translation of the words relating to baptism will endanger the denomination?—*Baptists!* Who have reproached and vilified their brethren for wishing to give the plain and unadulterated truth of God to the common people?—*Baptists!* Melancholy, mortifying facts! The people who have the least reason of all to fear the truth, oppose its printing. Baptists, “who cleave to the simple and determinate language of Holy Writ:” who have, in every age and in every clime, steadfastly maintained that the text of Scripture is the only infallible authority in all matters, both of faith and of practice. How strange—how inexplicable—that any *who wear this name* should be afraid or ashamed to print what they believe and *preach*.

We might pursue this subject and inquire, who has endeavoured to prove that the versions of our missionaries, the translations of the sacred writings, made by Carey, and Yates, and Judson, are “Sectarian?” *A Baptist!* And who combined to print the slander, and scatter it by thousands over this land? *Baptists!* Well may Pedobaptists now lay aside their armor, and watch with complacency the progress of events. They have no more need to fight, while Baptists take King James’s sword in their defence; and so far as recklessness of attack and fierceness of invective are concerned, they certainly surpass those for whose “Infant Sprinkling” they are indirectly, but most powerfully contending.

The Common Version is exclusively *Episcopalian*. It was prepared by the direction of an *Episcopalian King*—by

Episcopalian scholars, and not one of any other denomination was permitted to meddle with it. It was designed, as its preface teaches us, “for the benefit of the Church of England.” Who then have fulminated the thunders of censure and rebuke against its correction? Have *Episcopalians*?—No! They have been well content to be quiet, and leave their cause to Baptist pens and Baptist tongues. *Bishop* and *Easter* please them well, and if *baptize* can only be kept untranslated, it may mean *sprinkle*, or *pour*, or *christen*, or anything else that men may fancy; “and so they wrap it up.”

But some say we are not the men, and this is not the time. The *principle* that the Bible ought to be faithfully translated in all lands, is generally admitted; that the English Version needs correction the ignorant only deny; and we hear of many who are willing to coöperate, as soon as “all Christendom shall unite in the work.” If we understand this loud and oft vociferated cry, it means, that as soon as those who hold “Infant Sprinkling,” shall agree with those who believe it to be “part and pillar of Popery,” *then will be the time* to correct King James’ Version, for sprinklers and immersionists will cordially unite in the enterprise. This sentiment is so absurd—so impracticable—that to name it, is to refute it; and as to *the men*, why that is the very thing about which the Bible Union is anxiously, industriously, and prayerfully inquiring. We are looking after learned men, good brethren and true; having neither the “fear of man” nor of Pedobaptism before their eyes; who will do their work in “the fear of the Lord;” and we trust in God that, in the use of appointed means, the men will in due season be found.

But, brethren, be not discouraged. However severe the conflict between truth and error—between Bible principle and worldly expediency—victory will ultimately crown the right. The Hansard Knolly’s Society is affording us efficient aid by bringing to public view the writings, labors, sufferings, and deaths of those who were stigmatized as “Anabaptists;” but “an ardent attachment to the doctrines and ordinances of the gospel, and a simple reliance on the Christ crucified,” more accurately describes their character.

The last report of this Society closes thus:—

"It has been the *mission of Baptists*, in every age, to proclaim the supremacy of God's word in all its integrity, freed from human additions and variations, and also to claim for conscience the freest action in all that relates to the religious well-being of man. Past examples of fidelity, the success which has followed the sorrowful and painful labors of our martyred ancestors, are calculated to strengthen us in the same noble work, which, if differing in the circumstances attending it, has yet to be fought for and wrought out into a full and complete victory."

At the meeting of the Baptist Union, London, April 25th, 1851, Edward B. Underhill, Esq. one of the Secretaries of the Baptist Foreign Mission, delivered the annual address, and discoursed most powerfully upon the *mission of Baptists*. After exhibiting the departure of Papists and Protestants from the law of the Lord, he remarks: "Our testimony, then, brethren, on the fundamental principle of Scriptural authority is still required. Our denominational position on this topic is simple and decisive. We have still to maintain and advocate in all meekness and charity, the great truth of the absolute dominion of Scripture over faith, and in the church of God. May God grant that in the future our testimony may be as clear and steadfast as in the past! Brethren, you are summoned by the providence of God to the defence of the Bible. It has ever been your endeavor to embody all your Lord's instructions in a practical and living form. You have found His word sufficient for every purpose of religious and ecclesiastical life, and by it you are prepared to stand. And should another flood of tribulation again overwhelm the churches of God—should our principles again undergo the fiery trial, doubtless now, as in all past ages, many amongst us will be counted worthy to testify with their blood to the *pure word of our God*, assured that, in the beautiful and striking language of Hubmaier, who, in 1528, at Vienna, laid down his life at the stake: 'Divine truth is immortal: it may, perhaps, for long, be bound, scourged, crowned, crucified, and for a season be entombed in the grave; but on the third day it shall rise again victorious, and rule and triumph for ever.'"

And we have, besides, no little help on this side of the Atlantic. The American Baptist Publication Society is a fellow-laborer. What think you of their Tract, No. 173? "THE IMMERSION OF THE SON OF GOD!" Read it. "In what manner, and by what act, did Christ come out from his privacy and enter upon the discharge of the great object of his mission?" The answer is, "By *immersion*. This puts a high honor, and stamps a peculiar dignity upon this Christian institution." Look at the reason why Jesus desired to be *immersed*. "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." *Immersion* being a part of God's will, attention to it is essential to the fulfilling of *all righteousness*. The Father, Son, and Holy Spirit were present upon this solemn and interesting occasion; the Son to be *immersed*, the Holy Spirit to descend, and the Father to bear witness.

What an interesting ordinance is *immersion*? How paltry, how insignificant, how unmeaning, is *sprinkling*! The one is human—the other divine. *Immersion* is from heaven—*sprinkling* is of men. We conclude by earnestly entreating every one to SEARCH THE SCRIPTURES on this important subject; to call no man master—remembering that "one is our Master, even Christ." How important that *baptize* should be faithfully rendered *immerse*, that when any in accordance with the closing exhortation of this tract shall *search the Scriptures*, they may not be led astray by words in an unknown tongue.

More recently the same society has published Dr. Gill's celebrated tract—INFANT BAPTISM, *a Part and Pillar of Popery*—in which the doctrines of our Bible Union are asserted and maintained against Popish doctrines, transfers, and traditions; the learned author not only clearly proving that "baptism by *immersion* was first changed into *sprinkling* by the Papists," but that "*immersion* belongs to the very essence of baptism, and without it *there is no baptism*." All this is vindicated by the learned editor, Dr. Ide, who kindly adds a chapter to enlighten and confirm the reader. His words are emphatic. He believes that Christ "will be acknowledged the one Lord and Head of the church—and not the Pope, whose power will then be ended—there will be one baptism, which will be administered to

one class of subjects only, and by *immersion only*—the one mode which he has ordained in his statutes and confirmed by his example. *Infant sprinkling* will be for ever abolished—there will then no longer be any strife about baptism. All will agree that its proper subjects are believers, and its right mode *immersion*." And when will all this be? When the commands of the one Lord "will be obeyed with great precision and exactness, as they are made known in HIS WORD.?" By this testimony we are greatly encouraged. Truth triumphs over prejudice and error. Since the English word *baptize*, according to our standard lexicographers, means to *sprinkle, pour, asperse, christen, &c.* the American Bible Union must "come up to the help of the Lord against the mighty"—take off the Popish cover from his PURE WORD—disabuse the public mind, led astray by doctors and dictionaries—and among other revealed truths, show to all who understand our language, that *baptism* is IMMERSION ONLY.

I take pleasure in strengthening these views by quoting a few lines from the second edition of Brother Jones's Siamese New Testament, printed at Bankok, 1850. "The Scriptures themselves assert that they are given for *instruction*. Instruction can only profit where it is understood. At all events a translation should be made *intelligible*. So far as it is not so, it is labor lost." But I must not longer detain you, and close by appropriating to our Union some of the burning words of Dr. Ide in the tract referred to.

"Everything betokens the coming on of the final struggle between the powers of Light and of Darkness. This combat Protestantism is in no condition to meet successfully. By retaining infant baptism, (*sprinkling*), she keeps in her very citadel the chief supporter and prime minister of the foe; insidiously sapping her strength, betraying her defences, spiking her artillery, and waiting but for a fitting moment to lay her prostrate and helpless at the feet of her victorious enemy. Down with the traitor! Tear off his disguise, and lay bare beneath it the uniform of the Papacy! Wash his painted face, and read on his brow 'the mark of the beast.' Thus detected and renounced send him back to the camp of Antichrist, where he belongs. Then, and

not till then, united under the broad standard of *the truth as it is in Jesus*, formed in gospel order, and moving on to the exalting war cry, 'One Lord, one faith, one baptism'—(IMMERSION) then may Bible Christians 'hope to scatter the forces of superstition and falsehood, and bear the uplifted ensign of salvation in triumph over the world.'" Amen! Even so, Lord Jesus. *And this will we help to do if God permit.*

SUNDAY SCHOOLS.

HAVE ALL OUR CHURCHES SUNDAY SCHOOLS?

THIS we conceive to be an important question, for of all instruction, religious is the most important. It is true, indeed, that in their inception, Sunday schools did not contemplate primarily religious education. It was the gross ignorance of the vast masses of English children on all subjects, that led the benevolent Robert Raikes to attempt, in some sort, their education on the Lord's day. But the great purpose of Sunday schools is the instruction of youth in the truths of the Bible; and it is under this view that we repeat the question, Have all our Churches Sunday Schools?

It will be admitted on all hands that the most important department of education, is religious or spiritual culture. It will also be admitted that our day-schools do but little, very little, to secure this end. Indeed, most generally there is not even the barren ceremony of reading over a chapter in the Bible, and offering a cold formal prayer. It must, then, be obvious, that if religious training is secured at all, it must be either at home or through the instrumentality of the Sunday school.

What shall be said, then, of home religious education? Certainly, that if faithfully supplied, it is infinitely the best plan of securing spiritual culture. Indeed, it is self-evident, that parents are constituted by God and nature the educators of their children in all respects, but especially in those which pertain to their relations to their Father who is in heaven.

Hence it is, that in the covenant from Mount Sinai, we find statutes strictly enjoining on parents the religious train-

ing of their children. "And these words which I command thee this day, shall be in thy heart; and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. vi. 6-7.)

And certainly the obligation on Christian parents is not less weighty. Paul, indeed, enjoins it upon them, that they bring up their children in the nurture and admonition of the Lord; and he gives us a beautiful example of training in the person of Timothy, who from a child had known the Holy Scriptures.

Parents are unquestionably bound to give their offspring religious instruction, but what if they will not or cannot?

It is often the case that both the parents are irreligious; or, if one be religious, that his or her influence is greatly impaired by the irreligion of the other. Or the parents are lukewarm professors, and take no interest in their children. Or they are ignorant, and cannot. Or they have not the capacity to instruct, if they had the information. All these cases may exist, to say nothing of those unfortunate children who are orphans and destitute. For such, Sunday schools are absolutely indispensable, if you would save them from ignorance and crime. Nor are they without benefits even for the children of those whose houses are houses for prayer, and the study of God's word. When well-regulated, they afford advantages not always enjoyed in the most pious households. But there is another view of this subject. It will not do for us to depend on any Sunday school that may chance to exist, or that may be convenient. We must have our own Sunday schools, or *lose all in our children that we have gained for ourselves.* Have we gained anything? Has the Reformation of the 19th century done anything for us? Have we received any light, any liberty, any religious enjoyment through its instrumentality? Do we rejoice to be free from the dominion of superstitions to which we were once in bondage? And are we willing that our children shall, Sunday after Sunday, be taught these superstitions?—that they shall receive in the plastic years of childhood, a yoke which their fathers were not able to bear? God forbid! If we have gained religious liberty, let us transmit it unimpaired to our children, and so

instruct them that they will commit the same precious boon to their children's children to the remotest generations. We must have, then, our own Sunday schools. If we have not, our children will naturally seek those of other denominations. Let us summarily consider the **ADVANTAGES OF SUNDAY SCHOOLS.**

1. They afford a means of securing for our children, that sort of religious instruction which we believe to be in accordance with the Word of God.

2. They present to members of the church an opportunity for exercising the noblest charity, the most unmingled benevolence.

3. They present a field for the employment of much talent that would otherwise rust for the want of use. All cannot preach, but many who cannot may do much for truth by faithfully teaching in a Sunday school class.

4. They may be, and often are, the nurseries of the church. It frequently receives from them its most valuable accessions.

5. They may, and ought to foster, the spirit of family religion.

6. They may be, or ought to be, charity-schools for the degraded and poor: thus exemplifying one of the most important features of our holy religion.

7. They offer both for teachers and pupils employment for the Lord's day, during hours which would be otherwise mis-spent. How much is the Lord's day perverted from its right uses where there are none?

8. They inspire in youthful minds tastes for reading and devotional exercises which are invaluable.

9. They may be made to exert an indirect influence through the children on parents who are careless or wicked. But time would fail us to tell of all their benefits. We proceed briefly to dispose of **CERTAIN OBJECTIONS.**

It is sometimes objected to Sunday schools that they take out of parents' hands, duties which they only can discharge. This is a mistake—they co-operate with parents. But it is also a notorious fact, that many parents *will not* discharge the duty.

"They are sectarian," I hear some one say. If this means that they are used by the different religious denominations, it is sufficient to say, in reply, that the sects read the Bible, pray, sing, &c. Shall we *therefore* refuse to read the Bible, &c.?

"But we have no libraries," is another objection not unfrequently made. But we feel convinced that out of books already published by various Sunday school establishments, libraries may be selected, every way superior to any library likely to be published for many years by a new organisation. Too much care, it is true, cannot be exercised in the selection of a library; for if the library inculcate false views of religion, the teachers will have hard work to counteract its influence. Still, we repeat, libraries may be selected *free of sectarian theology*; and, indeed, the writer has recently demonstrated this to his own satisfaction in the selection of libraries for two neighbouring Sunday schools.

We conclude by asking, Shall not all our churches have Sunday schools?

J. E.

ALLEGIANCE TO CHRIST.

OUR readers may remember the name of Pastor Robinson, of Leyden, who had charge of the congregation of pilgrims who set sail in the *May-flower*, to seek religious liberty in the wilds of America. The following is a part of his address to the zealous exiles prior to their departure:—

"I charge you before God, and His holy angels, that you follow me no further than you have seen me to follow the Lord Jesus Christ. The Lord has more truth yet to break forth out of His holy word. For my part I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their first reformation. The Lutherans cannot be drawn to go beyond what Luther saw. Whatever part of his will our good God has imparted and revealed unto Calvin, they will die rather than embrace it; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God. But were they now living, they would be as willing to see further light as that which they first received. I beseech you to remember

it. It is an article of your church covenant, that you will be ready to receive whatever truth shall be made known unto you from the written word of God. Remember that, and every other article of your most sacred covenant."

CHANCE.

OBSERVATIONS ON THE TERMS CHANCE, ACCIDENT, LUCKY, UNLUCKY.

To all who acknowledge Father, Son, and Holy Spirit, as set forth in the Scriptures, as Creator, Ruler, and Governor of all events, seen and unseen—in heaven and earth, and throughout all space known and unknown, the following reflections are submitted, at the close of a year, during which numerous calamitous events have occurred, and fearful apprehensions as to coming events, in relation to the religious state of the professing Christian people upon the globe.

From the numerous awful events—the burning of steam and other vessels, railroad cars, buildings, deaths, loss of limbs, and other heartrending occurrences, daily brought to view, attributed generally to *chance*, or *accident*, while those who escape, generally attribute their so escaping to *luck*, or *fortune*—I have been led, in hope that those more competent may be induced to take up the subject, and draw the attention of all who fear God (in the Scripture sense of the term *fear*) to examine their course.

Let such consider a few of the general expressions in use in reference to such events. "Oh! how fortunate the wind did not blow in another direction, as most awful would have been the extent of the conflagration." "By mere *accident*, when the wall fell and killed so many, I escaped by jumping out of the window." "Oh, by mere *chance* I caught the rope, which saved my life." "*How lucky*, we laid hold of the boat and escaped, while so many were drowned." "By mere *accident* a branch turned off the gun when pointed toward me, or I should have been shot." Some add, "How merciful was our escape, as the lightning struck the next tree to that under which we took shelter." The term *merciful*, mentioned *without* a deep

sense of gratitude uniformly following deliverance, is awful. I need not add more of such expressions as to the calamitous events of which we have daily accounts. We see churches of various denominations burned, and public edifices destroyed; while neither those who escape, nor those who sustain loss, publicly or privately acknowledge the hand of God in saving those who escape, or view it in any as a chastisement from God, designed not only to punish, but to lead to repentance and amendment of life.

From a careful examination of the Scriptures, I cannot learn that since the creation there has been any thing like *chance* or *accident* in the government of the world, or as to persons coming into or departing out of it. Life and death are under the control of God (Rev. i. 18); and viewing all the calamities of life as the result of sin—even those which are permitted to befall the children of God, designed as chastisements to lead to repentance, by reason of their departure from the Lord's commandments, as required and set forth in the Scriptures—I conclude, did we see whence sufferings and calamities arise, and the course pursued by those who suffer, that all who are not so visited, are admonished not to think those who suffer as sinners above others (Luke xiii. 2); but should lead all who fear the Lord to repentance, and to flee to the cross, the only refuge for sinners. Were the sins of those who so suffer known to man, as they are to God, a solution would be found; but the day of judgment will reveal it.

God is not unjust, nor does he willingly afflict, while wrath is revealed against ungodliness (Rom. i. 18). The Christian is admonished, by every calamitous event, to examine himself, and in a particular manner, whether, morning and evening, special prayer and supplications are offered to God, through the Lord and Saviour, for guidance and protection, and at the same time keeping in view walking uprightly in the sight of God and man.

I have heard it asserted in relation to those awful judgments referred to, that such never befall any who fear the Lord, if on the day of calamity such had, in solemn prayer, committed themselves to God.

O! my fellow-sinners, never go to bed, nor go forth in the morning, until, alone

or with your family, you prostrate yourselves in humble prayer, through the Lord Jesus Christ, to be upheld, preserved, and guided in all your ways, and that you may walk uprightly before God and man! The converted sinner will acknowledge God in all his ways. Independent of his daily, family, and private prayer, he never will allow any of his family to depart on a journey without entreating, by their united prayer, protection and preservation; and on their return, duly all assembled, will ascribe praise to God for their safe return. O! how such a course secures confidence in the Lord, when we, as sinners, depend on the intercession and preservation of the blessed Saviour and Redeemer. To whom, with the Father and Holy Spirit, be praise, honor, and glory for ever. Amen. In the spirit of the publican, J. BUCHANAN.

P.S.—The following passages are submitted for the consideration of all who may be desirous of examining this subject further: Amos iii. 16; Psalm ciii. 4, cxxxix. 1-12, lxviii. 20; Matt. x. 29; Acts xvii. 28; Psalm cxxi. 4; Isa. xlv. 7; Dan. x. 10-19; and Rev. i. 18. Many more might be added—but the reader will please keep in mind that a sparrow cannot fall unknown to God, much less a living soul. It may be that we see children suffer. Accountability rests on parents. Did they, before departing, commit themselves and children to God? Was such their daily practice? The parents shall answer.

Numerous children are "taken away from the evil to come." Children incapable of being instructed in the knowledge of God, suffer death of the body from their connection with Adam, but not having committed actual transgression, are saved through the Lord Jesus, the second Adam. The abounding mercy and love of God is seen in removing by death, so many children from wicked parents, by whom they would, if spared, be brought up in sin, (see Matt. xviii. 14,) which proves that children, even infants—whether Christian, Turk, Jew, or descendants of Infidels—are among the triumphs of the Lord Jesus in glory. J. B.

REMARKS BY A. CAMPBELL.

THE above is from the pen of the late Consul Buchanan, Canada West, a man who feared God and worked righteous-

ness, and who had man's salvation and the Lord's glory constantly in his eye. While I perfectly accord with his views of the impropriety of the phraseology which he reprobates, and that the denial of a superintending Providence is implied and indicated by the use of the word *chance*, in the lips of a profane, sceptical world, I must observe, that the word is occasionally found in the Sacred Scriptures in a sense highly proper, and is used by the best of men, and even by our Lord himself, to indicate events the reason or cause of which we cannot see or comprehend. For example, our Saviour says, Luke x. 31, "By chance a priest came down that way." This is equivalent to, it happened, or it came to pass. *Hap* is itself *chance*, in common usage. Hence the phrase, "By good hap" it came to pass. So both *chance* and *hap* are found in the Book of Ecclesiastes—"Time and chance happeneth to them all" (chap. ix. 11.) And so, again, 2 Sam. i. 6, "I happened by chance on Mount Gilboa." I quote this passage, not from inspired lips, but to show its acceptation as equivalent to *happen*, which occurs more than twenty times in the Jewish and Christian Scriptures. "It happens alike to the wise and the fool" (Ecc. ii. 14-15.) "Now these things *happened* to them for examples" (1 Cor. x. 11.) Whatever occurs, the cause or instrument of which we do not perceive, is said to happen, or to come by chance. But of chance, we will ask with Alexander Pope, What is *chance*? And with him we answer,

"All chance" (ie) "*direction which thou canst not see.*"

But with the Great Teacher we had better say, "Not a sparrow falls to the ground" by chance, or without the will, or permission, or appointment of God. Some copies read, "*Aneu tees boulees tou Patros,*" "Without the will of your Father"—which is, unquestionably, the sense. But we need not argue this point. We all believe and teach, that in the strict sense of the word *chance*, as respects God, there is no such thing; and as respects us, we use that word to indicate only that of which we cannot see the reason or immediate cause. In this sense the inspired writers use the terms *happen* and *chance*.

As to "blind fortune" and "good luck," they are creatures of Pagan ima-

gination. *Luck* was the Anglo-Saxon catch. A "luck of fish" was a good catch—a good haul of fish; and thus *lucky* and *fortunate* were taken in a good sense, though etymologically they indicated neither good nor evil fortune, but mere chance; simply an event which could not have been foreseen, yet a link of a chain, the connection and length of which was wholly inappreciable.

Fortune, luck, and chance, as understood and used at the present day, are wholly incompatible with Christian sentiment and style. "Has there been evil in a city," or a family, "and the Lord hath not done it?" asks a Prophet. As respects the divine knowledge and will, there is no chance in the universe.

To illustrate this, let us turn back to the history of Joseph, and note the *chances*, "the good luck and the bad luck" of this renowned patriarch.

He *happened* to be the eleventh son of Jacob by his beloved Rachel, and to be the most beloved by his father. He *happened* once upon a time to be sent upon an errand to see his brethren, away from home tending their flocks at Shechem. He had the *good fortune* to be a beautiful boy, and to have so much of his father's partiality, as to be more elegantly dressed than any of his brothers. He *happened* to have two remarkable dreams in his boyhood, which, when told to his father and brothers, greatly excited the envy and hatred of the latter. He *happened* to lose his way in seeking for his brothers, and lost much time in the plains tracing their movements. But by *good luck* a kind stranger came along and directed his way to Dothan, and there he found them. On seeing him approach, his brothers conspired against him to kill him; but Reuben *fortunately* saved his life by proposing to cast him into a pit. By great *good luck* a company of Ishmaelitic traders in-spicer and gums, came along from Midian, and succeeded in purchasing him for the Egyptian market. This was a very remarkable *chance*, for had he not lost his way, he might have been there too soon for such a deliverance.

One Potiphar, a very worthy officer and captain of Pharaoh, *fortunately* wanted a servant, and bought Joseph. But the Lord was with Joseph, and he was for a while a *lucky* man, for he obtained favors from his master, and be-

came the steward and ruler of his family. But, *unfortunately* Potiphar's wife was not the most virtuous woman in Egypt, and fell in love with the beautiful Joseph, and sought to allure him into her room. Finally, on one occasion she seized him by his garment, but he, resolutely withstanding, unluckily lost his garment in the scuffle, and, by the falsehood and villainy of Mrs. Potiphar, he was complained of to his master, and had the *misfortune* to be thrown into prison. By his good manners and prepossessing appearance, he was, however, so *happy*, as to obtain the confidence of the jailer, and to be made a sort of superintendent of the other *unfortunates*, whose *unpropitious* stars had made them inmates of the dungeon.

It *chanced*, once upon a time, that Pharaoh's cup-bearer and confectioner offended their master, and were cast into the same prison, and placed under the care of Joseph. By good luck, these new inmates of the prison happened, each on one night, to have some portentous dreams. On inquiring into their sadness next morning, they told Joseph their dreams, who, by his great sagacity, was enabled to give them a true interpretation.

It fortunately came to pass soon after, that Pharaoh himself had some portentous dreams, which caused great perturbation of mind, and induced him to call for the magicians of Egypt, to interpret his dreams. By great good luck none of them, however, could satisfy the monarch. His cup-bearer, fortunately at this crisis, remembered his own dream and Joseph's interpretation of it, and was prompted to report his talents to his master.

Joseph was sent for, and had the great *good fortune* to satisfy the monarch of his superior wisdom and learning in the department of *oneiracriticism*. Soon after, he was most luckily called from the prison to the palace, and made governor of Egypt, and next to Pharaoh in power.

Under his wise and prudent administration of the affairs of Egypt, the famine was anticipated, and large preparations were made for its approach.

It had extended to Canaan, and compelled its inhabitants to go down into Egypt for bread. Meantime Joseph's brethren, and finally his father, were compelled to come down into Egypt and reside there. *Fortunately* the shepherd

kings, who had been a scourge to Egypt, were compelled to vacate the land of Goshen; and that being the best portion of Egypt for pasturage, Jacob and his sons, with their flocks and herds, were, under their new fortunes there, *happily* located. At Goshen they remained for very many years, enjoying general *good fortune*, till another king was placed on the throne, who, unluckily for them, knew not Joseph nor his people, and they were reduced to slavery.

Such is the doctrine of chance. One hundred such chances, all terminating in one great event, affecting to this day the destiny of a nation, the most prolific of blessings to the world, metamorphoses these chances into the well wrought links of designs, terminating in the eternal destiny of the world. For had not Joseph been sold as a slave into Egypt, and there risen to honor, the family of Jacob had not gone down there, and would not have been enslaved there. Moses would not have been born and educated there. Egypt had not been plagued. The first-born of Egypt had not been slain. Israel had not been redeemed and led through the Red Sea by the naked arm of God. The Passover had never been instituted. The law would not have been given on Sinai—the tabernacle and its worship would never have been instituted, and all the miracles displayed in the fields of Zoan, and in the wilderness for forty years, had never been wrought. Out of Egypt God could not have called his Son, nor would his character have been made known to all the earth as it was by the instrumentality of the Pharaohs. The manna had not fallen from heaven—the rock of Horeb had never been converted into a perennial fountain in the desert—a thousand types and figures, essential to the development of God's moral government, and the means of redemption had never been wrought, and the destinies of the world at this day would not, in any great point, have been as they now are.

Now, all this seems to be traceable to an "*unlucky*" variegated dress, placed by fond and partial parents upon a handsome boy, or to his telling two portentous dreams to the family, and his being sent on an errand, and then to the contingency of the arrival of a company of traders dealing in goods and men at the moment. On the failure

of any one of these "chances," the destiny of the world would have been very different from what it now is, and has for a long time been. How far this chain may reach beyond the bourne of time, it is not given to man to know. Hence it becomes him not to be dogmatically positive in affirming this or that, touching a chain the first and last link of which he has never seen! Nor to set about the creation of a demi-god called chance, who has lost one or both of his eyes, and of whose other senses he can never learn nor communicate any thing.

It required several centuries to develop the mysteries of Joseph's dreams and early fortune—and it is he alone that sees the end from the beginning, and to whom the issues of life and death are ever present, that can fully vindicate his own government, and that can satisfy the universe that he has done all things well. Our duty is to walk by his precepts, to acknowledge him in all our ways, and always to cherish the feeling of an absolute dependence on him for every thing that we enjoy, or hope to enjoy.

It is, beside, a thousand times more rational and blissful to refer all things interesting to us, either in the present or the future, to the counsel, the hand, or the blessing of the Lord, than to a mere contingency, or "our good fortune" or management—to feel that our persons, our lives, and all our conditions of life, are of his superintending care and providence, and not of "blind chance" or "good luck," but of his own direction and blessing; for, indeed, in this life, many of our so-called misfortunes are the choicest blessings, and all things do work together for good to them who love God and keep his commandments.

"Blind unbelief is sure to err,
And scan his works in vain;
God is his own interpreter,
And he will make it plain."

SCENES IN A WESLEYAN CHAPEL.

DURING the last few weeks, what are called special services have been held in the Wesleyan chapel, Wigan. On inquiry, I learned that the object of these meetings was to convert sinners by extraordinary means! Knowing that

such means had been practiced by the Methodists for many years, and being desirous of comparing their proceedings with the Word of God, I attended these special services, to see and hear what was done and said, to accomplish this benevolent object.

On the first occasion, the preacher was a youth from their denominational college, being cast in the Conference mould—his address, voice, language, and manner, alike indicating the training school in which his education had been received. At the conclusion of his discourse, he desired all those who were seeking salvation to come forward. A number of his hearers then presented themselves, and were ranged around the communion table, on seats which are termed "the penitent bench." They commenced moaning, crying, and praying—some in suppressed exclamations, and others in noisy shouting and screaming—just as the penitent may be operated upon. During these proceedings, the youthful preacher and others passed from one to another of the penitents, with such inquiries as these:—"Are you seeking the Lord?" "What is it your soul desires?"—"Do you now believe?"—"Has God forgiven your sins?"—"Cannot you now claim the promise?"—"Is the Lord not precious to your soul now?"—"Can you not now rejoice in God your Saviour?" These and many other questions of a similar character, are submitted to the penitents as they kneel upon the bench; and the scene is sometimes continued for two or three hours, according as they believe and obtain "liberty," as they term it. The interrogations addressed to the penitents were occasionally interspersed with such advice as was deemed suited to their state, of which the following are specimens:—"The Lord is waiting to be gracious"—"Believe in the Lord Jesus Christ"—"Believe just now"—"*Believe that your sins are forgiven, and they are forgiven!*"—"Now, my brother, throw your whole soul upon Christ"—"See there my Lord upon the tree," &c. While this was going on, some ten or twelve persons were praying alternately for the "poor penitents," and a dozen or more of the company shouting, "Come, Lord!"—"Save sinners!"—"Send a shower!"—"Send the power!"—"Hallelujah!" &c. To keep up the excitement, an appropriate hymn was sung at intervals to a lively tune.

"Come to Jesus,
He will save you,
Just now,"

seems to be a great favorite on these occasions, as they will repeat it forty or fifty times. One of the penitents would now rise up and exclaim, "Bless the Lord, he has saved me!" Then began a new scene, the congregation (excepting the "poor penitents," who were still kneeling before the bench, mourning and crying for mercy) started up and commenced singing, "Hallelujah" — "Praise God from whom all blessings flow," &c. This was described as being "set at liberty"—their sins are forgiven. In this way, then, these special services are conducted, for a week or two every night, just as they can manage to keep up the excitement. Such are the proceedings in a Wesleyan chapel! I ought to observe, that all the penitents are not "born again" at the bench. Some say they are saved, their sins being forgiven while in private prayer—others state that they were saved under some lively sermon; and I have heard persons say at a love-feast, that they obtained forgiveness while asleep in bed: they went to sleep burdened and oppressed with the heavy load of sin, and on awaking the burden was gone, and they were happy, rejoicing in God! I have heard it stated in a missionary meeting, of a black man who was convinced of sin, and groaning for salvation, his language being, "What must I do to be saved?" that it occurred to him, that if he could repeat two words in English, he should obtain "liberty." So he learned to say "January" and "February," repeating them over and over again, until the Lord set his soul at liberty, and forgave him his sins, when, according to the minister, he rejoiced in God.

The great founder of Methodism, John Wesley, says, that the Scriptures are the sufficient rule for the faith and practice of Christians. I wish to ask my Wesleyan friends, and all others who adopt such practices as those just related, by what rule, and where in the whole Bible is the example, precept, command, or promise, to authorise or countenance such proceedings? I ask seriously, is it from heaven, or is it of men? It must proceed from one of these sources, and if not from God, who can expect the approval of his Divine Master, in the great day of account? I know that many will say, thousands

have been born again this way, have lived and died happy, and are gone to heaven. I will not say a word against the sincerity of many whom I have known, many of whom I have heard, and many of whom I have read; but I ask, have they been taught according to the oracles of God?—have they been born of water and of the Spirit? (John iii. 5) — was this the practice of the apostles? — is there anything in their writings to encourage it? Nothing at all.

The Saviour told the apostles just before he ascended to heaven, that they were to go into all the world and preach his gospel, (Mark xvi. 16) and that *repentance and remission of sins* should be preached in his name; and they were to begin at Jerusalem (Luke xxiv. 47.)

Having been united with Wesleyan friends for many years, I know they desire the salvation of sinners. To learn how to realize this desire, let them go to Jerusalem, and listen to Peter, who opens his commission on the day of Pentecost, speaking by divine authority and inspiration—consider the subject of his discourse. He proves from the Psalms and from the Prophets, that Jesus is the Messiah, the Christ; that he died and was buried, and rose again. Now when they heard this fact, they believed it, and it pierced them to the heart; they were convicted—they were self-condemned, and with penitence and contrition they cried out, "Men and brethren, what must we do?" Now they were not invited to the penitent bench, nor were they exhorted to believe "just now;" for they did believe, and their faith produced this conviction. Nor were they told to "*believe* that their sins were forgiven, and they are forgiven"—they were not invited, as the young preacher invited the penitents, in the chapel referred too. He said, "Mr. Boyd will preach to-morrow night, and all the penitents are particularly desired to attend, and expect to find mercy!"

See these Jerusalem penitents! No delay, no waiting the Lord's time for days, and weeks, and months, and years, as I have known many do. Peter directs them straight to Christ, "Repent (or reform) and be baptized in the name of Jesus for the remission of sins, and ye shall receive the gift of the Holy Spirit." My Methodist friends are startled at this answer of Peter's. All

the years I was in connection with them, I never heard this answer given to a penitent seeking salvation. Baptism, with them, in connection with salvation, is a most awful doctrine. They say, by this we do away with the atonement of Christ. Not at all, for Christ died for our sins, according to the Scriptures. "Then you do away with the blood of Christ."—No, for it is written, "The blood of Jesus Christ his Son, cleanseth us from all sin." "But, by putting baptism in connection with salvation, you are saved by works"—No! "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost" (Titus iii. 5.) That this was invariably the practice of the apostles, with all penitents who desired salvation, listen to Paul and Silas at Philippi, Ananias at Damascus with Saul of Tarsus, and Philip the Evangelist. "And many of the Corinthians hearing, believed, and were baptized" (Acts xviii. 8.) I hope my friends will study to imitate the sermon of Peter, which is a model for proclaimers of the gospel in all ages, and will continue to be till Jesus shall come again. Preach Jesus—exhort sinners to believe, to repent, and to be baptized into the name of Jesus. Tell them that Jesus said, "He that believeth and is baptized, shall be saved" (Mark xvi. 16.) Whatever my Wesleyan friends may say against baptism being connected with salvation, John Wesley says, in his Note on Acts xxii. 16, "Baptism administered to real penitents, is both the means and the seal of pardon; nor did God ordinarily, in the primitive church, bestow this on any, unless through this means." It is cause for gratitude, that a spirit of inquiry is abroad, and that many are beginning to see that Methodism, not being based upon New Testament principles, has no solid foundation—that it has not a "Thus saith the Lord," for its doctrine and discipline. True, it has many excellent regulations connected with its societies, but is it not equally true, that in many matters it has no higher authority than "Thus saith John Wesley, or Jabez Bunting, or Robert Newton, or Thomas Jackson?" And the consummation is, that "the Conference" has appointed it. Now, however, Conference authority begins to be disregarded, and numerous are those who have

ventured to doubt the rightful power of that body to make laws for the government of the church of Christ. For giving expression to such views, tens of thousands have been expelled from the Wesleyan connection, and are now contending for a reform of the denominational government. How humiliating the reflection, that although they perceive the corruption which has obtained in the Wesleyan body, yet they appear not to see the necessity and propriety of returning to the ancient gospel, and endeavoring to restore original Christianity, by imitating the example of the first disciples, who, when they gladly received the word, were baptized, and "continued steadfast in the apostles' doctrine, and in the fellowship, and in the breaking of bread, and in prayers" (Acts ii. 37-48.)

I congratulate all Wesleyan reformers on their deliverance from servility to the mandates of Conference, passed at the dictation of Bunting or Jackson. It is a happy deliverance, to be freed from the tyranny and oppression of priestcraft, and I hope that, in establishing a new church, they will not set up any human system, which must terminate in error and delusion; but rather lay its foundations upon New Testament principles, having a "Thus saith the Lord," for all they do and teach. In their struggle for liberty and truth, let them take the sword of the Spirit, and,

"In mighty phalanx joined,
To battle all proceed,"

manfully and earnestly contending for the faith once delivered to the saints.

WILLIAM TURNER.

Leigh, near Manchester, Nov. 1851.

THE "WEDDING GARMENT."

At our meeting last Lord's-day, the parable of the marriage-feast having been read, (Mat. i. 14) the following reflections were offered thereon, which are now transmitted to the *Harbinger*, with the hope that they may be serviceable to some of its readers.

The passage teaches us that God is not the God of one nation only, but of all. The Jews were often warned of the destruction which awaited them, their city, temple, &c.; and which is probably hinted at in verse 7. That

"repentance unto life" was about to be proclaimed to the Gentiles as well as to the Jews, is evident from verses 9 and 10. From verse 10 it may be fairly inferred, that more than one of the many guests, good and bad, who were invited, were rejected; and from verse 12, that the sole reason assigned for the rejection of him of whom we have an account, was the slight he put upon a certain appointment, viz. the putting on of a particular garment. He was not rejected because he had not been invited; nor because he had been, heretofore, of a character which rendered him unworthy or unfit for such a privilege as that of feasting with his sovereign on such a special occasion. He was not charged with acts of rebellion, nor indeed with aught but this one thing—his contempt for a certain ceremony—that which he presumed to declare (practically so) *a non-essential*. He did not deny that it was a command, for it is expressly said that he was speechless. Nor that he was ignorant of the command. How, then, shall we account for his presumption and infatuation? May we not conclude that he so interpreted the command, as to persuade himself that one garment was as proper as another? Or, that he was unhappily taught this ruinous sentiment? As this foolish man, whether so taught by others or not, despised the king's institution of a provision of garments for his guests, so do many around us despise, reject, and even ridicule certain institutions of the King of kings! The blessed institution of immersion, for example, is looked upon by many who take upon them the name of Christ, just as was "the wedding garment" in this case. They insist upon it that a plain, positive, and imperative command of their Lord and Master (?) is a *non-essential*! Let such cease to acknowledge the authority of Him to whom all authority is given in heaven and in earth, and who is "head over all things to the church." "If I be a master, where is my fear, saith Jehovah." Who is it that saith, "Why call ye me Lord, Lord," &c. but He who saith, also, "If ye love me, keep my commandments?" To denominate a *divine command non-essential*, is an impudent and impious reflection on divine and infinite wisdom—a course which was pursued by him who was "cast into outer darkness!"

And how is the other Christian institution treated in our day? Is there any question whether the disciples, in primitive times, came together to break bread on the Lord's-day—the first day of the week? Or can aught be clearer than the apostolic injunction concerning the collection for the saints? "Upon the first day of the week, let every one contribute of that which he hath laid by in store, as God hath prospered him?" Are not apostolic injunctions and practices binding at this remote period? If not, let this principle be clearly avowed, and we shall be saved the trouble of citing them? We may with propriety ask certain persons, who are parents and masters, and who presume to describe one of the divine commands as absolutely *essential, indispensable, &c.* and another as *non-essential, unimportant, &c.* In what light should you regard a child or a servant, who presumed to disobey you on such a plea? I submit that the Christian Scriptures require—1, faith; 2, repentance; 3, baptism; 4, pardon or salvation (from the guilt of sin) as Mark xvi. 16, &c. &c.; 5, worship, &c. The Baptist denomination teach as follows:—1, prayer, or worship; 2, repentance; 3, faith; 4, pardon; 5, baptism, &c. Others say—1, baptism; 2, worship; 3, repentance; 4, faith; 5, pardon, &c. The last item in the first list, is the first in the second!—and the last in the second, is the first in the last! "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

W. D. H.

OUTLINES OF LORD'S-DAY TEACHINGS ON HEBREWS VIII. 7.

NO. IX.

BEFORE the days of Daniel, the time of Christ's coming was nowhere specified, so that it should be looked for within a given number of years; only it was designated in general as the *last* days. And when the prophet so earnestly besought God to restore his favor to Jerusalem, then without a king, and without the worship of God amongst them, it may be that he was looking out *then* for the Messiah, the Son of David to deliver them from their calamities

and to forgive their sins—the seventy years' captivity foretold by Jeremiah being now accomplished (Dan. ix. 2.) The message God sent to David by the angel Gabriel, seems to favor this supposition; for, at the beginning of his supplication, the commandment went forth for Gabriel to *show him*, and to give him skill and understanding (ver. 22-23); and this was what was showed him, that *seventy weeks* were determined (read ver. 24-25.) Henceforth the time of Christ's appearing could be calculated, and it is plain that the nation of Israel knew that the time was at hand, and that they were looking out for the Saviour to be sent to them when Jesus actually came. Many persons pretending to be Christs rose up about this time, of which impostors we never find the least hint at any other period of their history. This is intimated in Acts v. 36-37; and many more arose successively and perished, as we learn from historians of that time, and as Christ himself said they would (Matt. xxiv. 24;) and this continued as long as ever the Jews were not utterly subdued and driven out of their own country by the Romans. When John the Baptist first began to preach, he was supposed to be the Christ, and declared he was *not*, to the messengers of the Scribes and Pharisees (John i. 19-23.) No prophet or remarkable person that we read of in the Scriptures, prior to this time, was asked whether he were the Christ, or mistaken for him. But now "all the people were in *expectation*, and all men mused in their hearts of John, whether he were the Christ or not" (Luke iii. 15.) No prophet's testimony can equal this one of Daniel, as to the time of Christ's coming; and it is the testimony of a prophet raised up to Israel, and it is carefully preserved in the records of that very people who have rejected and crucified the Lord of glory, and are still maintaining that the Messiah is *not come*! We find, Dan. ix. 25, that sixty-nine weeks were to elapse between the going forth of the commandment to build Jerusalem to Messiah the Prince. Why this period is divided as it is into seven weeks and three score and two weeks, we know not, but the whole number is sixty-nine; and it is plain that when it is said (ver. 26,) that after three score and two weeks Messiah should be cut off, it means sixty-two

added to seven, in the same manner as the number is expressed in the preceding verse, thus making sixty-nine. After this, Messiah was to be cut off—not immediately after, but in the midst of the last or seventieth week. For we read that the covenant was to be *confirmed* with many for *one week* (or seven years, a week being seven days,) and in the midst of the week the sacrifice and oblation should cease; that is, the sacrifices appointed by the law of Moses should be superseded by the sacrifice of Christ. If we consider the time of Messiah to refer, not to the time of his birth, but to the time of his entering upon his ministry, after he was baptized by John—which seems most reasonable to suppose, as his life before thirty years of age, and before he began to preach, had nothing in it to draw men's attention to him as the Christ—if the time of his beginning to preach was at the expiration of the sixty-nine weeks, it is easy to see the fulfilment of all that is said concerning this seventieth week, and afterwards. For this covenant being confirmed for one week naturally means, that the people of Israel were during *one week*, or seven years longer, acknowledged by God to be his people, and that he was their God. The promise of the last days, that God would raise up a Saviour to Israel, was fulfilled by his own Son coming in the flesh, to preach repentance and the remission of sins; and this preaching of Jesus himself continued as near as we can trace it three years and half, and then he was cut off *in the midst* of the week, and the sacrifice and oblation ceased. If the preaching of the apostles to the *Jews only* continued three years and half more, beginning from the days of Pentecost, as already noticed, then we come to the end of the seventieth, or last week. After this followed, but with an interval of some years, the utter rejection of Israel as a nation, so that they are no longer God's people, and he is not their God. They filled up the measure of their iniquities by denying and crucifying the Son of God; and their house is left unto them desolate, and has been from the time of the destruction of the city and sanctuary by the Romans, and their being scattered into all lands, even to this day (Dan. ix. 27.)

Now, then, to return to the conside-

ration which we have lost sight of for a time, namely, that God's promise of making a New Covenant with the house of Israel and Judah was fulfilled to Israel literally—though to a *remnant* of Israel, whilst the nation in general was cast off—we find, that in the course of three years and half after Christ was raised from the dead, and glorified at God's right hand, there were churches throughout the land of Israel, namely, in Judea, Samaria, and Galilee (Acts ix. 31,) which comprehend the whole country. And if we might say, that the promise of the New Covenant was fulfilled in *one day*, we should fix upon the day of Pentecost, when three thousand of Abraham's seed according to the flesh, bowed the knee to Christ in Jerusalem, and formed a church, to which all others, whether Jews or Gentiles, were successively added. Herein a "heavenly Jerusalem" (Heb. xii. 22)—Jerusalem which is *above*, not *in* heaven, but of a heavenly origin and character (Gal. iv. 26.) But though the great number that were converted at once by the preaching of the apostles, and of which we find other instances after the day of Pentecost, made the time of the fulfilment of the promise of the New Covenant very conspicuous and striking; yet the truth is, that the Old and New Covenants differ essentially in this very thing—that the first was made with the whole nation and with all succeeding generations of Jews, considered as *one body*; and not with *individuals* any farther than this, that a nation or assembly of people is composed of individuals—whereas the New Covenant is, on the contrary, made with *individuals* and *only* with a collective body—"the church," because many individuals are gathered together into one body. We have, therefore, to remember, that we shall all stand before the judgment seat of Christ, not to be judged *as a body*, but that every one of us may give account of himself to God.

ARCHIPPUS.

A GLANCE AT GREAT EXHIBITIONS.

NO. III.

To trace the source of things—in contrast place
The wiles of Satan with the work of God:
The kingdoms of this world, including that
Which would be first among them all—"the
Beast,"

With one that "cometh not with outward
show"—

Ordain'd to break in pieces, grind to dust,
And "scatter to the winds" as chaff, "the gold,
The silver, and the brass" of earthly state.
This our vision will extend, but the glance
May more instructive be, to him "that reads."
EVIL—its origin and end—what can
The "wisdom of the wise" find out herein?
The reasonings and theories of "schools"
But baffle and bewilder on such points,
And carry headlong all the "thoughts of men:"
Whilst "babes" divinely taught, and wise in
what

The Scriptures show, know more than Solomon
Himself could e'er have learnt, without this
word.

Guided by faith, we need not fear to say,
That sin began its reign, where dwells in light,
Uncreated, and unapproach'd by man,
"The King, the Lord of Hosts, the blessed
God;"

Around whose throne unnumber'd angels stand,
His will to do, "elected" to obey—
Established in unspotted holiness,
With glowing and undying love, "to serve."
'Mong these, at first, was one above them all:
In wisdom, pow'r, dominion, none so great—
The very chiefest of God's works was he:
Bright "morning star," exalted son of day,
Midst "shining ranks," he led the heav'nly
choir,
When "tongues of angels" gave their "shouts
of joy."

God saw him "good," as all his creatures were,
When by his Son the heav'n's and earth were
fram'd;

Yet not incapable of sin was man,
Nor "prince of angels" made, as facts have
prov'd.

Here, then, we pause: philosophy, "turn pale,"
And ask no more on subjects so profound.
To "stand in truth," howe'er, implies some
truth

Made known; as sin imports "a law laid down,"
And broken through by angels, or by man.
Now Satan in the truth did not "abide,"
And, led by him, "his angels" sinn'd—rebell'd
Against the will Supreme to them reveal'd.
How great that sin! since he who highest was
Is lowest doom'd, and with his legions spar'd
Not—adjudg'd to hell—"the undying worm,"
Whilst darkness holds them for a time en-
chain'd.

By "pride" this spirit fell: he would not "do
The truth," express'd to all the "hosts of God,"
That they were "made for man," not man for
them;

Because in flesh the SON OF GOD should dwell,
And MAN o'er all God's works dominion have.
This Satan would not brook, and led the way
To that defection from the fount of light,
Begun in heav'n—nor ended yet on earth!
The arch-apostate he—of liars chief—
Author of all that's false, however fair—

The prototype of what is in the world
And in the church—so call'd-oppo's'd to truth :
Though "deck'd with gold, and precious
stones, and pearls"—

Admir'd and idoliz'd "with eyes of flesh,"
Yet leading to perdition, whence it came.
Thus Princes, Presidents, Popes, and Priests :
Great men, rich men, mighty men, and captains
Chief—names of men, distinguish'd in their day
With those that follow in the splendid train—
With all, in turn, *exhibit* "lucid proof,"
That this vain world is not without its god.
One witness now—"a prophet of its own"
We bring, and rest awhile.—

"What is the end of FAME?" 'Tis but to fill
A certain portion of uncertain paper :
Some liken it to climbing up a hill,
Whose summit, like all hills, is lost in vapor ;
For this men write, speak, preach, and heroes
kill.

And bards burn what they call their midnight
taper,

To have, when the original is dust,
A name, a wretched picture, and worse bust !"

A TRANSLATION OR PARAPHRASE OF THE SONG OF MOSES,

(DEUT. XXXII.)

*Into blank verse, throughout which the poetic
lines of the Hebrew are adhered to, except
in a few instances, and then the idea con-
tained in one line of the original is extend-
ed into two, and are thus marked }.*

1 GIVE ear, O heavens high, and I will speak,
And hear, O earth, the sayings of my mouth.

2 { My doctrine on the thirsty soul shall fall
As grateful rain upon the parched soil—
{ My speech shall fragrant as the dew exhale,
{ Which bears the odours of sweet flow'rs
to heaven,

{ Erub'rant as the small rain's pearl like
drops,

{ Which shine in myriads on the tender herb,
Or show'rs which glitter on the young green
grass.

3 Because Jehovah's name I will proclaim,
Let all attribute greatness to our God.

4 He is the Rock, his work all perfect is,
And all his ways are ways of judgment sure—
A God of truth without iniquity.
He is the righteous and the upright One.

5 { A nation which corrupted has itself—
{ Their spot no longer is the spot of sons :
A generation crooked and perverse.

6 Do ye the good Jehovah thus requite,
O foolish people and unwise in heart ?

{ Say, is he not thy father kind and good,
{ And is he not thy great redeemer too ?

Yea, he did make thee and establish thee.

7 Remember former days, the days of old—
{ Consider and weigh well the ancient years,
{ The years of many generations past :

Thy father ask, and he'll make known to
thee—

Thy elders, and they will relate to thee.

8 { When the Most High apportioned nations
out,

{ And gave to each their own inheritance,
In his dispersion of the sons of Adam.
He then the bound'ries of the people fixed
In equal number unto Israel's sons :

9 Because Jehovah's lot his people is,
Jacob's the bond of his inheritance.

10 He found him in a sterile desert land ;
In a destructive howling wilderness.

He then surrounded and instructed him,
And watched him as the apple of his eye.

11 Just as the eagle stirreth up his nest,
And with much fondness flutt'reth o'er his
young—

He spreadeth out his wings, he taketh them,
And on his pinions beareth them aloft.

12 Just so alone Jehovah guided him,
And no strange god existed with him then.

13 He caused him ride upon the heights of
earth,

And eat the richest products of the plain,
And made him suck the honey from the rock,
And oil from out the hard and flinty rock.

14 The milk of kine, the fat of finest sheep ;
Yea, fed him with the fat of fatted lambs,
And rams of Bashan's breed and goats—
With fat of wheat, the precious in most parts.
And thou drank'st wine pure blood of clus-
t'ring grapes ;

15 But then Jeshurun waxed fat and spurn'd.
Thou'rt waxen fat, thou'rt gross, thou'rt
covered o'er,

And he forsaken has his Maker, God—
The rock of his salvation set at naught.

16 They by strange gods roused him to jea-
lously—

With their abominations anger'd him.

17 They sacrificed to demons, not to God ;
And unto gods of which they nothing knew,
Which newly had arisen in their midst,
And even which your fathers did not fear.

18 The rock which thee begat thou hast forgot,
And God who formed thee thou hast wholly
left.

19 When this Jehovah saw, he cast them off,
For all his sons and daughters were corrupt.

20 He said, I will now hide my face from them,
And I'll see what their latter end will be :
For they a froward generation are,
And children vain in whom there is no truth.

21 { They have provoked me unto jealousy,
{ Even by that which is not any God,

And by their vanities have angered me :
{ So I'll provoke them unto jealousy,

{ Even by that which not a people is,
{ And by a foolish nation anger them :

22 Because a fire is kindled in my wrath,
And it will burn unto the lowest hades—
"Twill eat the earth and her productions up,
And the foundations of the mountains burn.

23 I will accumulate upon them ills,

- And all my arrows spend on them :
- 24 The guawing hunger and consuming flame,
And poisonous destructive pestilence ;
And I will send on them the teeth of beasts,
With poison of the crawlers of the dust :
- 25 Them from without the sword will childless
make,
And terror from within consume them all—
The stately youth and virgin beautiful,
The sucking infant and grey-haired old man.
- 26 I said I'll blow, my breath will scatter them,
And their rememb'rance I'll make cease
from man.
- 27 Were it not that I feared the enemy's
wrath,
And lest their adversaries boast themselves :
Lest they should say our hand exalted is,
And that Jehovah hath not wrought all this :
- 28 For they a nation void of counsel are,
And understanding is not found in them.
- 29 O were they wise that they considered this,
And that they understood their latter end !
- 30 How should a single one a thousand chase,
And two ten thousand rout and put to flight,
If that their rock had not delivered them,
And if Jehovah had not shut them up ?
- 31 Because their rock is not a rock like ours,
Our enemies themselves ev'n being judges.
- 32 For from the vine of Sodom is their vine,
And from the vineyards of Gomorrah's
fields—
Their grapes are poisonous as the grapes of
rosh*—
Their clusters have the bitterness of gall—
- 33 Their wine the poison of the serpent is,
Yea even the deadly poison of the asp.
- 34 Is not all this laid up in store with me,
And up among my treasures safely sealed ?
- 35 Vengeance is mine, and also recompense.
Their foot shall slip at the appointed time :
The day of their calamity is near—
The things prepared for them will quickly
come,
- 36 Because Jehovah will his people judge,
And on his servants will compassion have :
For he will see their strength of hand is gone,
When there is none held back and none set
free.
- 37 And he will say, where is their God, and
where
The rock in which they placed their confi-
dence ?
- 38 Which of their sacrifices fat did eat,
And did the wine of their drink off'rings
drink :
Let them rise up, let them your helpers be,
And let them be your hiding-place and
shield.
- 39 See now that I, even I am only he,

* ROSH. The exact meaning now unknown. Some suppose it to have been the hemlock. It evidently was a tree or shrub which produced fruit in clusters resembling grapes, but which was a deadly poison.

- And besides me no other God there is.
I only kill, and I alone make live—
I break in pieces and I renovate,
And from my hand there no deliverer is.
- 40 For unto heaven I lift up my hand,
And I proclaim that I for ever live.
- 41 If I but sharp my bright and glitt'ring
sword,
And if my hand on righteous judgment
seize,
I'll to mine adversaries vengeance pay,
And give those hating me their due reward.
- 42 I will with blood mine arrows drunken make,
And my sword flesh will greedily devour,
From blood of slaughter'd ones and captives
too,
From first revenges on the enemy.
- 43 O nations ! cause his people shout for joy—
Because he will his servants' blood avenge,
And vengeance to his adversaries pay.
But will his land and people mercy show.

Edinburgh.

ADELPHOS.

SUBMISSION TO ELDERS.

*Abstract of observations made to a church
of Christ, on the subject of the admoni-
tions of the Elders, and how far it is to
be considered that the church has to obey
them.*

1st. As to the great majority of things
of which our daily life is composed, the
Scripture only gives general directions
as to the spirit which is to regulate our
conduct, which directions are to be
applied by ourselves to particular cir-
cumstances. Such are Matt. vi. 33,
Rom. xii. 2, Col. iii. 1-2.

2nd. The wisdom to do this is to be
found in the few, and not in the many ;
and it is the many that have to be in-
structed by the few.

3rd. All authority and rule resides in
the church, but in order to be carried
out, it must be committed to some au-
thorized to execute it. Such is 1 Thess.
v. 12-14.

4th. Being so committed, those that
are appointed thereunto—and who are
understood not to have taken this to
themselves—are answerable to Christ
and to the church for the due discharge
of their duty ; but are not accountable
to any individual, whereas every in-
dividual is accountable to them.

5th. It is to be taken for granted that
those who are so appointed are those
who have the Spirit of God—as the
church generally acknowledges those
who are over it to have—consequently,

that in their administrations, they have not in view to please themselves, but the glory of God and the good of the church—

6th. The Elders of the church, in setting before any one the will of God, as derivable from the general principles before mentioned, have always to endeavor to convince and enlighten him, so that he may then act *with understanding*: and though it is true that it becomes one who does not see the full propriety of what he is exhorted to, to submit to the judgment of the Elder—both on the ground that they are expected to know better than he does, as well as on the ground of being required to submit (Peter] v. 5)—yet, on the other hand, if obedience *never* goes beyond this, it will come short of being satisfactory to the Elder and to the Chief Shepherd himself.

7th. The preceding observation applies peculiarly to such things as are *out of the common*; and therefore the Elders have always very properly consulted the elder brethren, before they have publicly admonished the church on any such point.

8th. In laboring, therefore, to *convince and persuade*, it follows that where there is no perception of the propriety of what they enjoin, it for the most part arises from a fleshly state of mind, incapable of discerning right from wrong.

In these observations the brethren generally acquiesced.

X.

NOTES OF LECTURES,

BY A. CAMPBELL.

NO. XV.—JESUS, SON OF MAN & SON OF GOD, THE ONLY BOND OF UNION.

WE have before stated that this book is a book of narrations, biographies, histories, and epistles, and that it was the work of eight authors. There are four independent narratives of Christ, and they all record the same great facts, the birth, life, and death of Christ; and are adapted to the persons for whom they were written. Luke was the travelling companion of Paul, and Mark of Peter. The grand idea developed in these narratives, is that of redemption. Christianity is a personal matter, it has

a person for its subject and for its object. It was necessary that it should be propounded and written with great clearness and precision in these narrations. As we said in a former lecture, Jesus began at the seat of government to ask his followers the opinions of other men concerning himself, and proceeds without comment to ask their own opinion. Jesus gives himself a name in the question he propounds: Who do you say that I, the Son of Man, am? It is strange that he should tell who he was, and ask who he was at the same time. When he called himself the Son of Man, he had respect to his particular relations to man. Peter, anticipating his associates, promptly answers, "Thou art the Christ, the Son of the living God." He gave his character in two points, first: his office (the Messiah;) second, which was still higher, Son of God. Jesus approved of this answer, for he said to him, Peter, thou art a happy man, on this foundation I will build my church. He was not to lay a foundation, for God had said by Isaiah, 700 years before, that he would lay in Zion a foundation stone; but Messiah says, I will build on it. Hence on the recognition of this proposition he will build his church. The great misfortune in the Christian world, and the cause of all their schisms, is, that they take as their central idea, some of the subordinate ideas of Christianity. Some take the politics of Christianity, others its metaphysics, as their great central idea. In former times the error was metaphysics. They had their *sublapsarians* and their *superlapsarians*—subsequently Arianism, Arminianism, and Calvinism. Their great bond of union was metaphysical, their love was purely platonic. They loved and hated according to rule, and out of pure charity handed one another over to the Satan. But now—a-day, the *don* or fashion among sectarians is, church politics. Hence we have a new category of terms. Presbyterianism has nothing to do with *faith*—its grand object is church polity. Different forms of it are legalized in different parts of the British empire. So of Catholicism. Even Paganism is more or less legalized by Great Britain, in some of her colonies. From the days of Origen down to the present time, other theories have been substituted for the one now before us. These

schisms have prevented the propagation of Christianity among the heathen, for the heathen say, you disagree among yourselves, and are handing one another over to Satan. In Peter's confession there are two ideas, or at most three. First, his personal character; second, his official relations; third, the homogeneity of his character with both of these relations. These are the only points from which we can view any character or community. Jesus, in his person, was the Son of Man and Son of God. He had these in perfection, and is the only person who ever did have them. This is the reason why he stands out alone. There is no other being like him in the universe. He united in his person all human nature, and all of the divine nature. This makes him what he is, Son of Man and Son of God. All the ideas of Pagans, Persians, Egyptians, &c. on the subject of Divinity, are but corruptions of this one. Now, he who believes this confession of Peter, that Jesus is the Son of Man and the Son of God, has all the faith necessary to save him. There are some persons who think that Jesus is a personal name, and that Christ is a family name; but this is not true. Christ means anointed. But under the former dispensation, there were three classes of persons anointed, viz.: the priest, the prophet, and the king. What is meant, then, by calling him anointed? That he is Prophet, Priest, and King, and that he has all power in heaven and on earth. Now I trust you can see the wisdom of Messiah, in making this proposition, the base on which he would build his church. Any person who can believe this proposition with proper faith—not an educational faith—that is, I believe so and so, because my father did; or that which is attached to any man—but that which results from his own investigations, will be saved. If the world would but unite on this proposition, they would find themselves disenthralled from the traditions of ages. His character was congruous with both his natures—for he spoke as no other man ever did, and his character, drawn by illiterate fishermen, agrees with his functions.

Take the hand of the friendless, smile on the sad and dejected, sympathise with those in trouble, and strive everywhere to diffuse around you sunshine and joy.

CORRESPONDENCE.

OBSERVATIONS ON JOHN III. 5.

DEAR SIR,—“A Correspondent” in the November number of your Magazine, addresses a paper “To the Advocate of the Current Reformation,” on the import of John iii. 5, and makes certain queries on the subject of it.

I do not know that I shall be held as one of the class addressed by your correspondent, but I feel the urgency of the call upon all who profess Christianity, “Onward,” and I shall, perhaps, be allowed to make a few remarks on the matter addressed by your correspondent. I don't know that the writer of the paper referred to would object to that exposition of the text in question, which, instead of making the word “water” to signify baptism, as Mr. Craps seems to do, makes the phrase “born of water,” to signify baptism. From the strain in which he writes, I think he would, since his difficulty or objection, as appears in his queries, would lie as much against the one as against the other. He says, “There are some serious objections to the supposition, that our Lord means baptism” in the passage. Now if your correspondent will join issue with me on *the phrase*, and not merely on *the word*, I will endeavor to convince him and all who doubt it, that it can mean nothing else than baptism. The word “water” here can have no other literal meaning than the water which is used in baptism, because there is no other case in which a believer is commanded literally to go *into water*; and for this reason it never could be considered necessary to any relation sustained by him, that he came *out of water*. But it is implied here as necessary to his standing in complete obedience to the will of God, that he come *out of*, or be “born out of water.” In addition to this consideration, it is altogether inadmissible that the word “water” here can have a figurative meaning, because there can be no sense of this sort put on it which would not be expressed by the phrase “born of the Spirit,” in the succeeding clause.

But I go on to remark, that your correspondent's chief objection (I take it to be his chief objection, since he does not condescend on any other) to the passage having any relation to baptism is, that *that* supposition would contra-

dict "the order" in which baptism is mentioned elsewhere. in connection with "believing" and "repenting." But if "the order" of the things is observed in this verse—that is, if we account that we must have "the order" in every place where those things are spoken of, then we should have part of "the order" in one passage and part of it in another. Thus: faith and repentance in the first place, baptism in the second place, and being "born of the Spirit" in the third place. But if these things do not correspond with other passages of Scripture, we arrive at the conclusion in this way, that it is not the order in which the things take place in experience and practice that is denoted *here*, but the order occurring here is for some other reason. To arrive at the knowledge of this reason will perhaps be best acquired by a short exposition of the entire text. I go on, then, to remark, that while the *phrases* "born of water," and "born of the Spirit," are figurative, the word "water" is to be taken in the literal sense, just because the word "Spirit" denotes the person of the Godhead who is known by that name, directly and literally. The word originally meant *wind*—that is the word which we have *translated* Spirit; but as the breath or wind known by that name was the evidence not only of life, but of that life being spirit, it came at last to denote the spirit, not only of intelligent and moral creatures, but of the Great Creator Himself—and to denote the Spirit of God *directly and literally*; and thus it might be properly described as a *figuratively-literal* word. Literal, then, it has become, and this work being literal in the one clause of this verse, the word water in the other clause, in order to correspond, must be literal also.

But your correspondent's difficulty still remains. Well, then, I come now to *that*. We have seen that the words cannot denote "the order" of the occurrence of the things. The order of the words in this verse must then have been arranged for some other reason. The question naturally arises here, Will any of the two words "water" and "spirit" admit of pre-eminent attention? Is there one of them that *requires* pre-eminent attention? I answer, that in the circumstances in which these words were first spoken, there was one of the things noticed *demanding* pre-

eminent attention. Nicodemus was a Pharisee. It is well known that the Pharisees were scrupulously attentive to *outward* things—more attentive to these than to the more weighty things. Nicodemus was in danger of carrying this error with him when he began to look after the things of Christ. It was to meet him in this danger, when he came to Jesus, saying, "We know that thou art a teacher come from God"—that Jesus teaches him the paramount, the absolute necessity of every person being "born of the Spirit," in order to his entering into the kingdom of God. The Pharisees knew, and no doubt Nicodemus among the rest, that Jesus "made and baptized" disciples; and, in accordance with his prepossessions, he would naturally think that to be baptized, and observe certain outward things, was all that was necessary to become a hopeful candidate for "the kingdom of God." Before going on to speak, however, as we find Christ doing farther down in the chapter, of the manner or means by which we should obtain "everlasting life," He first teaches him the necessity of possessing a certain character, ("that which is born of the Spirit is *spirit*,") which should be induced through believing on the only begotten Son of God—insisting, while there was a reference to baptism, on the paramount importance of being born of the Spirit. If, then, we make the word "Spirit" *emphatic*, we shall have the doctrine which Christ taught in the passage brought out—thus: "Except a man be born of water and of the *Spirit*, he cannot enter into the kingdom of God."

In this exposition, then, we have the reason of the deviation in the order of words here employed, from the order of the things commanded by Christ, and required by other passages of Scripture; and I doubt not but your correspondent will, by adopting it, find a ready and satisfactory answer to all his other queries.

I beg to close these remarks by calling attention to the remarkable fact, that the *very thing which Christ had given as an exposition of the 3rd verse of this chapter, should now, after so long a time, stand so much in need of being expounded to us*. Surely there has been a great departure from the simplicity that is in Christ. Let us "Repent, and do the first works," growing in "grace and in

the knowledge of our Lord and Saviour Jesus Christ." There is a "knowledge that puffeth up, but charity edifieth."

W. M.

Glasgow, Nov. 1851.

THE NEW AND OLD LIGHT.

WHAT is the Scriptural designation of that community which had its origin in Jerusalem on the day of Pentecost? "At present," says the Editor of the *Harbinger*, we understand it to be "the kingdom of God's dear Son." He admits, however, that his conclusions may be erroneous. I reply that, at present, I do not understand this to be the Scriptural designation of such community: and making the same allowance for my conclusions being erroneous, I merely state, that having been unable to find it so designated in the Scriptures, is the cause of my concluding thus. As to throwing any new light upon such a subject, is what I will not attempt. I prefer the "old light," which has shone since the origin of that community, to all the new lights which have since emanated from that darkness by which the true light has been, and is still, obscured. And I shall endeavor to avail myself of the illumination which it sheds over the sacred history of that community, while enquiring what is its Scriptural designation. In Acts ii. 47, it is said that the "Lord added to the church daily, such as should be saved;" and as "church" in this place has always been applied to such community, I shall take it for granted that it is correct. Should it be questioned, if I am not able to sustain such application, I will abandon it for a "better way." In the case of the two individuals who "agreed together to tempt the Spirit of the Lord" (Acts v. 11), it is said, that "Great fear came upon all the church." Again, by the same "old light," we are enabled to read, in the 8th chapter of the Acts, that there was a great persecution against the church, and that Saul made havoc of "the church." Now whatever may be said concerning the term church, in some places where it occurs, it must be admitted that, in this instance, the church, and that community with Jesus as its head, are identical; and it would be but a waste of time to go over the numerous passages where the term occurs, seeing that—in the singular

and plural, the term "church" appears upwards of an hundred times in the New Testament. I conclude, until better instructed, that "the church" is a Scriptural designation of that community referred to, and if not the Scriptural designation, I suspect it will be a hard matter to find it. I would here suggest the necessity of our resting satisfied with the names and designations given by the Spirit to this community; and, instead of seeking after new light, try to learn more perfectly how we ought to behave ourselves in this house of God, which is the "church of the living God"—that it may appear the pillar and ground of the truth.

For the benefit of those who are ever and anon seeking after new light, I would suggest that "the old is better." The new is certainly not a safe guide; and that they may fully appreciate its real value, and witness its practical results, I refer them to the conclusion of that article in the December *Harbinger*, headed "*The Kingdom of Christ*," where they will read—"Having been introduced into a kingdom," &c.; and, I think, upon a little reflection, that they will perceive—that when it thus leads us ahead of the Apostles, we might well dispense with it. I conclude by stating, that when any one shall attempt to justify the above rendering of that portion of Paul's Letter to the Hebrews, I undertake to show, that the reasoning of Paul in that Epistle is of a very unintelligible nature, and that his exhortations are of no practical value. Wishing that the eyes of our understanding may be enlightened, I remain,

ROBERT MILL.

REMARKS BY THE EDITOR.

We have neither the time nor the space at our disposal, to do more on the present occasion than glance at the communication from Brother Robert Mill. Perhaps he will allow us to recommend to him an impartial perusal of the essay on the "Kingdom of Heaven," the commencement of which will be found on the 10th page of this number; and also to suggest a more comprehensive examination of the Bible, and not the selection of isolated words or passages, as though each alone contained the true idea respecting the kingdom of Christ. Such a course is as unwise as it is unprofitable, and can hardly result in improvement to any one.

Brother Mill seems to intimate that we are seeking "new light," or additional information on the subject of Christ's kingdom, not to be found in the Bible; while, as a wise man, he abides closely by the "old light" therein revealed. Now all that we desire from any contributor, is, that the views he puts forward on the subject selected for discussion, harmonize with Scripture. In soliciting, therefore, the "scriptural designation of that community which had its origin in Jerusalem on the day of Pentecost, with Jesus as its head, the Apostles with a new code of laws to give them, and the Holy Spirit as the promised guest of all who should be really joined thereto," we were warranted in anticipating something more, in reply, than the simple answer, "the church"—for to this designation is given due prominence in the article against which his objections were urged. We are informed that "church is a scriptural designation, and if not *the* scriptural designation, it will be a hard matter to find it." Who denied that the term church is a scriptural designation of the community referred to? But is it not equally obvious that the "called ones" who confessed the name of Jesus, are designated in the aggregate "the one body of Christ"—"the temple of the living God"—"a habitation of God through the Spirit"—"the kingdom of God's dear Son"—"a holy nation, a royal priesthood, a peculiar people"—"the church or congregation of God, purchased with his own blood," &c.? Now from this array of testimony, as appears to us, we are taught that *a* church, or *the* church, is as much the kingdom of Christ now, as the Jewish people constituted the kingdom of God, when traversing the wilderness or located in Palestine. He who possesses all authority in heaven and upon earth, must surely exercise dominion over men as well as angels. This supremacy will doubtless be exhibited to all in His own proper time—to the unbeliever and scoffer, as well as to His own faithful children. It is true, when referring to the future state of this kingdom, the inspired penmen inform us that flesh and blood cannot inherit it—there must be a resurrection from the dead; and that unless the righteousness of Christ's disciples exceed the righteousness of the Scribes and Pharisees, they shall not inherit that kingdom: the reference undoubtedly being to the state of heavenly rest, and not to our sojourn here in the kingdom and patience of Jesus Christ, in the hope of its inheritance.

IS JESUS A KING, AND HAS HE A KINGDOM?

DEAR BROTHER,—I wish to say a few words to R. Mill, if he will allow me, and to any other brother who does not believe that the kingdom of heaven is commenced on earth. Daniel says, (chap. ii. 44) "And in the days of these kings, the God of heaven shall set up a kingdom, which shall never be destroyed." In the days of what kings? First, the Chaldeans (*the head of gold*); second, the Medes (*the breast of silver*); third, the Grecians (*thighs and legs of brass*); fourth, the Romans (*feet and toes of iron and clay*.) Where are these kingdoms now? Have they, or have they not, become like the chaff of the Summer thrashing floor? In the days of the last of these kings, came John the Immerser preaching, saying, "Reform, for the kingdom of heaven is at hand." Jesus Christ sent twelve apostles and seventy disciples to proclaim, ~~that the kingdom of heaven was then at hand.~~ All I ask R. Mill is, was it true? The last time Jesus visited Jerusalem before his death, the Jews thought he would, if he were the long-promised Messiah, set up an earthly kingdom, but he said that the kingdom would not immediately appear; i. e. that it would not appear at that time. But he rose from the dead, and ascended into heaven. He had a spiritual body, a temple filled and animated with His divine nature. Now the Lord is that Spirit: and on the day of Pentecost, He came by his Spirit to Jerusalem, and set up a spiritual kingdom, the church, to which he gave laws. But laws that have not the authority of a king, are worth nothing.

I will now inform Robert Mill from whence I received this information; Jesus, after his resurrection from the dead, and just before he ascended up into heaven, came to his Apostles and spake unto them, saying, "ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH" (Matt. xxviii. 18); and, in heaven, "HE HATH ON HIS VESTURE AND ON HIS THIGH, A NAME WRITTEN, KING OF KINGS, AND LORD OF LORDS" (Rev. xix. 16.) Surely this is sufficient to satisfy every teachable mind, that our Lord Jesus Christ has been crowned king of the universe. But a king without a kingdom, assuredly could not be. Jesus has had a kingdom 1800 years,

and subjects both in heaven and earth, who delight to own Him Lord and King, to the glory of God the Father. Jesus has a kingdom, but it is not of this world. It consists "not of meat and drink, but of righteousness, joy, and peace in the Holy Spirit"—principles which are not to be found among the kingdoms of this world. The kingdom of Jesus is within a kingdom, and the Apostle John, one of the pillars in this kingdom, said, "I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ," &c. (Rev. i. 9.) Here John the Apostle informs us that Jesus is a king, and that he has a kingdom, of which he was one of its subjects in connection with the seven churches, and all other churches which should be introduced into a participation of the same blessings. The Apostle Paul, when writing to the saints and faithful brethren who were in Christ Jesus at Colosse, expresses himself in the following manner:—"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. i. 12-13.)

Surely no one can be so presumptuous, unwise, and foolish, as to rob Jesus of his kingly glory and authority, and at the same time put in a claim of discipleship with him! Yours truly, J. F.

Pitgair, December 5, 1851.

HOUSEHOLD PRAYER.

I HAVE read with much interest the remarks on "Household Prayer," on p. 316, 489, and 521; and beg leave to express myself on this subject. I do not teach or exhort my children, who are not in the kingdom, to pray; nor to join with me in prayer, because I find neither precept nor example for so doing in the Christian Scriptures. Faith, Repentance, and Immersion are the means appointed by our Lord, "for the remission of sins"—the reception of the gift of pardon. When these are complied with—but not till then—we are authorized to draw near to God with a true heart—a heart sprinkled from an evil conscience, and a body which has been washed with pure water. (See the last paragraph under "*Regeneration*," *Harbinger*, 1851, page

519.) The child who is old enough to pray, is old enough to be immersed, and to "show forth the Lord's death." The child who is in a state to do the one, should not be debarred from the others; but encouraged to observe them. In the Christian system, immersion as clearly stands before prayer as before the fellowship and the breaking of the loaf. Equally clear is it that faith precedes repentance, and that the two last mentioned precede immersion. Prayer is the duty, but not the first duty, of every one. It is sinful to live in the neglect of it; but not less so to offer it in a state of disobedience. "All truly religious parents teach their children to pray," says one of your correspondents; and truly so. Equally true is it that most religious parents teach their children to pray, while neglecting prior duties. "We are convinced," says the *Baptist Record*, (Oct. 1, 1848,) "that a vast amount of dislike to divine worship has been planted in the minds of children, by their forced attendance thereon." The question at issue is of immense interest and importance; and will, I trust, elicit the sentiments of many brethren, and excite all young readers to a serious, candid, and thorough investigation of it.

W. D. H.

Buckingham, Nov. 29, 1851.

REMARKS BY THE EDITOR.

We know not with whom the following remarks originated—probably with some Christian father, whilst consulting the various testimonies of the Bible—but they are of long standing in our memory. "Those heads of families professing Christianity, who solemnly read the Scriptures every day with their children and servants, will do well: those who read and pray, do better; but those who read, sing, and pray, do best of all. Christians ought to eat their food with gladness and singleness of heart, praising God for all his mercies."

Family worship must necessarily be the most ancient of social worship in the world; and when properly observed, proves alike refreshing and profitable to the spirit. In the days of Adam, Enoch, Noah, Job, and Abraham, the worship of the living and true God was evidently maintained in the family. Respecting Abraham Jehovah said, "I know him that he will command his children and his house-

hold after him, and they will keep the way (commandments and institutions) of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." Joshua, the saviour of Israel, said to his brethren, "Choose you this day whom you will serve, &c.; but as for me and my house, we will serve the Lord." In the Psalms of David, young men and maidens, old men and children, are commanded to praise the Lord for his wonderful works to the children of men. It is recorded of Timothy, that from a child he had known the Holy Scriptures, which were able to make him wise unto salvation, through faith which is in Christ Jesus. Christian disciples are exhorted to bring up their children in the instruction and admonition of the Lord; and can they do this without reading, singing, and praying with them, and for them, every day if circumstances permit? This should be the rule, and the omission of its observance the exception. "Train up a child in the way he should go, and when he is old he will not depart from it." Whatever course the parents adopt, the children as a general rule will tread in the same steps. Children may be very early taught the various relationships they sustain in the scale of being. The creation of man—his present state and future destiny—what sin is, and its consequences as regards man and the world—and what the Heavenly Father, in his love and pity, hath accomplished to secure complete deliverance from the power and dominion of sin, in this world and that which is to come—all these ideas may be implanted in the minds of the young. "I love them that love me," said God, "and those that seek me early shall find me;" and the declaration is as true now as when first uttered. If children are not early associated with that which is good—mental, moral, and physical good—what can be expected from them? The responsibility rests with the parent, and God has furnished the Christian disciple with every necessary appliance for a proper discharge of this obligation, the persevering and faithful use of which will assuredly secure the contemplated result.

But it would seem that some desire a passage of Scripture as authority for parents praying with their children previous to their baptism. See Acts xxi. 5, xxvii. 35. Cornelius feared God with all his house, and his prayers and alms ascended as a memorial before God.

This, too, before his connection with Christianity; yet such was his fear of God, and such his conviction of the truth concerning Messiah, after hearing the words of Peter, that he was baptized in the name of the Lord Jesus. We cannot now pursue the inquiry further.—J. W.

INTERPRETATION OF ISAIAH XI. 6-9.

WHETHER the well known rule of interpretation given in this month's *Harbinger* by A. Rees, be in accordance with this age of progress or not, his acquaintance with the history of animals in Paradise and in the ark certainly is. With all due deference, however, to Mr. Rees, we inquire for testimony to believe that "the wolf did literally dwell with the lamb, and the leopard did lie down with the kid, in their paradisaical state?" From Gen. ii. 19, we learn, that Adam gave names to every living creature; and in chapter viii. 7, we find one of them is called a raven. What reason, then, have we to conclude that the wolf was not a ravening wolf while man abode in Paradise? We also require testimony to believe that in Noah's ark the wild beasts fed on vegetable food.

Reference is made to Gen. vi. 21, which commands Noah to take unto him of all food that is eaten—by man, certainly, but by every creeping thing also—for it adds, "And it shall be for food for thee and for them." We think that Mr. R. would do well to reconsider his first rule, before he avoids a figurative interpretation: for, if the lion's teeth are to be changed, does not the same apply with equal force to a literal interpretation? What wonder at a lion eating straw, when its teeth will eat no other food? But the Prophet gives the reason why the lion, &c. "shall not hurt nor destroy, in all God's Holy Mountain"—"For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." We suppose that Mr. Rees cannot give one instance of a literal lion being changed by such means. The impossibility of affecting any of the animal creation by the knowledge of the Lord, is one reason why we give a preference to a figurative interpretation of the passage under consideration, and have yet to learn what connection a literal interpretation has with either a visible or spiritual kingdom.

P. B.

December, 1851.

QUERY AND REPLY.

How can we reconcile the following passages:—In Matthew viii. 11-12, Jesus states, "That many shall come from the East and the West, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." And in chapter xiii. 38, declaring the parable of the tares of the field, he says, "The good are the children of the kingdom," &c.; and verse 43, "They are to shine forth as the sun in the kingdom of their Father." Now, as the good seed are the children of the kingdom, how can we reconcile their being cast out into outer darkness, &c. with their shining as the sun in the kingdom of their Father? An answer will oblige,
Newburgh, December, 1851. D.

In Matthew viii. 5-11, and Luke vii. 1-10, it is recorded, that when Jesus was returned to Capernaum, a Roman centurion sent some elders of the Jews, and afterwards accompanied several of his friends, to enlist the sympathy and aid of the Redeemer in behalf of one of his servants, who was sick of the palsy, and greatly afflicted with pain. This centurion was a Gentile, and not identified with the kingdom of God set up by Moses. As a commander in the army of Cæsar, he appears to have entertained correct views respecting the authority which he exercised over the men placed under him. He only had to say, "Go or come, do this or that," and he was immediately obeyed. This officer, then, having heard of the fame of Jesus—probably from the fact recorded in John vi. 46-54—seems to have possessed great confidence in the *invisible* power which accompanied his word, as well as in his omnipresence and omniscience as a prophet sent from God to the children of Israel. "Speak the word only, and my servant shall be healed," was his implicit declaration and belief. The Jews, who were the children of that kingdom, exhibited no such confidence in the Saviour. "He had not found so great faith, not in Israel." From this instance of belief in his divine mission on the part of the Roman centurion, Messiah predicted, "That they shall come from the East and from the West, from the North and from the South, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven, while the children (of this Mosaic kingdom) shall be cast out" (Luke xiv. 29.) We are requested to

reconcile this with Mat. xiii. 38, 43. In speaking of the kingdom set up by the apostles, Jesus said, "The field is the world: the good seed are the children of the kingdom; the tares are the children of the wicked one. The enemy who sowed them is the devil: the harvest is the end of the world, and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire, so shall it be at the end of the world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Then shall the righteous who have lived upon the earth, shine forth as the sun in the "kingdom of their Father." The harmony of the passages must be apparent.

ITEMS OF NEWS.

CASTLEWELLAN, (DOWN, IRELAND,) DECEMBER 8, 1851.—Dear Brother—Having come to reside in this place in February last, I became acquainted with two excellent persons, Mr. William Bigham and his wife; he is a respectable farmer, and was an elder in a Presbyterian congregation. They had for some time been convinced of the unscripturalness of infant sprinkling, as substituted in the place of believers' baptism; and on Lord's day, June 1st, they were immersed in the name of the Lord Jesus, and "buried with him in baptism." Since then two others have been added by immersion; one a married, and the other a young man. Thus our number is six. We meet every first day of the week at Brother Bigham's, to attend to the Apostles' doctrine, the fellowship, the breaking of bread, and prayer; and our hope is, that the saved may be greatly increased. J. LYND.

PILTOWN.—The brethren from Piltown inform me of several recent immersions, of others being hoped for, of several useful speakers being raised up among them, of great peace prevailing, and of general improvement; or to give you the words of Brother G. King, "I think our church is in a more healthy state than ever. I am thankful for your having come among us, which is now two years since." May like intelligence soon be received from many churches.

D. KING (London.)

NOTTINGHAM.—We are happy to say, that four persons have recently been baptized and added to the church in Barker-gate, and that a good degree of harmony and peace prevails among the brethren.

J. W.

FOREIGN ITEMS.

We condense the following particulars from Brother Campbell's *Harbinger* for October last, which announces an addition of 328 to the churches reported during the last month.

KENTUCKY.—Brother James Henshall, writing from Lexington in August, reports that 55 additions were made to the cause in that place, after a series of meetings which commenced in January, and continued for more or less than a month.—The same brother reports visits to Richmond, Old Union, Macedonia, Millersburg, Carlisle, Bethlehem, and North Middleton, additions being made to the several churches.

MISSOURI.—Brother T. M. Allen, writing from Ellerslie, Boon county, under date August 19, says, "Yesterday, a ten days' meeting closed at Friendship, with 31 additions; 29 heard, believed, and were baptized, and 2 were reclaimed." The same writer reports a meeting of three days at Two Mile Prairie, when 6 persons confessed the Lord, and were baptized.

INDIANA.—Brother J. Snyder, of New Hope, Columbus, reports 33 additions to that church.

ARKANSAS.—Brother Whitfield, of Camden, reports 31 additions made to the churches in Ouachita, Hempstead, and Pike counties, through the labors of Brethren Wade.

WISCONSIN.—Brother L. P. Correll, of Hazel Green, Grant county, states that 75 additions have been made to the church in that county in the course of the last seven or eight months' personal labors.

An addition of 65 was made to the church at Niles, Trumbull county, Ohio.

OBITUARY.

"Waken'd by thy summons from the sky,
The moulder'd form, a quick'ning breath
Feels—glows—and breaks the grasp of death—
Bursts the ver'd grave (its power, how vain!)
And he who died *shall live again.*"

Fell asleep in Jesus, November, 1851, Brother James Little, of London, aged 29, having passed through, during previous months, the stages usual to consumption.

Brother Little was immersed into the kingdom about 12 years since, by the brethren of Dumfries, his father being then and now a beloved member of the church at that place. About 8 years back he removed to this city, (London,) and from then till his last hour, gave the church pleasure by his connection with it. About 2 years since he received to wife Sister Mary Melling, who some time previously had declared her faith in Christ by obedience to his commands (having listened to our proclamation of the original gospel,) and who now sorrows, but not as one without hope, being conscious that it is our privilege to ask—

"O! when will death

This mouldering, old partition-wall throw down?

Give beings, *one* in nature, *one* abode?"

Brother Little never attempted the public edification of the church, but at the same time was one to whom the church was *every thing*, and who has expressed his wish that he could have been able to give utterance to the feelings of his heart. One thing we may confidently say, that as an *every day* Christian he has left us an example, and we shall do well to follow in his steps. His life being an even manifestation of Christian love and virtue, his end was peace—death was the portal to immortality, and joy and confidence his consoling portion.

DAVID KING.

FAMILY CIRCLE.

THE JORDAN.—We extract the following from an interesting little work, entitled *Pencilings in Palestine*, by the Rev. John Anderson, Minister of the Free Church of Scotland:—"Instead of Jericho, it was our wish to pass the night on the banks of the Jordan, about five miles off; but our guides, either really afraid or pretending to be afraid of the Bedouins, pitched our tents before we came up, and refused to proceed. We had no cause, except the annoyance of sleeping at Riha, to regret the delay. Next morning was bright and beautiful, and bounding with eager hearts over the plain, we reached the Jordan a little after the rising of the sun. Right over against us rose Nebo, Peor, Pisgah, the mountains of Moab. A few miles below, to our right, lay the Dead Sea, and now the Jordan, 'rolling rapidly,' was at our feet. Next to Jerusalem, perhaps, the Jordan excites in the traveller the deepest longing to see it, and the most devout gratitude when standing on its banks, he at last

beholds it. The place where we stood is supposed to have been the spot where the Israelites crossed it, and when, to make a way through its waters, 'Jordan was driven back.' The memorable scenes that took place on its banks and in its neighbourhood—the fall of Jericho, the siege of Ai, the translation of Elijah, the smiting of the waters with his mantle, the cure of Naaman, the preaching of John, the baptism of Christ, when the heavens were opened and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, 'Thou art my beloved Son, in thee I am well pleased'—these and other scenes which have rendered the Jordan famous to all ages rushed upon our minds, in which we saw them, as it were, again transacted. From childhood we have been taught to regard the Jordan as an emblem of death, and as I stood upon its banks, witnessing and listening to the rush of its waters, a voice seemed to say within me, 'If thou hast run with the footmen and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they have wearied thee, then how wilt thou do in the swelling of Jordan?' The Jordan rises at the foot of Hermon, and after flowing about 130 miles falls into the Dead Sea. Its breadth where we stood might be about twenty yards. Its water, owing, perhaps, to the fall of rain, was white and apparently muddy. It flowed, as it generally does, deep between its banks and with great rapidity. Its banks were covered with willows, and the wild beasts, it is said, make their refuge in its thickets. Riding slowly along its banks we reached, in about an hour, the Dead Sea; and after riding for some time along its melancholy shores, and gazing with solemn thoughts on its sad but still beautiful waters, we crossed Adummin, or the Mountain of Blood—the scene of the parable of the Good Samaritan—and returned to Jerusalem.

Like an arrow from the quiver,
To the sad and lone Dead Sea
Thou art rushing, rapid river,
Swift, and strong, and silently.

Through the dark green foliage stealing,
Like a silver ray of light,
Who can tell the pilgrim's feeling
When thy waters meet his sight?

All the deeds of sacred story,
All its marvels great and true,
All that gives the Jordan glory,
Rush upon his raptured view!

Nature! here thy laws were altered,
Jordan's bed became a track;
Man at God's command has faltered,
Willing rolled the Jordan back.

Like a wall, its wondrous waters
Shining rise, and solid stand,
Israel, 'till thy sons and daughters
Safely reach the Promised Land.

Pilgrim's garb aside now laying,
Let thy garments shining flow,
Spear and standard wide displaying,
Army, forth with banners go!

Humbly to thy brink descending,
Syria's proud lord, was seen,
Seven times 'neath thy waters bending,
Lo! the leper rises clean.

Symbol of the blood of Jesus,
Shed upon the sacred tree,
This has made thy water precious,
Jordan, and a joy to see.

Blood of cleansing, blood most holy,
Shed for sinners such as me,
Let me, like the leper, lowly,
Wash away my sins in thee.

Emblem bright of Death's dark river,
Long I linger on thy shore;
All thy waves can harm me never,
Now the Ark has gone before.

THE GOOD.

(Selected by D. K. London.)

The night hath its stars,
The day hath its gloom;
By the slimmest waters
Some blossoms will bloom.
There is ever a mingling
Of evil and good;
By the waste of the reaper,
The gleaner hath food.

But men cry, "It is naught!"
And unheeding pass by,
For the spirit is dormant,
And filmy the eye.
Who selecteth, who rejecteth?
God smileth on all—
On the wide spreading banian,
The weed by the wall.

To the open soul
The winds in the grove,
The rain on the casement,
Are voices of love;
The sowing—the flowering—
The ripening—the death—
But the changes of vesture,
While God is beneath.

FEBRUARY, 1852.

THE SPIRITUAL UNIVERSE.—No. VIII.

WE have already surveyed the Spiritual Universe as far as our compass and chain can lead us. True, indeed, we look through a glass, and do not, with the naked eye, see its realities. Faith is, therefore, essential to our seeing things invisible to mortal sight. "It is the evidence of things not seen." But the testimony of other men, when believed, produces as much certainty as is necessary to all the purposes of life. It yields a certainty equal to our own experience, and puts us in possession of other men's experience, in all cases where it is perfect.

The experience of some men, in some respects, is much greater than that of other men in those respects; but no man's experience, in all respects, can equal all other men's experience in all respects. In society we are, therefore, obliged to borrow and lend experience, just as much as money, or that which it represents. We always borrow experience by faith, and we can lend it only through faith. My experience is of no value to any man that does not believe it; nor is any man's experience of any value to me, unless I believe it. Faith, then, is the only circulating medium in the market and exchange of human experience.

Although I have never seen Jerusalem nor Babylon, a burning mountain nor a frozen sea, Paradise nor Tartarus, I can, on adequate testimony, regard them as much realities as London or Paris, both of which I have seen. But it is alleged that human experience is limited to things of time and sense, and cannot, by any possibility, transcend these. But on what authority is it so alleged? On the authority of some men's experience. Not on the authority of all men's experience; for no living man, or set of men, are now in possession of all the experience of all men. It is, therefore, unphilosophic, irrational, and most presumptuous in any man, to say that he cannot believe in the apparition of an angel, or in a special message from heaven, or from some other world than this, because it is contrary to his experience, as well as that of all dead men. Let him first produce the experience of all men, and then he will have some show of reason in so affirming.

Still, even then, he would have no absolute certainty that a communication might not hereafter be received from another world—from some sun, moon, or star, from which we have hitherto heard nothing. This would be to foreclose all future new developments. It would be equal to affirming that there never can hereafter be any thing that has not already been. No one, on such premises, could have believed in a universal flood in the days of Noah, nor of cities being burned by a shower of fire from heaven, because, forsooth, till the days of Abraham and Lot, no such event had happened:

Human experience is a very mutilated volume. The cover is off, the preface torn, a hundred pages wanting in the middle and no one knows how many hundred are wanting at the end. Would he not be a silly boy, that, on entering school and taking into his hand these fragments, should, on reading them, affirm that he had read the entire volume; and fully comprehended, not only the contents of the volume, but also the contents of every other volume that could possibly emanate from the same author. As silly and as pert every man or grown boy, who affirms that he cannot, or will not, believe in an oral or written communication from the author of the volume of nature, of man, and of providence, because he has never found it on the few scattering leaves in the primer that he has read!

But it is alleged that a spiritual system and spiritual beings, are wholly without that evidence on which all faith in human testimony, respecting things material and sensible, rests. We believe human testimony touching matters which are sensible, which we know from the evidence of our own senses and from our own experience, do actually exist. But what living man has ever seen an angel, a spirit, or heard an angel or a spirit speak? And how can we believe testimony touching the actions of beings of whose existence we have no evidence—neither the evidence of reason nor that of sense?

But is this the sum total of all evidence? Have we not the evidence of consciousness, as well as the evidence of sense? Are we not conscious of what passes within us? And do we not feel as much certainty or assurance that we have a spirit, as that we have a body, and that this spirit is not destructible, as is the body.

On the philosophy of the objector, we might ask, has any one ever seen a pain, or heard a pain? And when answered in the negative, shall we negative the existence of pain? Shall we not rather say, that seeing and hearing are not the only inlets or avenues of pleasure and pain? That although we have never seen nor heard a pain nor a pleasure, we have often *felt* both. And is not feeling as good and reliable evidence as either seeing or hearing? We have felt a thinking, reasoning, grieving, rejoicing spirit within—willing, moving, controlling all the actions of the body, and even of the mind itself. There is a world of ideas, emotions, desires, passions, feelings, within us, as evident to our consciousness, as the world without us is to our five external senses. We have, therefore, as much assurance of the one as we have of the other.

The spirit of man, while in the body, is always controlling it. It early discovers its innate powers and supremacy. It may listen to its animal instincts and appetites, but it will assert its sovereignty—reigning over it with authority—and that, too, from reasons and motives springing from the intuition and recognition of moral, spiritual, and religious relations and obligations, originating not from the flesh, nor from the conditions of its present existence, but from the perception and assurance of things unseen—spiritual and eternal; for which it sighs and groans, and hopes and fears.

But it does more. It often, without knowing it, communes with a kindred great Spirit, in the admiration of the infinite, the eternal, the immutable. It feels an unutterable pleasure in the contemplation of the sublime, the beautiful, the incomprehensible. It does more. It cannot but approve the just, the holy, and the good, when they present themselves in generous and noble deeds. Of these, no creature merely animal, sensitive, and material, affords the slightest indication.

But still it is suggested by the fallen and depraved, that we have no clear, distinct, palpable evidence of a Devil, a tempter, an evil spirit, influencing the actions of men. But what evidence have we of the positive formal existence of any one of the most puissant agents in nature, save in their operations and effects? The bold and daring infidel asks, with an effrontery and assurance indicative of superlative depravity of reason, and conscience, and moral sensibility, who ever saw an evil spirit tempting himself, or any one else? The modest and unassuming Christian philosopher asks in reply, who ever saw any one of the most appalling and terrific agents in material law? Who has ever seen the great agent, sometimes called the Law of Gravity? Who, or what is gravity—that awful, fearful, yet beneficent agent, which unseen, unheard, unfelt, wheels the spheres of nature in their awful circuits through immeasurable space

—which holds suns, and moons, and stars, in absolute abeyance? Say, weak, frail, vacillating materialist, what subtle, invisible, omnipresent, all-pervading, immutable, self-existent principle, agent, or personality, is this unseen, unheard, unfelt, GRAVITY?

Is it intelligent, omnipresent, immutable, benevolent, from everlasting to everlasting? Nay, cover thy face, and come down to the lowest classes of terrestrial agencies. What is the thunder, which shakes your person and your castle, but the atmospheric report that an electric spark has left home, or been awakened from profound repose? And who, or what, is this titled prince of life, nick-named electricity? this omnipresent, all-pervading, and all-potent *Anima Mundi*? this all-animating soul of the natural universe? Lightning is but its travelling wardrobe, the clouds its chariot, when, on the wings of the winds, it goeth forth to rend the rocks, to break the oaks of Bashan, and to shiver to atoms the cedars of Lebanon. Olympus, in its cloud-capt eminence, robed in eternal snow, skips like a calf, and Sirion like a young unicorn.

And whence this power? It is only a volition. But matter has no will. It is naturally and necessarily passive. Active matter, if not a misnomer, is but matter in motion, or matter controlled by a volition. Matter, like my pen, is but an instrument. It is animated, controlled, directed, by volition, or by a spirit in motion; for what is volition, but a spirit in motion from one object to another? Volition is no attribute of either matter or mind. It is not a part of a spirit—a faculty of a soul. It is the whole soul or spirit in motion. Hence the universe itself is but the effect of an intelligent, and omniscient, and omnipotent volition. It is a spirit in motion in a certain direction, to a certain object; that consummated volition retains its power, and reposes in its own achievements.

But it is alleged that this is all metaphysics. True; but it is the only remedy for those who have been intoxicated by physics. Men cannot recover from sickness, but by one of three medicines—prayer, physics, or metaphysics. Whether nature or art be doctor, intellectual paralytics must take physics or metaphysics. A few grains of metaphysics—say Dr. Rush's celebrated dose of ten and ten—will cure, if not the yellow fever, the yellow jaundice, which preys upon the vitals of all sceptical Christians, as they are sometimes improperly so called; for really true Christians are the only morally healthy and sound persons in the world.

Christians, I say, are persons of sound mind, though occasionally of weak constitutions. They live by faith, walk by faith, and learn by faith. Infants learn their A, B, C, both the form and the sound, or the body and spirit, by faith in the primer and the enunciations of a nurse or a school mistress. So Bacon, and Locke, and Newton, studied nature, man, and God. We all by faith—the true Jacob's ladder—scale the heights of heaven, and fathom the abyss profound. We even clamber up from star to star, in our literal heavens, by faith in symbols, signs, co-signs, tangents, and sometimes by mere letters—by A, B, C, X plus Y—a circle or a square. And what man of good common sense, of cultivated mind, can doubt that, if by faith we travel through signs and symbols from earth to heaven's most faint and glimmering star; calculate conjunctions and oppositions of wandering systems, suns and moons, by faith in the currency and symbols of abstract science, we may, by the heaven-descended symbols, words, and breathings of the spirit of wisdom and revelation, ascend to the heaven of heavens, and rejoice with joy unspeakable and full of glory, in the presence of Him who sits between the cherubim, in the truly high and holy place!

A. C.

SELF-CULTURE,

AN ADDRESS BY W. K. PENDLETON, DELIVERED BEFORE THE MEMBERS OF THE
WELLSBURG LYCEUM.

WHEN I first received your invitation, requesting me to address you on the present anniversary, I hesitated to undertake the labor of such an address as I knew you would expect from me, and as I felt the occasion would demand. The many and arduous duties already rested upon me, and accumulated during a recent absence from home, together with a no very robust state of physical health, were not among the least causes of my hesitation. But it was only for a moment. When I reflected upon the duty to which I was called, and saw that the occasion was one so intimately connected with the great purpose to which I have ever proposed to dedicate the best powers of my mind, and felt, that in refusing the task, I should be recreant to a high duty, and fail to improve an opportunity for public usefulness and service, which it ought to be my pleasure to embrace, I forgot every other consideration, and without seeing very well how I could spare the time, determined, nevertheless, to commit myself to the work, and trust to fortune or chance for the opportunity and means of performing it.

It is with no affectation of feeling that I declare myself deeply interested in every measure that proposes to improve the condition, intellectual, moral, or physical, of the society in which I live—of my fellow-men generally. No one can place a higher estimate upon man, as man, than I do. I see stamped upon his form, glowing in his intellect, and breathing in his moral nature, the lineaments, the glory, and the spirit of divinity—and no matter whether he be attired in the robes of earthly royalty, or the shaggy garb of honest industry—whether he repose under the canopy of wealth, or struggle in the meshes of inextricable want—whether he come forth adorned with the highest polish of education, or rude with the uncultivated instincts of a neglected nature—under all circumstances of rank, of fortune, and of education, I see written upon him, as with the finger of revelation, his inherent immortality, and I attach to him a value commensurate in worth with the duration of his being. No occasion, therefore, which has for its object the improvement of our fellows, which affords a favorable opportunity of saying or doing any thing that can tend to help on the general progress, can fail to enlist my services or to secure my most cordial co-operation. Especially do I feel interested in co-operating, on such an occasion, with the young men of Wellsburg, and you, young gentlemen of the Lyceum; for, however large our patriotism may be, and ought to be, the constitution of things under which we are placed, requires that our labors shall be directed, first and specifically, to ourselves and those more immediately around us. Our first duty is, unquestionably, to improve ourselves; to cultivate, develop, and adorn our own nature; to train up to manly strength, that we may employ in noble enterprises, the powers that the beneficent Creator has endowed us with. Our next duty is to our families and immediate circle of friends—then to our village, our county, our state, our race. Thus from the heart of the individual the sphere of influence expands, till, with a divine philanthropy, it includes the whole human family.

Knowing, as I do, the influence which a few words, timely spoken, may exercise upon young minds, ardent in their desires for distinction and influence, and desirous, as I always feel, to give a practical and useful direction to every thing that I do, you will appreciate my motive, if, instead of playing with your fancy

by sallies of wit, or perplexing your reason with the abstractions of philosophy, I prefer the humble, but not less noble work, of directing your attention to the high ends to which you should devote the powers, intellectual and moral, which you no doubt already feel have been given you for a worthy purpose. I shall take it for granted, that you have so far looked at yourselves—so far studied the curious problem of your own personal identity, as to be satisfied that you have not, any one of you, been thrown upon the bosom of life to float as a weed upon the trackless ocean, the sport of chance, and destined only for decay; but that you feel in that finite embodiment of infinity which makes your own particular individuality, a conscious power and worth moving you to noble efforts, and filling you with desires for honorable distinction. I shall assume that you have progressed so far in studying the mystery of your own being, as not only to have raised the question, "Why am I here; to what end have I been thrown upon this wide stage of the world, among so many actors?" but that you have, moreover, inquired somewhat into the part that you are to play, and the manner in which you shall perform it.

These things we take for granted. Still, we cannot suppose that your thoughts have been so profoundly subjective on these questions as to have discovered all that they inquired for, or that we may not yet find it profitable for a moment to dwell upon them. No one, perhaps, ever asked questions of more solemn and eternal import; yet, while a child may raise them, philosophy, unaided by a divine light, has never yet satisfactorily answered them.

That there is *some* design in your being is, indeed, evident enough. We cannot look at a piece of mechanism so curiously contrived—so marvellously and intricately arranged and adapted—with such powers of thought, of volition, and of action—with a form so divine, and a mind expanding in its aspirations to embrace all that is beautiful and infinite, without feeling that here is a *being*, not a *thing* simply, but a *spiritual* thing, that some how or other has been sent upon this earth, not by chance, not by mistake, but with a deliberate design—a previous deep purpose, worthy of the mighty powers with which it is endowed, and honorable to the wisdom and skill of the Architect who conceived and created it. The very law of our being, our own consciousness of the relation between motive, as a cause, and its effects, constrains us, almost with the promptness of an instinct, to conclude that we have sprung from a great motive. Nor can we fail, after a little reflection, to admit that *that* motive is and must be the end of our being. If we construct a machine, we do so with some design. We intend it for some purpose, and if we are competent and skilful artizans, it is adapted to, and capable of, the use for which we made it. Still, it only answers the end of its creation when employed in the use for which it was designed. So it is with man: whatever may have been the motive which caused his creation, that motive is the end of his being, and he can only be said to fulfil the end of his existence when engaged in those pursuits which his Maker designed him to follow.

If these premises be true—and who can question them?—does it not follow that no man can be said to live rationally who is not striving to be all that his Creator designed him to be? We arrive thus, by a very short, yet by a most conclusive process of reasoning, at the great and necessary ground of duty, and see that it is no other than the will of him who made us, so that we are shut up to the conclusion, that his will is the only supreme law that a man should seek after and follow all the days of his life. Looking at ourselves, then, in this light, let us turn our attention to a brief consideration of some of the great duties which, as men and citizens, we owe to ourselves and to society; and first to ourselves.

It is a trite remark, that a man was not made for himself *alone*; and this, with the qualification, is true, but not otherwise. It is unquestionably true, that man was made to enjoy *himself*. Considered in himself, and in relation to himself, and to his fellows, we may say, indeed, that this is the supreme end of his being. We do not forget, we never forget, that all things are for the Great First Cause, in whom we live, and move, and have our being. But this is another aspect of the case. The moving principle of that Infinite One is goodness, and when his awful voice sounds through the untenanted void and says, "Let there be," where there was not before, it is that he may enliven the solitude with beings capable of happiness, break the dread silence of chaos by the sounds of communicated joy, and dissipate the darkness of night by the light of his love. Man was made to be happy—happy in himself and for himself—and if it has been wisely ordained that he shall labor for the happiness of others also, it is only because that he thus more effectually and fully enjoys his own being. The general happiness, indeed, depends upon, and is in fact made up of, that of the individuals; and therefore, look at it in any way we can, it is evident that each one has a right, an inalienable and an indefeasible right, to be happy; yea, that it is his supreme duty to be happy. But what is happiness? With whom does it dwell? Where is it to be found on earth?

"O happiness! our being's end and aim!
Good, Pleasure, Ease, Content! whate'er thy name:
That something still which prompts th' eternal sigh,
For which we bear to live, or dare to die;
Which still so near us, yet beyond us lies,
O'erlook'd, seen double, by the fool and wise;
Plant of celestial seed! if dropp'd below,
Say, in what mortal soil thou deign'st to grow."

The question is important, and not a few have attempted to answer it. Happiness, say some philosophers, is agreeable sensation; but this is too gross a definition—too restricted in its comprehension. Is there no pleasure in memory, in imagination, in hope? None in devotion, in the high and lofty contemplation of the cultivated intellect? And are these sensations? No. The idea is too material and gross, and we must reject it. "Happiness," says Dr. Johnson, "is the multiplication of agreeable consciousness," and though we do not see the exact propriety of the term multiplication, which is merely a word of number, we like the definition better, and shall adopt it as suited to my present argument. Still, if any one would look more profoundly into this question, and desires to hear a greater than these, we refer him to that unequalled dissertation on the chief good, by the Hebrew sage, where he can "learn the end of the whole matter."

Meantime, we shall adopt the definition of Johnson, and proceed to inquire by what means we may attain to this multiplication of agreeable consciousness, which he declares to be happiness. Let us premise, however, that consciousness, considered as a faculty or power, is that essential quality of the mind by which it is able to know its own sensations and actions; or, considered in its manifestations, it is the knowledge of our sensations and mental actions. This definition, therefore, comprehends all that is included in the sensational theory, and also those pleasures of the mind which are either original with itself or the reviviscence of its past experience. The world without, then, and the world within, may both subserve this great and desirable end; but to reap the full harvest of

enjoyment which either may afford, we must sharpen the instrument with which we are to operate. This instrument is the mind itself, and we are thus led to the conclusion, that our happiness is dependent on mental culture.

The health of the mind, important as it is—yea, absolutely essential as it is to the enjoyment of life—is, notwithstanding, almost altogether overlooked in the great and arduous struggles with which mankind are so eagerly and restlessly pursuing the objects of their desire. Like the unfortunate woman, who had spent all her substance upon the doctors, we will make any sacrifice for the health of our bodies; in our fond anxiety to be healed, we will swallow down the nostrums of any, even the most visionary or knavish compounder—allopathy, homeopathy, and hydropathy—no matter what, much or little, wet or dry, hot or cold; the greater the extreme, and more marvellous the theory, so much the better. The virtue of faith is in the inverse ratio of the evidence upon which it rests, and directly as the absurdity of the thing believed! And so it happens that even men, wise in other matters, will betake themselves to a wet sheet or a sitz bath for every malady; while others, equally wise, place equal if not greater confidence in the tenth or twentieth solution of the homeopathist, when a little arithmetic would teach them that all the water which flows down the Ohio in a life time, would not suffice to dissolve and equally dilute a single grain of the specific. Such is the anxiety which men manifest for the health of their bodies: yet it is not for me to say a word against the importance of physical health, that I thus advert to the follies of this quack-loving age. Far from it. Health of the body is essential to the full enjoyment of one's self. Among the many solutions given by the ancients to the question about the *summum bonum*, not among the least popular declared it to consist in the *mens sana in sano corpore*; and so intimately connected are these two, body and soul, that it is difficult to secure the health of either without consulting that of both. Let us take care, good care, of our bodies; but let us remember, at the same time, to take care of quackery also. Did I conceive it necessary, so highly do I value the importance of bodily health, that I would pause a moment to enforce the great truth, that we cannot act up to the full measure of duty to ourselves and to society, without a most especial regard to our bodily comforts. But it is not necessary. The body, in this respect, is its own sufficient advocate. It cries out, with a complaint that cannot be disregarded, whenever it feels a want. But it must appeal to the mind for relief. It does not itself suggest nor choose the remedy. This is the province and duty of the mind.

These observations lead us to the importance of studying our animal constitution, and of informing ourselves with respect to the laws of our physical being—the economy and means of bodily health. Every one should, to a certain extent, make himself acquainted with the general laws of physiology, and so far study the science of medicine as to enable him to guard against the impostures of patented quackery. By knowing the laws of his system, he may often avoid those disagreeable, and sometimes fatal consequences, which result from their violation; and by an easily attainable general knowledge of therapeutics, he will be admonished against those mysterious mixtures of modern days, which profess a kind of medicinal omnipotence, and which come knocking at the door of every diseased stomach with a frequency and importunity that scarcely a healthy one can resist. Let the body be clean, neatly attired, moderately and judiciously fed, and trained into the graces of a courteous and civil politeness. Slovenly and intemperate habits injure the mind, destroy the susceptibility of our souls for the more refined and pure enjoyments, and beget a feeling of rudeness and self-abasement unfavorable to the noble manifestations of humanity. At the same time, a disregard for the refining courtesies of civilized life is engendered. The man becomes a brute—his feelings and sentiments are grovelling and low—his language is vulgar and coarse, and his whole bearing, in keeping with his personal filthiness, is offensive and disgusting. Not only do loathsome diseases creep forth under the encouragement of such personal neglect, but the mind, by a natural sympathy, partakes of the pollution, and the creature made for high ends, for pure enjoyment, and endowed with ennobling powers, becomes lower than the reptile under his feet; more foul than the slime which he smears

over his track, and as dead to all the elevating motives which society and religion hold out to the virtuous and the good, as the merest animal, ungifted with the god-like attribute of a moral nature.

Let it not be supposed, however, that I advocate any thing like foppery, fantastic fashion, or gaudy dress—the tripping step or the primed bow of the fashionable drawing-room—that I would have young men or old, to spend more time on their hair than their hearts, on their wiskers than their understandings, or wish to see them going forth anointed with hog's lard, or redolent with perfumes borrowed from the stores of the musk. This is another extreme, equally unfavorable to the proper culture and development of the mind, and, therefore, equally to be deprecated. The proper medium is attainable, and it is it which I would recommend. Sobriety without ascetic abstinence—neatness without extravagance—politeness without affectation—and gentility without pride. These all are within the reach of all, and constitute a man, apart from wealth or station, the true gentleman.

A full and logical discussion of my subject would require an analysis of the powers of the mind; but this we have not time to enter into, nor does it seem fitting, on such an occasion. We can do no more than point out the importance, and suggest some means of improving certain powers, which appear to be most largely and constantly employed in the science of our daily experience, and the proper culture of which, therefore, seems of indispensable necessity to our happiness. I must, however, digress a moment, to say that I repudiate, with my whole soul, those gross doctrines of materialism which make man, whether professedly or under the disguise of a false but plausible philosophy, nothing more than the passive tool of external forces—a bundle of nerves, or organs, or susceptibilities, with no life or quickening power from within, but the sport and instrument of material influences, operating through the five senses, and producing effects of their own, with as fixed a necessity as that which governs the motions of a steam-engine or a spinning-jenny. Nor does it help the theory, that it can be presented and illustrated by more pleasing and poetic comparisons. The philosophy of the doctrine is the same, and the illustration is equally applicable, whether it be drawn from the heavy and cumbrous motions of a road waggon, moving whithersoever it is dragged by the forces applied to it, or from the soft and mellifluous strains of the *Æolian* harp, breathing responsive to the kissing breeze, or swelling its wild monotony under the ruder stroke of the angry storm spirit. In the latter case, the imagination is fascinated by a pleasing analogy, and under its charm the judgment is led captive by the invisible nature of the agent, so as to make us feel for a moment that this instrument was self-moved, giving forth its wild and impulsive strains at its own pleasure, and like the swan or the nightingale, but expressing its own emotions, melancholy or sad, for its own enjoyment or relief. But when we shake off this delusive charm, and apply the critic of the pure reason, how soon do we discover the gross materialism which lies at the bottom of the analogy—material strings and material air, a chord of cat-gut vibrating mechanically under the fingers of the breeze, and capable of being reduced, in all its mysterious motions and harmonies, to the fixed and most rigid laws of mathematical analysis and determination. And is such the human mind? Are the laws of that sublimer part which we deem immortal, and which we fondly believe shall survive all changes of organization and decay, to be reduced to the cold formulæ of mathematics; and our refined distinctions between virtue and vice, religion and infidelity, to be nothing more than questions of *plus* or *minus*—the necessary results of certain brain motions, executed by the pressure of some outward material upon the nervous extensions of that tabernacle of thought? Are all the lofty inspirations of genius, the wonderful creations of the imagination, and the holy affections of religion, not the work of the mind operating under the self-determining and the controlling will, but simply the accidental products of an external agent—which is itself, in fact, no agent—having neither life nor intelligence, volition nor power of locomotion? Has it been the cunning management of change, working upon our nerves, that has prompted us, without any will of our own, to meet here upon this present occasion; and are these observations which I am now making against this theory,

really produced in accordance with it, and all that I am saying, and you are thinking, but motions, or extensions, or degrees of velocity in the nervous system, produced by the fingers of the breeze, the fluctuations of temperature, or the varying intensity of the luminescent ether? Strangely narrow, indeed, is the doctrine of this school.

"The metaphysics but a puppet motion
That goes with screws, the notion of a notion ;
The copy of a copy, and lame draught
Unnaturally taken from a thought :
That counterfeits all pantomimic tricks,
And turns the eyes like an old crucifix ;
That counter changes whatsoe'er it calls
B' another name, and makes it true or false ;
Turns truth to falsehood, falsehood into truth,
By virtue of the Babylonian's tooth."

But I fear, despite my intention, my subject is leading me into the mazes of metaphysics, and we shall not, therefore, prosecute the discussion further than to say, that we regard all moral responsibility, as well as all hope of intellectual or moral improvement, as resting for its ground truth upon the great proposition that man is gifted by his Creator with an independent and self-determining power of control, by which he can command, direct, suspend, or intensify his mental, as well as his bodily action, and thus choose, for good or for evil, the path of his own destiny.

Assuming, then, that we have this power, allow me to fix your attention for a short time upon the importance and utility of cultivating some of the more general faculties with which we have been so highly gifted. Our more immediate enjoyments may spring from social intercourse, the holy communion of conjugal hearts—from contemplating the beauties of nature—from studying and unfolding the laws of the universe about us—from perusing the productions of the great and gifted minds of the present and the past—from meditation and reflection—and last, though not least, from the consciousness of having contributed to the happiness and perfection of others, either individually or socially. These enjoyments have, of course, their appropriate faculties, but it would be out of place to attempt their analysis here; and we shall, therefore, treat of them rather in the concrete than the abstract, and look at them rather through their modes of combined action than otherwise.

The social feeling lies at the foundation of society or political organization, though it may be well doubted whether any thing more than the patriarchal form of government can have sprung immediately from it, as the sphere of its influence is necessarily restricted to the circle of personal acquaintance and intercourse. Large political organizations arise, doubtless, from the operation of other influences, which we shall not now discuss. But as a source of personal and individual enjoyment, the social feelings must be ranked among the most fruitful of our faculties for happiness. No one can long enjoy himself alone. His soul hungers for communion. If it is not found, it grows sick and withers under the shadows of a misanthropic gloom. Its powers, moral and intellectual, lie dormant, like the germ on which the rains and the sunshine never fall, and a corroding mildew settles on it, in its loneliness, and blights it for ever. It is, in the very nature of our constitution, impossible that we can either be happy or grow better, isolated from our fellows; and nothing can be more cruel or philosophically unwise, than those systems of reforming criminals by subjecting them to the horrors of solitary confinement. Tears of regret must be mingled with the sunshine of hope, before the heart can be made to melt with true repentance; but when you shut a bad heart up by itself, with no good example before it, with no voice of affection encouraging it to hope, and no better friend to lend his strength to help him out of his fall, what can we expect but recklessness or despair? Dark and stormy passions, pent up in solitude, vent themselves upon the bosom in which they are nursed, and their miserable existence is not unfrequently terminated by the dreadful alternative of self-murder!

How important, then, is society—not that public, promiscuous intercourse which we have with the throngs of human beings that jostle us in the streets and thoroughfares of the world, but that intimate, close, unreserved interchange of heart with hearts congenial, which the Latins called *amacitia*, and which we translate *amity* or *friendship*. In the language of the renowned Cicero, “Life would be utterly lifeless,” as old Ennius expresses it, without a friend on whose kindness and fidelity one might confidently repose. Can there be a more real complacency, indeed, than to lay open to another the most secret thoughts of one’s heart, with the same confidence and security as if they were still concealed in his own? Would not the fruits of prosperity lose much of their relish, were there none who equally rejoiced with the possessor in the satisfaction he received from them? And how difficult must it prove to bear up under the pressure of misfortune, unsupported by a generous associate, who more than equally divides their load?” (*Cic. de Am.*) It is, therefore, a source of happiness which every young man should cultivate, and every old man cherish. But how shall this be done? Many persons seem to think, that to enjoy the blessings of friendship, it is only necessary to frequent the places where men do congregate, to stand upon the street corners and salute the passers-by, or gossip with the idle. Sad mistake! True friendship is that strong affection which takes hold of the person, and interests itself in all his fortunes; which rejoices in his prosperity, mourns over his misfortunes, sympathizes with and soothes his afflictions, mitigates all his sorrows, and brightens every joy. In the moment of triumph and success, it is by to swell the note of praise and to rebuke

“That malignant envy which grows pale
And sickens, even if a friend prevail.”

And when the dark clouds of affliction or adversity gather over, it is then most ready to lend its grateful offices, and interpose a shelter from the storm. And what more admirable spectacle can humanity present, than such an exhibition of pure friendship? We are told that when the play of Pacuvius was first presented upon the Roman theatre, there was a general burst of acclamation, and oft repeated, at that scene in which the friendship of Pylades and Orestes is exhibited. The King had determined to put Orestes to death, but was ignorant of his person. When summoned before the tribunal for sentence, his friend Pylades accompanied him, and there “each insists, in order to save the life of his associate, that he himself is the person in question.” “The general effect produced on this occasion clearly shows how deeply nature hath impressed on the human heart a sense of moral beauty; since a whole audience thus unanimously conspired in admiring an instance of sublime generosity in another’s conduct, which not one of them, perhaps, was capable of exhibiting in his own.” (*Cic. de Am.*)

An affection so noble as this, can only subsist between noble and honorable minds, and the first step, therefore, in the cultivation of friendship, is to make our own hearts lovely. Virtue and honor can alone secure the lasting attachment of which we are speaking, and he who complains that his friends forsake him in the hour of his need, should rather say that he never had, and perhaps never deserved a friend. It was not himself they loved, but the accidents of fortune, and when these left him, their friendship departed with them. If we would enjoy true friendship, we must seek it among the good—the vicious are incapable of its exercise. Hence, we cannot fail to draw another general inference, and that has respect to the selection of our company. As we cannot ourselves merit or secure the friendship of others, without manifesting that beauty of moral nature which alone can excite so virtuous an affection, so neither can others feel for us and cherish this affection, unless their own hearts are trained to the noble exercise of virtue and honor. Trust not your social happiness, then, to any unworthy hands; but as you desire to cultivate virtue and honor in your own heart, take care that they shall rebound in the hearts of your companions. You will thus not only escape the evil influences of bad example, and the sorrow of bitter disappointment from recreant friends, but, at the same time, be secure in the enjoyment of one of the sweetest pleasures that belongs to this earthly life.

The transition is natural from that that is lovely in social life, to that which is beautiful in nature; from the pure moral pleasures of friendship, to the exquisite and elevating enjoyments of natural beauty. The cultivation of a sensitive taste brings with it the most refined gratification. True, we cannot all look upon nature with a poet's eye, nor feel her loveliness with a poet's heart, yet her mountains and her valleys, her hills and dales, her rivers and her rivulets, were made for all; and the ploughman who homeward plods his weary way, may enjoy the carol of birds or the hum of bees, the sweet odors which float upon the air, and the delightful landscape spread beneath the yellow light of a setting sun, if not with as high a rapture, yet with as good a right, as the loftiest bard that ever sung. The same Father made them all, and gave them a free grant to all who would open their hearts for their reception. And what more delightful emotions—what more fruitful source of that agreeable consciousness which is admitted to be happiness—than the beauties of nature! The colors, the odors, the forms, the sounds, the life, the motions, and that mysterious sympathy which inweaves them with the soul, and makes them a joy that can be felt but never expressed—are not these designed by nature, by the God of nature, as a part of the rich inheritance given with our being? And shall we shut our eyes, and stop our ears, and crisp our souls, with the arid dust of carking cares, till all the sweet harmonies of nature's undying loveliness fall upon us unheeded and unfelt, as the echo upon the rock, or the sea murmur in the unconscious cave? God has not implanted in us the love of the beautiful without a high purpose. It is a purifying, an elevating principle, moving sweetest emotions and leading to holiest thoughts. Its philosophy is deep-founded in the nature of the creative one, and resolvable into the unbroken unity which pervades his immeasurable works. We are his work in his own image, and they are his work in the mould of his own taste. Nature is but an expression of the Great Mind, in the likeness of which we ourselves are cast; and just because we are like its author, is it lovely and beautiful to us. This is a sufficient evidence, even if we had no other, that the author of man also is the author of the material universe, for no other being could have created an external world, fitted to man by so many hidden sympathies, known only because they are felt, save the Creator of man himself.

This is a source of pleasure that can never fail us. Fortune may prove fickle, riches may make to themselves wings and fly away, friends may desert us, or death may invade the charmed circle and rob us of the hearts

"Who came like truth and disappear'd like dreams."

Yet, when these are gone, beauty still remains—

"States fall, arts fail, but Nature doth not die."

The ever verdant earth is around, and the stars, which are the poetry of heaven, are above us, and the sweet voices,

*"That music in itself, whose sounds are song,
The poetry of speech;"*

These are always with us, as ministering spirits,

*"Watering the heart whose early flowers have died,
And with a fresher growth, replenishing the void."*

But how many of us live in utter isolation from these pure and hallowing influences? We immure ourselves in the sordid dungeons of a slavish avarice, tied to the chain of "business;" or, if we go forth at all, envelop ourselves in such a murky mist of blinding care, that we walk as unheeding through the sublimities and beauties of the outer world, as if we had neither eyes to behold nor hearts to feel them. To such the lavish provisions of the Creator are bestowed in vain, and though treading under their feet the rich means of sweetest enjoyment, they pass their life in penury and in misery. To them

*"There is no pleasure in the pathless woods,
There is no rapture in the lonely shore,
And no society, were none intruders,
By the deep sea, nor music in its roar."*

But if the simple and unintelligible beauties of nature charm us—if the bare inspection can fill us with emotions so pleasing, how must our enjoyment be enhanced, when we penetrate into their mystery, and explore the deep laws of nature's mighty operations! The science of the universe, taken in its widest sense, is, indeed, the science of God. We only know him as he has revealed himself to us, by word or by work; and it is only as we study and understand these, that we can be said to comprehend or apprehend his adorable character. What a lofty reason is this for studying the laws of the universe! But the occasion requires that I should present the subject to your consideration in other aspects, for it is unfortunately true that many, alas too many, prefer to confine their feelings and their reflection rather to the temporal than the eternal.

Viewed in relation to the present life simply, the advantages to be derived from the study of the laws of the universe are manifold. There is a natural desire in the heart of every man to know the causes of things, and the gratification of this desire gives pleasure. Of this we are conscious. As often, therefore, as we look upon any object in nature, and pass before the mind the process which in the great laboratory produced it, we must, of course, experience an emotion of pleasure; and all who have exercised themselves in this way at all, know that there are few enjoyments more exquisite than those derived from this source. Neither are there any more universally attainable, provided only, that the mind is cultivated and prepared for partaking of them. Consider the mind of a St. Pierre, unfolding the mysteries embosomed in the petals of a rose; or the comprehensive genius of a Newton, sweeping the cycles of distant worlds—look at the eager toil of a Davy, with his safety lamp, discriminating between the laws which govern the circulation of light and heat; or the curious electro-anatomic eye of a Galvani, noting in the spasms of a frog, the germs of that science which has made the lightning literary, imparting almost ubiquity to the voice of man. Multiply all these instances by the innumerable objects to which like researches may be applied, and truly must we say, that here is a fountain from which to draw enjoyment as inexhaustible as the universe, and as varied as the works of God.

Not only is there positive pleasure in studying the laws of the universe, but there is also a strengthening of the powers of the mind itself, and an enlargement of its capacities, which, by a reflex influence upon other objects of enjoyment, greatly increases our interest in them, and enhances our means of deriving from them the pleasure which they were designed to impart. Thus all this mighty universe, this infinite complication of matter in space; the earth, chequered with rivers and garnished with seas; and the sky, blue in its depth, and islanded with stars, to the untutored savage, what is it but a maze without a plan! It fills him with wonder and awe; but for all else, he gazes upon it as idly as the herd which he hunts. How different to the eye of the science-taught intellect? He sees and feels all that moves the breast of the savage, but more. The unseen and immaterial cords which bind the stars to their orbits, are visible and real to the eye of his reason—the unheard music of the spheres becomes audible to his scientific ear—and through the darkness of the outer void, unpenetrated by the space-piercing telescope, he follows, with an eye that never winks, and a gaze that never tires, the fiery-headed comet in her lonely visit to other climes, nor loses her till, weary with her wanderings, she turns like a penitent prodigal, to seek once more the centre and fountain of her being. Thus he harmonizes and reduces to order and beauty every motion of every orb, and deduces laws of design instituted by deepest wisdom and applied by infinite power, till, in nature's high converse, he is himself ennobled, and returns from her altar a purer and a better man. Need I say more, to excite you to the study and development of the laws of this mighty universe!

We pass from the works of nature to the works of man—from the expression of the Infinite Mind to communion with the thoughts of our fellows—and here is opened to us a companionship the most extensive and delightful. In the small compass of a common library, we may gather around us the spirits of the illustrious dead. We have not, as had old Pythagoras and his compeers, to travel into the East, there to learn wisdom from living magi only; but we can, as by the wand of the magician, summon them all, from all climes and of all ages,

upon our centre tables, and hear them speak, or bid them be silent, with the authority of a master. The art of printing has not only immortalized many a spirit that else might have died unknown, but it has made the fountains of literature, the rich mines of intellectual bullion, common property to all who hunger and thirst after knowledge. With means of enjoyment so ample and so accessible, no man should neglect the cultivation of a taste for books. In them he cannot only find the best society, but such as is exactly suited to his mood or his wants. From grave to gay, from tender to sublime, he can pass with perfect freedom, and without offence, to any *savan* present. Though literary gentlemen are proverbially sensitive, here there is no fear of any one feeling himself slighted. The book is perfectly content to be read or to enjoy its ease upon the shelf. Yea, there is no harm done even if we venture to express our choice—our approbation or our disapprobation—of certain volumes in words. Under this license, allow me to say a word or two on the kind of books we should read, or, more properly, on the kind we should not read. A book may be read for various purposes—for instruction and improvement, or for amusement simply—but in no case should we read books that have an immoral tendency. Every one who values his own happiness, should especially avoid those productions which inflame the passions, weaken the restraints of wholesome custom, or confound the distinctions of virtue and vice, good and evil. All distorted representations of life, of feelings, or of virtue, have an injurious influence on the mind and the heart, because they create expectations which are never realized, stimulate desires which it would be hurtful to gratify, and beget a dreamy and listless sentimentalism, or else a wild and unprincipled ambition—in the one case inimical to our own peace, and in the other disturbing to the peace of society. That which we see represented in fiction, has a similar influence to that which we see enacted in fact; and the license allowed to the hero only in the imagination of the author, we are disposed to claim for ourselves, with the consent of the world. The influence of bad books is, in this way, very often greater than that of vicious society, because they have all the charms of social intercourse, and less of its truth to nature.

Not only should we avoid works whose tendency is immoral, but those, also, whose style is low and degrading to the literary taste of the student. Our modes of thinking, as well as the themes upon which we are inclined to dwell, are most intimately connected with the style of the language to which we are accustomed. Elevated thoughts require elevated language to suitably express them, and they cannot habitually arise in the mind of him who has given himself up to the vulgar slang of the harlequin or the buffoon. I regret exceedingly—every true friend to the literature of his country must regret—that there is so growing a tendency to this adoption of a vulgar dialect, even among some of our popular writers. Men capable of writing elegantly and chastely, are resorting to Yankeeisms for wit; and lest they should fail to raise a laugh by the drollery of sense, call into their aid the drolleries of sound. A nasal twang, a contracted termination, or a barbarous provincialism, is resorted to in the place of humor, and thus the catch-words of street rowdies, and the lowest phrases of brawling brothels, are introduced to ears polite, christened by the ink drops of some literary priest, and taken into the communion of the corps editorial.

It were needless to specify instances of works coming under the condemnation of both rules to which I have invited your attention. They are too numerous for enumeration. Indeed, there is very little of the popular literature, with which the country is now flooded, which has not a tendency to produce a depraved literary taste, and an impure and inelegant style. The style, says Coleridge—than whom no one since the days of Addison has written a purer English—the style of our prose writings and more set discourses, “strives to be in the fashion, and to trick itself out in the soiled and over-worn fancy of the meretricious muse.” The composition of our novels, magazines, public harangues, &c. is commonly as trivial in thought, and enigmatic in expression, as if Echo and Sphinx had laid their heads together to construct it.”

Gather around you, then, books, good books, and cultivate a taste for reading; but remember, that better, far better is it, not to read at all, than to read that

which will injure your morals, deprave your taste, or impair the beauty and purity of your language.

From all these sources which I have named, man may derive enjoyments worthy of his nature and purifying to his heart; but, besides their own immediate gratifications, they afford material for another kind of enjoyment, a different exercise of the mind, without which no one can be great, good, useful. Meditation and reflection are necessary to the wholesome digestion of the food furnished us from these fruitful sources. If we would be any thing more than a mere amateur—rise higher than the simple power of perception and apprehension—or attain to an excellence beyond that of the mere book-worm, we must think; put the mind to work upon the elements poured into the great laboratory of the scientific reason, and bring forth from the crucible of thought new forms and combinations of beauty and truth, which we can admire as the creations of our own hands. We must not be content to be the echo of tones born upon other strings, but, like the *Æolian Harp* under the touch of the awakening breeze, utter a music of our own. On all that we hear, or see, or feel,

“Let us ponder boldly—’tis a base
Abandonment of reason to resign
Our right of thought—our last and only place
Of refuge.”

In no other way can we form a manly and independent character, prepare ourselves to battle against the assiduous and insidious attacks of error and of vice, or rise to that noblest dignity of man, which fears nothing but conscience, and bows to nothing but truth. In such a pursuit who would not struggle, and for such an attainment who would not suffer? Yet the means are pleasant as the end is ennobling.

I must now hasten to call your attention to another source of happiness, for which all those I have named tend to prepare us, and which, for some reasons, I could have wished to have made the theme of this entire address. I can now give it little more than a passing notice. It is the pleasure of doing good—of communicating happiness to others. If we may speculate upon such a subject, it seems that this is the supreme bliss of God—of him who chooses to be known among men as the Good One: for while power executed and wisdom planned, goodness prompted to the whole creation. It is, therefore, the first cause; and, for its gratification, we may infer all things were and are. As God is himself pleased in the exercise of benevolence, so he has constituted us to derive our highest enjoyments from doing good. The consciousness that we have done something to enhance the well-being of our fellows, to elevate and make happy our race, or to alleviate the sufferings and satisfy the wants of our kind, affords a kind of pleasure which nothing else can produce. An inward prompting of heart is obeyed, and conscience lends the peaceful charm of her approbation. Benevolence is, indeed, essentially diffusive, and in proportion to the wideness of the sphere over which it spreads its blessings, must be the gratification it affords to him who exercises it. It is a faculty, too, which may find its objects in a thousand forms; and no matter how much we may be debarred from other enjoyments, so long as the body is free, nothing can well prevent us from the pleasure of doing good.

But there are some objects to which it is the peculiar duty of every one endowed with the blessings of an education to devote himself. The improvement of the social condition of the community in which we live, and a patriotic co-operation in the preservation of the happy institutions under which we have grown up with a rapidity of development unparalleled in the history of man—these are high ends, worthy of your best efforts, and fruitful of richest gratification to your feelings of benevolence. So long as we live in society, its prosperity cannot fail to be matter of deep personal interest to us. The enjoyment of our own families, the happiness of our children, is necessarily involved in that of the society in which we live; so that patriotism is but the expansion of personal friendship and paternal affection, embracing, as a common good, the interests of the whole. It is thus wisely arranged, that no one can fully secure his own happiness without laboring, also, for the happiness of others.

Not only does the feeling of benevolence crave its own gratification, but the fruits of its labors are poured into the lap of other faculties, rendering doubly blessed this beneficent quality. In order, then, to fulfil your own destiny, to rise to the full measure of happiness attainable from earthly sources, seek out the labor that will promote the great ends of human advancement. In the local improvements of your town or county, in the general development of the wealth of your State, and in the great interests of our glorious Union, we shall find work worthy of our efforts, because upon these, in a great measure, depends the temporal welfare of ourselves and posterity. The education, moral and intellectual, of all classes, and the diffusion of useful knowledge among the people, are ends for which the highest powers of genius and cultivated talent may labor with honor and profit—ends, too, calling for the most earnest efforts of every patriotic breast. When we reflect that in our own State—the oldest in this illustrious fraternity of sovereignties—in Virginia, *magna mater virum*, the mother of statesmen and of States, we have no less than 80,000 full grown men and women who cannot read; to whose untaught eyes the art of printing, though flooding the land with light, is as the many tinted landscape to him that is blind, do we not feel that here is a field over which our sympathies should pour refreshing tears, and the strong hand of benevolence advance the standard of reform! Let us awake to this startling fact, and go to work like good men and true, within the sphere of our influence. In this county, in this town, there is needed a more liberal and general provision for the education of our children; and if our constitution-makers will not provide it, let us do it ourselves. I am satisfied that the people of our country can be convinced that it would be wise and economical; that it would be right to provide for a general system of common school education, by which every child amongst us shall be afforded the means of studying the institutions under which we live, and reading for himself that word which his Creator has spoken for his redemption. But to effect this is the work of benevolent labor, and to whom can we so fitly look for its performance as to those who are soon to become the actors on the stage, from which their seniors are retiring? But I cannot dwell upon the details of this fruitful source of usefulness and of happiness. My purpose is to deal with general principles, and if I have departed so far from my plan as to make this particular application, I shall find an apology in the peculiar interest of the case.

I must draw these hasty observations and reflections to a close. They have been written amid many interruptions of business, and perplexities of head and of heart. They are not such as I could have wished them, or would, under more favorable circumstances, have made them; but as they are tendered you with a cordial good will, I trust they will be received with respect and considered with candor. I can scarcely claim for my suggestion the sanction which venerable years give to the oracles of the old; but if the results of an experience more than ordinarily mingled with the elements of sorrow, can add anything to the force of the reasonings by which I have sustained them, then may I say, that in the paths I invite you to tread may be found the richest, the purest, and the sweetest enjoyments which any mere earthly sources have afforded. That they may prove so to you, I can give no higher evidence of my sincere desire, than the pains I have taken to point them out and commend them; and if, amid their varied influences, there should arise any suggestion pointing you still higher than themselves; if, in the sweets of social intercourse—the delightful bond of friendship—there should be excited a desire to secure their perpetuation beyond the grave—if the enraptured vision, lured from the pleasing landscape to the distant mountain, thence to stretch far on high to the starry beauty of the distant sky, should still strive for a fuller view, and lead you to wish for brighter climes—if the study of secondary causes should bring your minds to a just apprehension of the Great First Cause—if the perusal of the works of the mighty dead, the converse through books with the spirits of those illustrious bards, the echo of whose music comes to us from afar, should enkindle in you a wish to meet them face to face, and hear their harps tuned to sweeter strains and struck in loftier praise—if the communion with your own hearts, and meditation upon all that is around and within you, should conduct you

to truer views of your own helplessness and dependence, and a more lively sense of your duties to Him who sustains and blesses you—if, in fine, in the delightful pursuits of benevolence, in the blissful paths of mercy and humanity, you should discover the footprints of him who is the fountain of all goodness—the eternal spring of life and of blessing—and thus rise to a source of happiness which will not only sweeten all others, but make them immortal, then shall I feel that my labor has been doubly paid, and you been made doubly blessed—happy in this life, happy in the life to come.

"BE OF GOOD CHEER."

BY W. BAXTER.

Take courage, brethren! truth is onward marching:
 Fight the good fight—cast sword nor shield away;
 The bow of promise each dark cloud is arching—
 Let faith and hope be strong—and pray, oh pray!
 The night of error now is swiftly flying;
 Above the mountains truth shines clear and bright—
 The flames are on each Pagan altar dying,
 God once again has said, "Let there be light."

Take courage, brethren! truth is all prevailing,
 Strong is its fortress as the solid rock—
 Error its walls hath ever been assailing,
 But never hath it yielded to the shock.
 Give to your foes the shout of bold defiance,
 Then forth and meet them on the battle plain:
 Though Power and Error form a dark alliance,
 Be firm, strike home, you shall not strike in vain.

Take courage, brethren! think—you are not striving
 For earthly honor or a fading crown—
 Though strong your foes, yet strength from God deriving:
 Fight on, and you shall win a high renown.
 Now back with fear, see, Satan's ranks are falling!
 The Spirit's sword hath fearful slaughter made;
 To Error's sons its gleamings are appalling,
 Then while you combat, wield no other blade.

Take courage, brethren! see above you streaming
 Immanuel's banner, crimsoned with his blood—
 Upon its folds the star of Bethlehem gleaming,
 Its glorious motto, "For the Truth and God."
 The eyes of angels on you now are gazing:
 Fight on, you soon shall lay your weapons down,
 Join the blest throng which round the throne are praising,
 And ever wear the victor's glorious crown.

SPIRITUAL DYSPEPSIA.

NO. III.

FROM what we have previously said upon the immediate and remote causes of this malady, it would appear that they all act, either directly or indirectly, by producing—

First, An impairment of the spiritual sensibility generally, and of the conscience in particular.

Secondly, And consequently, a perverted action of the moral affections of the heart.

Thirdly, A deficient spiritual appetite, evincing a deranged condition of the spiritual digestion.

The indications of treatment are, therefore, such as are calculated—

First, To improve the spiritual digestion, and thereby to restore a healthy spiritual appetite.

Secondly, To correct the perverted action of the moral affections.

Thirdly, To give tone to the whole system, and thereby to restore the healthy condition of the spiritual sensibility generally, and of the conscience in particular.

And first, with respect to the improvement of spiritual digestion. The first object in the cure of all diseases is, to remove the remote causes as far as they still continue to operate.

Among those of spiritual indigestion we have seen, that whatever occasions an inordinate fondness for the mere objects of sense, holds a chief place. And, indeed, it unfortunately happens that there is a continual tendency, in this disease, to produce these fleshly desires. However well we may succeed in removing them, it requires constant attention to prevent their recurrence. It also appears, from what has been said, that these observations apply, with almost equal force, to some of the other causes of this disease, particularly to that inactivity of the spiritual man, and to that irritable, anxious, and desponding state of mind which so frequently cause, and are caused by spiritual indigestion.

The first part of the treatment, therefore, which falls under our attention, relates to diet and exercise, both of the inward and outward man; or, in other words, of mind and body. Attention to these will, indeed, in most cases, be found sufficient to effect the cure.

The objects to be kept in view, in

regulating the diet in this ailment, as appears from what has just been said, are, that the articles of spiritual diet shall be such as are best calculated to counteract the noxious effects of whatever tends to increase the disorder of the organs of spiritual digestion; such as the lusts of the flesh, the lusts of the eye, and the pride of life. This calls for such a regulation of the diet as shall constitute a sound and judicious spiritual regimen.

But that we may perceive the operation of the causes just mentioned, in deranging the spiritual health of the inner man, and that we may also be impressed with the necessity of a proper spiritual regimen to restore and preserve the health of the dyspeptic, we shall, by way of illustration, select a case of this disease, as found in that celebrated treatise of Dr. Evangelicus, formerly professor of Christ's College, Antioch; which, though written many years ago, is yet a standard work upon the Pathology and Therapeutics of spiritual diseases. The case we shall select is that of James Conformitas, as it is one which, in our humble opinion, is well adapted to illustrate the ordinary form assumed by this disease in its various stages.

The health of James Conformitas, remarks the Doctor, was apparently good, till within a year prior to the time that I was first called to examine his case. He had now attained his thirty-fifth year. The inner man appeared to be about of the medium stature, of spare habit, and complexion somewhat sallow, as though there had been, from infancy, some hereditary taint of his moral constitution, or spiritual man. The leanness that was now very apparent, was owing to an active form of the disease, the effect of which was to impair his appetite for spiritual aliment; which, though daily used in some manner, had evidently not nourished his spirituality: consequently, the symptoms of spiritual disease were but too apparent in the loss of that love, joy, peace, &c. which never fail to denote a diseased constitution of the conscience, heart, and affections; those vital and controlling organs of the spiritual system.

The pulse corresponded with the affections of the heart, in relation to the general state of the system—all showing great spiritual languor and

feebleness of the inner man. The head, also, was found disturbed with a kind of spiritual vertigo or dizziness, accompanied with a dimness of vision. I inquired, adds the Doctor, when this impairment of the spiritual discernment began to manifest itself, and found that it was first observed by the patient about the time that his appetite for spiritual aliment began to fail. As to the exact time when this failure of the appetite began to show itself, I learned from James Conformitas the following facts, which, as they had a decided influence upon his health, I shall now give in his words: One year ago, while my health was as good as usual, I paid a visit to my friend, Wm. Superbus, Esq. whose lands join my own. He had just got himself comfortably fixed in his new and splendid mansion, which he had built at much cost, and furnished at great expense and in the finest style. As the good 'Squire and lady received our visit with much politeness, treating us with all attention, they were at no small pains to show us the style and furniture of their elegant mansion. We were introduced into the several rooms and compartments. Mrs. Conformitas and myself could not but express our admiration of the fine taste displayed in the finish and furniture of each apartment. The hangings of the walls, the paintings, the mouldings, the venetian doors, the grotesque ceilings, the paladian walls and stucco floors, the marble mantles, furniture of the richest mahogany, and the most gorgeous tapestry, all contributed to display the taste of its lordly possessor. Having finished our visit, and as we were returning to our comparatively humble mansion, Mrs. Conformitas and myself could think or talk of little else than the splendid mansion of Mr. Superbus. Our own little dwelling, though hitherto deemed neat, and of sufficient size for our little family, now began to appear so plain and common in every thing that pertained to it, as to put us quite out of conceit of such a plain style of living. We, therefore, concluded that we must improve our style of life if we would be thought genteel, or fit for the society of such persons as Mr. Superbus, Col. Loveshew, and our good friend Sir John Highstyle.

It was the next day after this our conversation, as we sat down, as usual, to partake of our morning spiritual re-

past, that we perceived our appetite impaired. The bread of life seemed to have lost much of its sweetness—nor could we relish the sincere milk of the word as formerly. It was not long after this that I felt my spiritual vision becoming weak, and my spiritual discernment so much impaired, as with difficulty to see *the things afar off*. The objects of sense, such as I had lately looked upon with much admiration, being near me, and the impression being vivid, I seemed to see very clearly. The more I looked upon such subjects, the more they engaged my desire. Here the Doctor requested him to state how he felt, as to the inner man, while thus engaged with the objects of sense. As to the inner man, said James, I have always felt some uneasy feeling in the region of the heart, as though all was not right within. At times, indeed, I would feel a severe lancinating pain, shooting from the conscience to the heart, and thence towards the head, accompanied with strange sounding in the ears, whispering in a still small voice, "Look not at the things seen, which are temporal, but at things unseen, which are eternal."

What were your feelings, again inquired the Doctor, when you attempted to partake of your accustomed portion of spiritual aliment?

Though the food did not taste so pleasant as it used to do, I felt that it was my duty to try to eat. But little of it, however, seemed to be digested, and the only sensible effect it appeared to have, was to make me feel that my spiritual health was far from being good.

Doctor. Why did it not improve your strength, seeing you ate of it daily?

Mr. Conformitas. I know not, unless it was that I seldom found time to eat with sufficient leisure. Formerly, when my health was good, and business less pressing upon my time, and less engrossing my thoughts, I could spend sufficient time at my meals to secure the perfect digestion of what I had eaten. It then tasted most pleasant, and always seemed to strengthen the inner man.

Doctor. The change has certainly been against your health, and as you value life, you should well consider the consequences of your present course of living. But proceed with your interesting narrative.

Mr. Conformitas. I am pleased that my narrative does really interest you, my dear Doctor, for I entertain serious fears with regard to my spiritual health, and shall, therefore, go on with my narrative. As, then, we were not pleased with our plain mansion and simple style of living, we determined to dispose of our plain furniture, and fit up our little mansion in a more fashionable style. About this time, Mr. and Mrs. Loveshew paid us a friendly visit, for they had heard that Mr. Conformitas had got his eyes open to see like his neighbours, that a bird in the hand is worth two in the bush—that there is nothing like enjoying the present life—for surely, as Mr. Highstyle says, if we are to live hereafter in splendid mansions, why should we not desire to live in splendid mansions now; and who is more worthy of a fine house than our friend James Conformitas? Mr. and Mrs. Loveshew having entered, we introduced them into the best room of our plain mansion; not, however, without many apologies for the homely style of our unfashionable furniture. This we felt due to our very tasteful and fashionable guests. As we were desirous to entertain our visitors with agreeable conversation, it immediately turned upon our late visit to the splendid mansion of Esquire Superbus.

Mr. Loveshew. Esquire Superbus is a gentleman of the finest and most cultivated taste. I have known him for the last twenty years. Three years ago he honored me by laying before me the diagram of a new building which he was then preparing to erect, stating at the same time, that if I could suggest any improvement as to the plan or style of the building, he would feel much pleased to receive the suggestion. I accordingly examined the diagram with much care, and was happy to find the few improvements I suggested were cordially complied with; and as he has often told me since, they certainly have added much to the convenience and elegance of his mansion.

Mr. Conformitas. I then intimated to Mr. Loveshew that I had almost determined to set about improving my little mansion. My means, however, being rather limited, I dare not attempt, Mr. Loveshew, to make your stately mansion, nor that of our mutual friend, 'Squire Superbus, my model.

Mr. Loveshew. As to means, permit

me to say, Mr. Conformitas, a man is not always the best judge of his own means. I, for my part, am accustomed to rate a man's means by his rank in society. Many men there are, however, who are deserving of a higher rank than they occupy. Their character for probity and industry entitle them to it. And I hope you will pardon me when I say, that your character, in these respects, cannot fail of commanding the requisite means of building a mansion equal to that of any of your neighbors. My doctrine is, that a man increases his means by elevating himself to that rank of society that is always supposed to have the means of maintaining itself. The rank itself often creates the means.

Mr. Conformitas. All you have said, Mr. Loveshew, may be so, yet the doctrine which our good minister teaches us is, That having food and raiment, we should therewith be content; and the reason he assigned, in order to impose its observance, appears good and relevant: "For as we brought nothing into the world with us, it is certain that we can carry nothing out."

Mr. Loveshew. That is all certainly true, if we rightly understand the minister. I presume you have reference to Parson Fairspeech, Mrs. Loveshew's brother. I think I have heard the Parson myself make the same remarks, and offer an explanation similar to what you have just stated. I have always, indeed, regarded Parson Fairspeech as a very consistent minister. His manner of life, he doubtless intends, shall set forth to his hearers how he understands such sayings as you have just quoted. I know not a more consistent man than your Parson, Mr. Fairspeech—(you will please excuse my speaking thus in praise of my near relative)—but, Mr. Conformitas, you also know that his style of life is equal to that of any of his parishioners. If it were wrong or sinful to live in so fine a mansion, and in so fashionable a style as that of your good Parson, would he not preach against it, and avoid it as he would any sinful extravagance? Surely you would not, though a deacon of his church, censure your pious Parson for so doing. I doubt not but he is very conscientious in all that he does. His influence will certainly be felt and acknowledged by his pious flock. They will appear genteel in church, and wait with decorum on his pious ministrations.

Mr. Conformitas. As you have just spoken of the pious ministrations of our good Parson, permit me to ask of you, as I had the pleasure of seeing you out at church last Sunday, how you liked his discourse?

Mr. Loveshew. If I recollect right, his text was, "Be not conformed to this world." He spoke with much eloquence, and his gestures appeared to be, indeed, very graceful. As to his exposition of the text, it was, no doubt, in accordance with what he thought to be its true meaning. I do not, however, profess to be a competent judge of such matters. I seldom, indeed, read much upon theological subjects. They are subjects upon which our learned divines differ much amongst themselves. There is one remark I now remember Parson Fairspeech to have made, with which I cordially concur. He stated that some there were amongst the old divines who taught, from this text, that Christians ought not to conform to the manner of genteel and fashionable society. That if they did so the consequence would be, the church could not be distinguished from the world, nor the world from the church. Nor could the church then be a light or a guide to show men the error of their ways. This view of the matter your good Parson, I was pleased to learn, regarded as one of the antiquated errors of the first century. Society, he observed, was at that time in a rude and semi-barbarous state. Christianity was then but in its infancy. It had not time, as yet, to polish and refine the manners of society. It, however, aimed at, and in time would produce, this most desirable result. The Apostle, the Parson observed, would not have Christians to conform to the rude uncultivated manners of that age which, in our text, he calls the *world*. He, on the contrary, exhorted them to be courteous and gentle—that is, to be *genteel*. In short, I regard Parson Fairspeech as a gentleman and a Christian of refined and liberal views.

Mr. Conformitas. I should be pleased to have you relate the views, if it be agreeable, which Parson Fairspeech gave in the conversation you alluded to, when speaking upon the meaning of the Scripture, which says, Having food and raiment, be therewith content. With whom had he the conversation?

Mr. Loveshew. The person you well

know, Mr. Conformitas. It was Mr. Singlemind, whose views, you know, are always singular upon such subjects, and are seldom adopted by sensible people. This gentleman, in that conversation; took the singular position, that the words are to be taken in their literal sense, and that they apply to all men, high and low, bond and free, rich and poor. He argued with Parson Fairspeech, that it applied to all ranks of men—that all should be content with food and raiment, because it is all a man can really enjoy, and because, if he acquire any thing more than these necessary things, he must lose it at last, and cannot but regret the time uselessly spent in heaping up that which he can never hereafter enjoy. To which it was answered by

Mr. Fairspeech. Your views, Mr. Singlemind, are, in my humble opinion, decidedly ultra on this subject. Upon this view of the text you must expect to stand alone, for all of our most intelligent Christians, whether of the clergy or laity, are certainly on my side of the question. You will also find that if there be any of the class I now refer to, not affluent and fashionable in their style of life, they approve it by courting the smiles of such, and hope, through their influence, to promote the best interests of society. And be assured, my good sir, that any other view of this subject must involve those good Christians in an inconsistency of conduct too glaringly inconsistent, and wholly incompatible with that good sense for which they are distinguished on every other matter. You would not, I am persuaded, Mr. Singlemind, impute to such the character of dissemblers. The opinion would be most uncharitable, as well as unfounded. I hope, however, my courteous friend, Mr. Singlemind, will pardon me if I have spoken with any undue zeal upon these matters, as I should much regret to carry any topic of discussion so far as would tend, either by its manner or matter, to hurt the feelings of a kind friend. We shall, therefore, at present, with your consent, not decide the merits of the question, but till we see each other again would it not, in the meantime, be agreeable to present the views already given for the consideration of our friends, by handing them over, for publication, to our mutual friend,

A. W. C.

LECTURES ON EXODUS.—No. VII.*

The destruction of the first-born and the institution of the Passover.

GOD had by successive and severe plagues, established the authority of Moses and Aaron, in view of Israel's release, without procuring the consent of the tyrant who held them in bondage for their departure. They had been ordered from his presence, and threatened with certain death if ever they approached him again. The rebellion of the king had become desperate, and defying God and man, with impious madness and impotent malice, he orders the servants of Jehovah to begone. Moses and Aaron take him at his word, and bid him a solemn, portentous, and everlasting farewell; leaving the presumptuous rebel, in his daring impiety and hardened reprobacy, to await the result. The matter goes into the hands of an avenging God, who will now of himself deal with a people whom he had saved from famine by the hand of an Israelite, and who, in turn, in defiance of his justice, had enslaved and brutally treated his nation, murdered their children, and made their burdens intolerable. Hitherto, in the infliction of his judgments, he had sent Moses and Aaron; but now he says, "*I will go into the midst of Egypt.*" The Hebrews are advised of the judgment which is held over the land, and make preparations to avert it. Israel are gathered in companies, with shoes upon their feet, awaiting the fourteenth day of the month for their departure. The lone hour of midnight approaches, when the angel of Jehovah goes forth on an errand of fearful portent. His blow is struck, and consternation and woe unutterable cover the whole land of the tyrant. Parents are aroused from their beds to afford fruitless and unavailing aid to their expiring children, and mourn over their premature dead. Objects of affection which had lain down in perfect health were suddenly smitten, and the ghastly image of death is fastened upon them for ever. The calamity is universal. From every house ascends a wail of woe, to meet a kindred lamentation. The prince and the peasant, the lord and the slave, alike feel the accumulated distress. Pharaoh upon his throne feels more, if feel he can, the dreadful pangs which he caused

in a helpless race of strangers whose innocents he had put to death. The object of his love, the heir to his throne, has fallen, and by his own impious act. Oh, the horrors of that awful night! The groans of the millions dying, mingling with the shrieks of the living, broke in upon the stillness of that solemn hour, and prevailed throughout the length and breadth of the land. They had seen their river thickened as blood, and filled with the dead bodies of its perished inhabitants, or vomiting forth shoals of frogs to cover all the land; but this calamity had passed away. They had trembled beneath the crash of the elemental storm; but it had blown over. For days their land had been covered by devouring locusts; but the wand of Moses could drive them away. Now the blow was irresistible, and past all expectation of remedy. The stay, the delight, and the hope of every family was blasted for ever. "For at midnight, the Lord smote all the first-born of the land of Egypt, from the first-born of Pharaoh who sat upon the throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead!"

What made this calamity more signal and fearful than all others, was—

1. Because it came directly from God.
2. It was an irreparable wound, and given where the heart was most susceptible of pain.
3. It was clearly retributive. Israelitish mothers had wept over the death of their innocents, and now Egyptian mothers wept for the same woe. The day of vengeance and recompense had come—the space for repentance had passed—the last warning had been given—and the glittering sword of justice had taken the desolating work of wrath into its own hands.
4. The blow was struck at midnight—that solemn, awful hour.
5. It might have been prevented, but for obstinate impiety, folly, and desperation.
6. The oppressed Hebrews were exempted: not a dog dared to move his tongue against man or beast of theirs, whilst the angel of destruction was despatched against Egypt.

* Lecture No. VII. did not come to hand.

It is our duty to notice at this place, and to remark thereon, that this destructive event was made one of the most marked and significant eras of Israelitish history—and, in its typical bearings, of the world; and gave rise to one of the most solemn, instructive, and longest-perpetuated institutions of the splendid materialism of Jewish worship.

The circumstances which gave rise to the institution of the Passover need not be repeated. We propose some observations upon it, which we shall number in paragraphs for the sake of convenience, under four heads:

I. *The character of the Passover.*—It was the first, most celebrated, and significant of the annual festivities of the Jews; and was introduced to commemorate the exemption of their first-born from destruction, as well as their departure from Egypt. It was called the *Passover*, because when God slew the first-born of Egypt, he *passed-over* and spared the families of the Hebrews. It was called the feast of unleavened bread, because this was the only kind of bread allowed to be eaten during the festival (Ex. xxiii. 15; Mark xiv. 1; Acts xii. 3.) The lamb sacrificed was also called the Passover by a figure of speech; and hence we read of eating the flesh and drinking the blood of Christ (Ezra vi. 19-22; Matt. xxvi. 17; 1 Cor. v. 17, &c.)

Every Israelite, unless he had contracted some ceremonial defilement, or was on a journey afar off, was required upon pain of death to keep the feast (Num. ix. 1-13.) It was kept in companies of 10 or 30 individuals, and during the keeping of it, the houses and furniture of all Jerusalem were made free to strangers (Mark xiv. 14.) It became customary at this feast to release a prisoner (Matt. xxvii. 15, &c.) It was kept by the males (Deut. xvi. 16.) During their absence from their houses, although their land was surrounded by enemies who were ever ready to prey upon and rob them, God wrought a special miracle by which no man was allowed to *desire their land*. There are many instructive and beautiful allusions to this festival, and the happy seasons it produced, in all the Old Testament and many parts of the New (Ps. lxxxii.; Heb. xii. 23.) It was a grand and most imposing gathering; such perhaps as no nation ever exhibited.

II. *The time when the Passover was observed, and the impression it made upon the Jewish computation of time.*—It commenced on the night of the 14th day of the month Nisan, and was continued for seven whole days. The evening of a day among the Jews was considered the commencement of another and hence they called the 1st day of the feast the 15th of the month. Sacrifices were offered up on every day of the festival. The month Nisan had previously been regarded as the seventh of their year, the beginning answering to our month September. But by the institution of the Passover, this month was made the "beginning of months, and stood ever afterwards as the *first* of their ecclesiastical year; and was always regarded as the chief and most excellent month of the whole year." "The memory of Nature's birth was sunk in the memory of Israel's deliverance." (Ex. xii. 6-18; Lev. xxiii. 4-8; Num. xxviii. 16-17, xxiii. 7-8.)

III. *Ceremonies of the Passover.*—The sacrifice was to be a male lamb or kid of the first year, and without blemish. It was to be set apart four days before it was slain. One lamb was to be offered for each family, and where the family was too small to consume it, two were to be united. It was to be eaten by all the Israelites at the same time, and by each party in one house. A person from each company or family slew his own victim. The blood was received by the priest, and handed to another priest until it reached the one who stood at the altar, by whom it was thrown at the foot of the altar. The lamb was then flayed and roasted entire, the fat having been taken out and consumed upon the altar. It was then eaten with unleavened bread and bitter herbs. It was eaten in a standing posture, with the loins girded, shoes upon the feet, staves or canes in their hands, as awaiting the order to march. This custom was somewhat changed, for in the days of our Saviour they sat or reclined whilst they ate. The flesh was eaten without breaking any of the bones, and all that was not eaten was consumed by fire before the dawn of the morning.

IV. *The typical design of the Passover.*—Jesus Christ is not only frequently designated the Lamb of God, but he is also called the *Passover*. "Christ our *Passover*, slain for us" (1 Cor. v. 7.)

There are many points of resemblance, among which we notice—

1. The Passover sacrifice was a lamb without blemish (Ex. xii. 5.) Christ is called a lamb without blemish and without spot (1 Pet. i. 19.) "He was led as a lamb to the slaughter" (Isa. liii. 7.) "Behold the Lamb of God, who taketh away the sin of the world" (John i. 29-36.)

2. The lamb was taken from the flock. So Christ, having been made in all things like to his brethren, was taken from them and put to death (Heb. ii. 17.)

3. The sacrifice of the Passover was a public act of the whole people. So Christ was taken by the priests, rulers, and people, and crucified.

4. The blood of the lamb was taken and sprinkled upon the lintels and doorposts, for the protection of the people. So Christ's blood is represented as a sprinkling, which speaketh better things than the blood of Abel (Heb. xii. 24)—purges our consciences from dead works (Heb. ix. 14), and to which Christians, as the elect of God, are permitted to come (1 Pet. i. 2; Heb. xii. 24.)

5. The Passover was eaten by men whose loins were girded, whose feet were shod, and who held in their hands a staff preparatory for a journey. So also the redeemed by the blood of Christ are commanded to "stand, having their loins girded about with truth, and their feet shod with the preparation of the gospel of peace" (Eph. vi. 16.)

6. The Passover was sacrificed on the self-same day, and in the self-same month, in which Christ was crucified. They both were slain in the evening.

7. Neither a bone of the sacrificial lamb, nor of Christ was broken.

8. The eating of the Passover and sprinkling of its blood, was made the condition of the deliverance of Israel from slavery, and their restoration to liberty. So faith in the blood of Jesus Christ secures to all the obedient release from the slavery of sin, and an introduction into the glorious liberty of the children of God (Rom. iii. 8-21.)

9. The blood of the Paschal lamb averted the vengeance which came upon all the Egyptians. So the blood of Christ becomes to us a propitiatory or mercy seat, from which God dispenses his mercy and favor to all his people (1 John ii. 1-3.)

10. The Passover was eaten with

unleavened bread. So, also, the feast of supper which Christ enjoins his followers to keep, must be eaten "not with the old leaven, or with the leaven of *malice* and *wickedness*, but with the unleavened bread of sincerity and truth" (1 Cor. v. 7-8.)

Thus, then, the institution of the Passover commemorates the destruction of all the first-born of Egypt, and the redemption of old Israel. Its abolition in the death of Christ and the Lord's supper, marks that memorable era of the death of the Lamb of God, and the redemption of a lost world by the shedding of his blood.

J. B. F.

BAPTISM OF THE HOLY SPIRIT.

"I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire" (Matt. iii. 2.)

DEFINITION.

THE Baptism of the Holy Ghost is a New Testament phrase, signifying the overwhelming manifestation of supernatural power by which the Christian Religion was at first presented to, and propagated throughout, the world. It includes all the miracles, gifts, and influences, peculiar to the Apostolic age, by which the gospel was delivered in the various languages of the earth, the Christian church built up and prepared to for ever after propagate itself, and the divine communications made perfect and complete. The prophets, from Enoch to John the Baptist, were subjects of divine and supernatural influence; but no one was ever represented as baptized with the Holy Ghost until the ascension of Christ, who, by that event, having led "captivity captive," received the wondrous gifts of the Spirit for men. Upon the day of that Pentecost which immediately succeeded the Passover at which he was crucified, he sent down such a profusion of mighty spiritual power, that all who were its recipients were represented as having been baptized, (*i. e.* overwhelmed) in the Spirit. Prior to that event many holy men had been the subjects and agents of miraculous power; but never of such or of so much power, and for effecting such transforming and per-

manent changes upon the destiny of our whole race. Men were enabled to perform miracles, but not such miracles—to receive the will of God, but not a will so complete—to disclose the future, but not so to disclose it, as the New Testament revelations have disclosed it with reference to the kingdom of Messiah, and the eternal destiny of man. This will be admitted and appreciated when we remember, that all we know of Christ and his offices, of the Holy Spirit and its mission, we owe to the baptism of, or in that Spirit which Christ administered upon, the primitive disciples by which the New Testament was written, and the revelations of God were made complete. The baptism of the Holy Spirit was the grand qualification for speaking and writing the Christian revelation, as it is now given from the lips and pens of Apostles and Evangelists of Jesus Christ. All the super-excellency, therefore, of the Christian dispensation—all we know of it, is the fulfilment of the promise. “He will baptize you with the Holy Ghost.” We sometimes speak of Christ and his teaching as though he had written a book, or was the recorder of his own sayings and doings. But we have not a line from his pen, and what we have concerning him has been given as the result of the baptism of the Holy Ghost.

AS THE FULFILMENT OF PROPHECY AND OF THE PROMISE OF CHRIST.

Eight hundred years before the event, Joel prophesied, saying, “Behold the Lord will pour out his spirit upon all flesh, [he will not confine his revelations to Jewish flesh as heretofore] and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men dream dreams; and upon my servants and handmaids will I pour out my spirit in those days, and they shall prophesy” (Joel ii. 28.) By examining the testimony of John as included in the 14th, 15th, and 16th chapters, we discover that the promise of the Spirit was the grand and distinguishing promise of Christ. He assures his disciples that it will be given after his ascension—that it will bear witness to his character, convince the world of sin, righteousness, and judgment; disclose the secrets of the future, and cause each believer, then numbered with the twelve, to

prove a cistern from whence living waters should flow. This Spirit is declared to be the “Spirit of truth; the Spirit that will guide into all truth, and by which the Apostles will be enabled to speak the word of God, and perform even more mighty works than those which so signally illustrated the life of Christ. In accordance, therefore, with all that he had led them to expect, by disclosing the nature and offices of the Spirit, he tells them immediately preceding his ascension, “Behold I send the promise of my Father upon you; but tarry in Jerusalem until you be endowed with power from on high;” “wait for the promise, which (said he,) you have heard of me; for John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence; * * * and you shall receive power after that the Holy Ghost has come upon you, and ye shall be my witnesses in Jerusalem, Judea, and to the uttermost part of the earth.” We need but to read the 2nd chapter of Acts to see the promise of the Saviour verified, and the Apostles capacitated to declare the whole will of God concerning man. They were endued with the spirit of all wisdom—were made depositaries of the word of God to all succeeding generations—qualified to interpret the ancient prophecies, and to preach the gospel in many foreign languages, attended with the most wondrous miraculous confirmation. And this was in perfect accordance with what our Saviour had expressly led them to expect, when he said by Mark, “These signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay their hands on the sick, and they shall recover.” Briefly summed up we may say: I see one all-comprehensive promise, John the Baptist and Jesus led the disciples of Jesus, and especially the Apostles, to expect a BAPTISM of the Holy Ghost, in the full meaning of that significant term. This baptism was administered by Christ eight days after his ascension to the throne of God, of which we have a record in the 2nd chapter of the Acts of Apostles. In its administration, then, and afterwards at the house of Cornelius when the Gentiles were admitted to Christian

privileges, and by the effects which resulted from it upon most, if not all, the disciples of Christ during the Apostolic age, we have a fulfilment of all the prophets had anticipated by the pouring out of his Spirit, and of all that Christ had specifically stated in his various discourses upon the coming of the Comforter. By the baptism of the Spirit, the Christian church was supernaturally brought into being; and like the seed-bearing trees of the visible creation, so brought into being as to be able to perpetuate itself without miracle to the end of time. For, when he ascended up on high, he led captivity captive, and gave gifts unto men; and he gave some apostles, some prophets, some evangelists, and some pastors and teachers, *for the perfection of the saints*, for the work of the ministry, for the edifying of the body of Christ—and the increase of that body.

This is an inspired, instructive, and all-comprehensive explanation of the whole matter. "Let him that readeth understand."

THE BAPTISM OF THE HOLY GHOST HAS CEASED.

I. Because its repetition is no longer necessary. The revelation of God is complete. The mission of the inspired teachers is ended, and their words committed to an enduring record, which the Lord who gave has providentially preserved, and will preserve as the Light and Salvation of the ends of the earth. The church has been built and supplied with the armor of light, the Word of God, the sword of the Spirit. It is prepared through all its varied agencies to do battle for the Lord of Hosts, for the extension and glory of his spiritual dominion. "Prophecies have failed, tongues have ceased, knowledge (miraculously bestowed) has vanished away." They remained long enough to give us facts concerning God, Christ, and man's duty and destiny—to afford full exercise to the faith of all men—long enough to impose and consecrate duties enough for the full exercise of his love, and long enough to establish a true foundation for his hope of immortality and eternal life. "And now abideth faith, hope, and charity, or love; but the greatest of these is charity."

II. The divine word has so declared. "There is but one baptism" (Eph. iv. 8.) If but one, and that one a baptism

in water, the baptism of the Spirit has evidently ceased. That this "one baptism," is the baptism "for the remission of sins," in water, appears evident from the following considerations—1, As we have seen, the baptism of the Spirit was not instituted for a purification from sin, but for the confirmation of the testimony. 2, In this same Epistle, after the Apostle had spoken of this "one baptism," he thus speaks: "Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it *with the washing of water by the Word*" (v. 25-26.) Here the WASHING WITH WATER is declared the means by which the church, which, till the end of time, will gather her subjects from the world, is cleansed and sanctified. This we conceive to be positive testimony.

III. Jesus Christ is always represented as the person from whom the baptism of the Holy Spirit proceeds; and in fact, it could not, as it was above man, proceed from any other. He commissioned his apostles to teach and baptize all nations; and as they were incapacitated to baptize with the Holy Spirit, that baptism must necessarily have been, and as we learn from the practice and teaching of these men, evidently was with water.

CONCLUSION.

What the baptism of the Holy Spirit was to the primitive disciples of Christ, the New Testament revelation is to us. The miraculous gifts have ceased, but the truths they revealed are preserved. The Spirit remains, though Christ has ceased to baptize in it. Its enlightening, comforting, renewing power is the same it ever was; but it is no longer exerted in the miracles, wonders, tongues, and prophecies of living witnesses: it comes forth like the ordinances of nature, with equal and more constant power by the truth of the gospel of Jesus Christ. It needed a miracle in the first place to create a Sun; but when once created, he can shine on for ever, unless the power that first sent him forth in his flaming chariot shall order otherwise. It required a baptism of the Spirit—a marvellous display of supernatural power, to bring the Christian religion into existence; but once in existence, it holds on its shining way, illuminating the dark corners of the earth, and elevating men

from the region of the brute to a seat among angels. Wherever its gospel is proclaimed, man is enabled by the spiritual power it communicates and commands, to break off from his sins, and enter upon a life of promised victory over the world, the flesh, and the devil, under the animating hope of spending an eternity of bliss with the glorified spirits of the everlasting kingdom of our Lord and Saviour Jesus Christ.

J. B. F.

OUTLINES OF LORD'S-DAY TEACHINGS ON HEBREWS VII. 8.

NO. IX.

THE third particular we proposed to consider was this—By what means was the New Covenant made, or how was it ministered? To which we answer, that it was by *preaching*, or delivering the message of the gospel, this being the way whereby faith and repentance are wrought in the heart; therefore the gospel is not the New Testament itself, but the means which brings to pass the end. The gospel is the message of God's grace to the whole world—to "every creature," and requires faith and repentance, but preaches that these blessings are "the gift of God." Wherever, or by whomsoever such a doctrine is preached and called the *gospel*, it is plain that men know not what the gospel is, but confound it with the New Testament; not knowing what the New Testament is either. To direct men to *pray for faith*, or for a new heart, or the like, and to hope that all this will come upon them some day—such a gospel will save no one's soul, for it is contrary to every thing declared by the apostles of Jesus Christ. The gospel demands *obedience*; and it is another mistake, commonly made, to think that the gospel differs from the law because it requires *no obedience* in order to justification. It does require obedience, but it is such an obedience as a sinner can render to God, namely, "the obedience of faith"—the obedience which the apostles required on the day of Pentecost, "Repent and be baptized every one of you, in the name of Jesus Christ"—in a professed dependence on, and obedience to, the Lord Jesus—"for the remission of sins." The obedience

which was required of the Apostle of the Gentiles—"And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord:" reference being made in this as well as in Acts ii. 38, to the method appointed by Christ for remitting the sins of those who ask, "What shall we do?" (Acts ii. 37.) "Lord, what wilt thou have me to do?" (Acts ix. 6.) "What shall I do to be saved?" (Acts xvi. 30.) But, those who have not been much pressed with the fear of death and its consequences, can see very little in such a gospel worthy of their attention, and therefore, *confounding it with the New Testament*, make the gospel of Christ of none effect (Gal. i. 6-9) For, as we have said before, so say we now again—the gospel is not the New Testament itself, but the means which brings to pass the end. The gospel is the *power of God* unto salvation (Rom. i. 16.) By the gospel men are made partakers of the blessings of the New Covenant, and never without it. Hence the importance of preaching the gospel. It is by "the foolishness of preaching" that sinners are saved (1 Cor. i. 21); and Christ never converts men by the Holy Ghost, without the truth being brought to their ears. The gospel began to be preached—1st, by John the Baptist. 2nd, by Jesus himself. 3rd, and most perfectly, by the Apostles, after their Lord and Master went into heaven. The preaching of all three was testified of before by the prophets, of which we may look at a passage or two for each, as an instance. Thus we read Isaiah xl. 3-5. John's preaching in the wilderness of Judea was the fulfilment of this prophecy, as it is applied to him in Luke iii. 2-6, where the whole passage from Isaiah is quoted; the *glory* of the Lord, however, being thus expressed—"All flesh shall see the *salvation* of God;" which shows what it was that was declared by the voice crying in the wilderness, namely, the preaching of salvation "by the remission of sins" (Luke i. 77; Mark i. 4.) Secondly, The Lord Jesus preached the gospel, and thus, according to the prophecies that went before, declared that he was sent into the world for this very purpose. Thus we read, Isaiah lxi. 1-2, that he was announced to preach glad tidings to the meek, &c.—and when the Lord began to preach in the synagogue at Nazareth, he read the whole passage

from the Book of the Prophet Esaias; the word *gospel* in this place being used for *glad tidings*, as it is the selfsame thing. Having closed the book, he began to say unto them, "This day is this Scripture fulfilled in your ears" (Luke iv. 16-21.) One more prophecy respecting Christ's preaching we will not overlook (Psalm xl.) This we know is a striking prophecy of the Messiah, and is quoted to this end (Heb. x. 5.) In this psalm we find the *preaching* of the Lord testified of (verses 9-10.) He is said not to have "refrained his lips," but to have declared God's righteousness, faithfulness, and salvation, his loving-kindness, and his truth—and this in the *great congregation*, which means the people of Israel, to whom alone Christ preached whilst he was on earth. Then thirdly, the Apostles preached the gospel after Christ was glorified, and this they did fully and perfectly, as none did before them—the time being now come for the complete revelation of the grace of God to man, so that thenceforth there never has been, nor ever can be, anything added to what the apostles taught. Men, indeed, have added to, and taken from, the gospel preached by the apostles; but God's own mouth has declared what the end of such shall be (Gal. i. 8-9.) We read, Heb. ii. 3, that salvation, or the message of the grace of God, "which first began to be spoken by the Lord, was confirmed unto us by them that heard him." We find a prophecy of the preaching of the apostles in Isaiah lii. 7, which is applied by Paul to the preaching (Rom. x. 15,) where he calls "good tidings of good," the "gospel of peace." The gospel was first preached by the apostles at *Jerusalem*, as we learn from the Acts—thence it spread all over the land of Judea; this being the fulfilment of prophecy also (Isa. xl. 9.) Having first received these glad tidings herself, she was then to lift up her voice to the *cities of Judah*, and say, "Behold your God!" This took place upon the persecution that followed the murder of Stephen, as we find Acts viii. 1, that the believers were all scattered except the apostles, and being thus scattered "they went every where preaching the word" (4th ver.) They travelled afterwards beyond the limits of their own land, but preaching as yet, even in other countries, only to Jews. This we learn Acts xi. 19, for it is said, verse

20, that they spake to the Grecians, "(preaching the Lord Jesus)"—the word *Grecians* never meaning Greeks or Gentiles, but Jews born or brought up among the Gentiles. At length the apostles went forth into all the world, and preached the gospel to every creature (Mark xvi. 15,) and this was prophesied of (Isa. lxvi.) After the declaration of the casting off of Israel as a nation (ver. 15-17), and in other parts of the chapter as well, the Lord declared that he would gather all *nations* and tongues, and they should come and see his glory (18th verse.) Then it is added, "I will send them that *escape* of them (the remnant of Israel) to the Gentiles, and they shall see my glory," that is, God's salvation; and the Lord would take of them Levites—in New Testament language, believers—to minister to him in his worship and service. Thus the apostles, by their preaching, brought brethren from among the Gentiles "for an offering unto the Lord out of all nations to God's holy mountain Jerusalem"—not to a *literal* Jerusalem, or in the *literal* way here declared; but to the "*heavenly* Jerusalem," and by means of preaching the gospel. The Apostle evidently alludes to this prophecy in Rom. xv. 16, when he speaks of ministering to the Gentiles, &c.—that is, their being brought as an *offering* to the Lord, by means of the gospel ministered by him.

ARCHIPPUS.

NOTES OF LECTURES,

BY A. CAMPBELL.

No. XVI.—THE KEYS OF THE KINGDOM OF HEAVEN.

IN a previous lecture we dwelt on the most important passage in the world—the pivot, to use another figure, on which the whole evangelical machinery turns. The Messiah in that passage promised Peter certain honors, and the question now before us, is, what were these honors? Christ said, *on this rock* I will build my church. Ecclesian or church, comes from and is compounded of *curia* and *oikos*—the house of the Lord. He spoke not of building a literal house, but of founding a church, a community of men and women. We may form a community, but not build it. I trust

we will be understood, that building a church is founding an empire, and that, too, in the human mind. All systems have but one great idea in them. Monarchy, Aristocracy, and Democracy have but one primary idea in each; so here there is one that absorbs all others, and that is the one upon which we are now commenting—Peter's honors. "I will give you the keys of the Kingdom of Heaven," &c. This leads our minds to the idea of a kingdom, where there is king. But this kingdom is styled the kingdom of heaven. Whence came the idea of a paradise, elysium, and heaven, of which the poets sing so much? The idea is in our language: but where did it come from? It is not a flight of fancy to say, God is everywhere and nowhere; for we see different attributes of God in everything around us. This kingdom, the kingdom of God, comes not with ostentation; it is within you—it is that which refines and elevates the race of man. This kingdom has keys like a fortified city; for it is compared to a walled town, and is said to have gates of righteousness, and in the same bold style, keys. I need not tell you of the eternal controversy about those keys; in fact all about a critique upon this sentence. Upon it has been founded the most singular empire in the world. The civilized world has been under its control for ages, and it arose to this position, and acquired this power, by the assumption of these keys; hence you can see the importance of correctly understanding this passage. This power has stood twelve hundred years. It began six hundred and six years after Christ. Pagan Rome was conquered by its own captives; the only time in the history of the world that such an event has ever happened. By the improper interpretation of these keys, bastards whose origin could not be known, have arisen in monasteries by some peculiar talents, and have swayed the sceptre of the world; and all this through the magic of these keys. I wish to show you how important is the right construction of this phrase, by stating what evil its wrong construction has wrought. What, then, did the Messiah mean by the keys? It is certainly a metaphor, for there are no locks spoken of, &c. Now the interpretation of metaphor requires that we understand the metaphor alluded to, in order to interpret it correctly. The key

of knowledge is a similar phrase found in the Bible. The sum of the matter is this: Peter was granted the right and the power of openly developing the mysteries of God, and this right was given to him in preference to all others, for his promptness in answering the question propounded by the Messiah. I will enlarge upon this at some future time.

EXAMINATION ON MATTHEW XVI. 14.

We will commence our examination to-day upon the 14th verse of the 16th chapter of Matthew. Who was this person called Elias?—Elijah, the prophet, who was translated. What was his particular character?—A stern Reformer. What is meant by the word leaven, in the 12th verse?—The leaven of their doctrine. What were the distinguishing doctrines of the Sadducees and Pharisees?—The Sadducees disbelieved in angels, spirits, and a resurrection; the Pharisees believed in them. Where was this celebrated conversation held?—At Cesarea Philippi. Who was the subject of the proposition here propounded?—The Son of Man. What kind of views must the people have had, to say, He was Jeremian, who had died 700 years before, or John the Baptist, who was lately beheaded?—They must have believed in metempsychosis, or the transmigration of souls. There is another question propounded to the Messiah, which also shows this, viz. "Did this man or his parents sin, that he was born blind?" What was the true intent of the question the Messiah propounded to Peter and the other apostles?—was it to find out the popular opinion, or their opinions concerning Him?—or give them a chance of acknowledging Him?—To give them a chance of acknowledging Him. What does *thou*, in Peter's answer, represent grammatically? or what name had He then?—*Thou* refers to the Son of Man; hence the whole answer is, "*Thou*, the Son of Man, art the Christ, the Son of the living God." How many distinct ideas are in this fundamental proposition?—Two. What is the first?—Person. What is the second?—Office. There are but two conceptions in it, and we can form but three of any person; but they are not here. What is the third and last conception, we can form of any human being?—Character.

Does Peter give any other name than Son of Man in his answer?—Yes, Son of God. But this answer was given to Him as the Son of Man. What is the particular term that represents His office?—Christ. What does Christ mean?—Anointed. What does anointed mean?—To consecrate or set apart for office. How many persons were anointed in ancient times?—Three. Name them?—Prophet, priest, and king. Hence these were all called Christ: “Do my Christs no harm,” is found in the Septuagint version of the Psalms. Jesus was then every way qualified to perform the functions of prophet, priest, and king. Water, blood, and oil were three liquids used for religious purposes among the Jews. Blood to take away guilt—water to remove the stain of the blood—and oil to set apart or consecrate a person. Oil is the symbol of the Holy Spirit. I will quote a passage you could not understand without this idea: “Thou hast anointed me with the oil of gladness above my fellows.” Fellows here means all the anointed ones of ancient times. How is the name Jesus Christ commonly used?—Christ is used as a family name. Exemplify it?—It is used, as we use John King—instead of John the King. The point controverted in the New Testament, was not whether Jesus was a prophet or a righteous man—these are admitted; but whether He was the Christ, the other points are incontrovertible. Was there a person promised to the Jews?—Yes, and the controversy began about his identity. The question before them was, is this *the man* concerning whom Moses and the Prophets have spoken, or is he not?—And Peter’s answer is equivalent to this, “Thou art the identical person of whom Moses and the Prophets spoke, and whom the world expect.” What is the meaning of the word Peter?—Rock. What is this meaning of Bar-jonah?—Son of Jonah. It appears that this passage has a great deal to do with names. What does the following phrase mean, “Flesh and blood has not revealed this to thee, but my Father who is in heaven?” What is meant by flesh and blood?—Mankind. My Father hath revealed this to thee, what does it indicate?—That God revealed this to Peter. The Holy Spirit did not do it, or he would have mentioned it as the work of the Spirit. What public fact

stated antecedently would have revealed this?—God acknowledging Jesus as His Son at His baptism. It was from this Peter got his information. His answer was a transcendent affair; for on it Jesus says, I will build my Church.

SACRED COLLOQUY.—No. II.

NATURE AND REVELATION — FAITH AND HOPE.

Nereus. I regret, exceedingly, to make the observation, that you Christians have divorced from the study of religion that of the sciences; but, my dear Julius, it is a fact—it is an undeniable fact—that you have, almost to a man, renounced the study of Nature.

Julius. Pardon me, my dear Nereus, if I retort: pardon me, if in your own style I say, I regret, exceedingly, to make the observation, that you philosophers have divorced from the study of the sciences that of religion; but, my dear Nereus, it is an undeniable fact, that you have, almost to a man, renounced the study of religion.

Nereus. I admit the allegation, my dear Julius; your retort is no less true than my own observation; though I protest it is not so with myself. The fact on which your gospel is founded fills me with astonishment: I acknowledge that in the particular proposition, that “Jesus Christ is the Son of God,” there is a wonderful sublimity, and I avow that a just and comprehensive exposition of it would be highly gratifying to my best desires.

Julius. The fairest forms of human nature, my Nereus, are those in whom the study of Nature has been conjoined to that of religion. Need I name to you Bacon, and Newton, and Boyle, and Locke. Those are the fathers of philosophy, and the great interpreters of Nature; yet were they not less eminent for their study, and knowledge, and love of the Christian religion. They were true believers in Jesus Christ, and greatly resigned themselves to his guidance as the Author of eternal life. These men were models of human nature, ornaments alike to society, science, and religion.

Nereus. You, my dear Julius, are aware of my difficulties. I have not heretofore been able to discover the

boasted analogy which subsists between Nature and Revelation. 'It may be the result of mal-organization, or of limited inquiry, or of some other cause; but I am sure that the head, not the heart, is at fault when I fail to discover that he who framed the universe, framed also the Christian religion. And yet it is only when I read the works of the opposing party that I feel strong in unbelief.

Julius. Pope, who was born a Roman Catholic, said of himself, that he was not prejudiced, but read both sides; and added, that he was Protestant or Papist, with the author whose work he last read. Nor did this distinguished poet seem to apprehend where it was that his own weakness lay. He might, indeed, have supposed that this instability was owing to the sublimity or force of the arguments employed by the wily polemics whose works he read; but in this he certainly would have been deceived, as the primary cause of his inability to decide upon the merits of the Protestant question, must have been his unbecoming, but evident ignorance of Christianity as it came from the hands of its Author and his apostles. There was not in his mind a sufficient stock of Christian knowledge to enable him to form a decided judgment on the merits of the Lutheran Reformation. He was, in fact, comparatively ignorant of Scripture.

Nereus. My Julius, I perceive the point of resemblance, and I am ashamed that I should be so unlike the great poet you have just named, in every thing save his ignorance of the Bible. I confess my mind is not furnished with a sufficient fund of materials for deciding either on the authority of Christianity, or on its analogy to Nature. I have not studied the Scriptures either in a proper manner or for proper purposes.

Julius. As for the divine authority of Christianity, that rests, if not exclusively, at least to a very great degree, upon the evidence by which it is accompanied. But of its analogy to Nature we can form an infallible judgment so soon as the two systems are understood and compared; for it is impossible to judge of the difference and resemblance of things but by comparison, and comparison presupposes an antecedent knowledge of the things compared. Now the system of Nature and that of

Christianity being understood and compared, I say, that so far as the humble judgment of your unworthy colloquator is admissible, there is, in a multitude of instances, the most striking and startling analogy between them. Yes, the science of eternal life, my Nereus, is analogous to all other sciences in all essential points.

For instance, in the natural sciences, the object of which, through all their departments, is, to answer, as Sir James McIntosh elegantly observes, this question, *quid est?* What is? Do not philosophers feel a singular, and perhaps a justifiable pride, in being able to refer the diverse, sometimes endlessly varied and complex, and always innumerable phenomena, to the silent and secret, but certain and triumphant operations of a few simple agencies, which they are pleased to call first principles? Now I aver, that Christianity also has its first principles; and like all other sciences sensible, symbolical, orrational—optics, mechanics, grammar, mathematics, or poetry—is to be interpreted with a sacred reference to these first principles.

I maintain that the principles of *faith* and *hope* are intended to operate with as much strength and extent of effect in the kingdom of the Messiah, as the vital forces in the vegetable and animal kingdoms, or gravitation in all the natural kingdoms; and it is to the operation of these first principles on the heart and in the life of man, that all pardon, judgment, righteousness, reward and punishment, obedience and virtue, are to be referred. "Without faith," as Paul has said, "it is impossible to please God." Who can suppose that any one will do as he is bid, if he believes not what he is told? But by "faith" we remove "mountains." "All things," says Jesus, "are possible," (to be received as favors from God,) "to him that believeth." And he who is destitute of this principle, is destitute of the first principle of all religion, and of Christianity in particular, the leading element of which is to believe with the heart, that its Author, JESUS CHRIST, IS THE SON OF GOD.

But your time is up, and I shall be deemed too ardent.

Nereus. Julius, my dear Julius, pardon me, but you are not sufficiently ardent; believe me, could my faith assent to what your heart admires, and could I believe the transcendent pro-

position of Christianity, that Jesus, its Author, is the Son of God, I would blaze the tidings to the poles. I would roar it around the distant sea-coasts with the voice of the ocean. I would call aloud in the midst of the benighted nations. I would descend into the islands of the sea. I would lose my "life" here to preserve it hereafter, and suffer poverty, and shame, and misery, in their most mortal forms, but I would make his name revered. You Christians are supremely at fault.

Julius. We are at fault. Farewell.

Nereus. Farewell awhile.

W. S.

NEWMAN'S "PHASES OF FAITH."

I HAVE read Newman, and still pick him up occasionally, and he has confirmed in me the Scripture, that there is among men no other way to perpetual happiness, but through Jesus Christ—through that name. 'Tis the only one given, and Newman gives us nothing but his conscience which tells him of God's sympathy with him. He says that it is necessary that *Immortality* should be *revealed*, and does not seem to know that *that* was the *mission* of Christ.

He is the most entire *slave to logic* that I ever read; and yet—strange paradox!—is content to rely upon his consciousness absolutely. But as he is a sincere, honest-hearted man, I have hopes of him; though I much fear that he will in the end be found with his brother, the Puseyite, or his faith will undergo a yet more disastrous "*phase*." One of his phases brought him to our ground, but there was no halt in him. He still went on in his hunt for cardinal points, and has found none that I could rely upon, however satisfactory to him. As to the *sympathy of God with individual man*, what Christian doubts it? Is it not the great and true cause of all revelation? He learns this truth from consciousness, and we learn it from *that* and revelation. And how are we to know of this sympathy without revelation? And if this sympathy for man exists in the Deity, would it not be revealed? I confess I can make nothing of the book. It only serves to make me sympathise with one who, disgusted with the cant of the religious systems within his ken, travels, therefore, clean

out of the inspired record, and makes man his own religion. As we have Latin, Greek, &c. taught now-a-days without a master, so we are to have religion without a teacher, or every man his own inspirer.

R. F. F.

SEASONS OF PRAYER.

ANY moment or any hour may be an acceptable season of prayer, but we ought voluntarily to appropriate particular hours which might be regarded as redeemed from the world. There are some seasons which both nature and custom unite to appropriate to this improving privilege. Among these the *morning* of each day has the sanction of the greatest and best men that ever lived upon earth. Many reasons may be assigned for it. The mind is most free from excitement—sleep has allayed the violence of life's fever—the attention is less distracted, and our spirits partake more of quiet ere the tumult and hurry of business are entered upon. The ordinances of nature, returning light—the dispersion of night's dampness and darkness, and the brightening heaven's awaken our devotional nature, and every thing seems ready to raise our aspirations and enkindle our love. Before the moving spectacle of the wisdom, power, and goodness of God, we feel our helplessness and mortality. And ere we enter upon the dangers of the day, how fitting to invoke the divine protection and blessing. Gratitude for preservation under the insensibility of sleep will awaken confidence in God, that if we lean upon him he will not allow us to go astray in the scenes upon which we are compelled to enter, and he will be near to inspire to good deeds as opportunities may offer. Every day offers privileges to serve, and temptations to deny, our Redeemer. We may be abandoned in temptation, or delivered from evil—we may be encouraged to do good, or defeated in all our undertakings—we may make advances towards heaven, or retrograde toward death. We need to begin right—to recognize a watchful Providence encompassing our path, which thought is the greatest of all preservatives against sin. If the thought of God be near us in the morning, it will be likely to be with us in every crisis during the day.

Now we would rise early to meet a friend we esteemed—to answer a call of business, or commence a day of earthly pleasure. Can we not rise to meet, and and commune with, and seek strength from our Almighty Friend and ever present Father?

II. But the evening also calls to prayer. The shades of night deepen round our fields, counting-rooms, and shops of business. They invite us home to the glad or sombre hearth-stone. The labors of the day are over. We are invited to review them, and to review our conduct in the light of our Christian principles. The heavens above our darkened dwellings shine brightly in sympathy, and shall not our souls look up to Him, who marshals their hosts for protection for the night. Had we strength for the duties through the day?—let us be grateful for it. Were we involved in guilt?—let us confess it, and seek forgiving mercy. In a word, let our lives pass in review before us, and our souls go forth in prayer.

Do we make these regular seasons of prayer? The habit of devotion will grow upon us, and we will be prepared to pray at all seasons, whether public or private, and with "all prayer;" and our spiritual graces will grow with our years, and we will learn to feel in joy and sorrow, in hope and disappointment, in life and death, embosomed in the mercy, guidance, and power of an Everlasting Presence, which solicits our affections with increasing benefits, temporal and spiritual. Relying upon that Presence we will be able bravely to bear the evils that overtake us—cheerfully to perform the duties that are near: fear shall not confound us by the way, and death shall find us ready, and as a solemn and mysterious herald, shall conduct us where we may dwell beneath its fulness of joy for ever and ever.

J. B. F.

A SUSPICIOUS MIND.

IT is difficult to tell who suffers most from suspicion—he who entertains it, or he who incurs it. There are few evils more intolerable in life, than the coldness and distrust of friends and acquaintances. But the pain of discovering an unworthy trait or a vile deed in those whom we have trusted, is hardly less distressing. God has made us social

beings, and the social instinct cannot be outraged without pain. There is hardly any habit more unfortunate than that of readily taking up an evil report, or of easily imbibing a suspicion of the conduct or character of our fellow-men. It is a habit which finds many incentives in our evil natures, and the world we live in. Every man has his sinister side, and society is at best but a cracked mirror, in which no man's character or motives get a full and fair reflection. It is easy to find in almost every one, some flaw which may be suspected to be an irreparable leak; or some speck upon the surface, that may sometimes seem to indicate a radical rot at the core. Few, indeed, go through life, not only without wrong, but the appearance of wrong; and if we suffer ourselves to suspect the worst when we see the least, we shall inevitably find ourselves surrounded with rogues, and breathing a very atmosphere of corruption.

Wholly to avoid suspicions of men, is impossible, because there is unmistakable occasion for them. But if he is happiest who is freest from them, we should be slow to entertain them. It is better to think well than to think evil of any one. It is better to find a good motive for a doubtful deed, if a good one be possible, than an evil one. It may be nearer the truth—and if not, it will confer a pleasure upon ourselves. Our suspicions often do great wrong to their objects; justice, no less than charity, should make us cautious in indulging them. And if we do not injure them, such is the retributive law of life, we would ourselves drive charity weeping from our hearts, and deprive ourselves of the blessedness of kind thoughts. It is a loss on all sides. We lose our peace, and our friend loses the joy of our confidence. Charity is profitable as well as right—it is due to our own peace of mind as well as to that of others.

It is one of the most awful points of view in which we can consider God, that, as a righteous governor of the world, concerned to vindicate his own glory, he has laid himself under a kind of holy necessity to purify the unclean, or to sink him into deeper perdition.—*Cecil.*

MORMONISM.

WHAT has all this (Mormon) trouble been for? Visions upon visions, angels after angels, revelations, contests with the Devil, fightings with the wicked, translations by miracle, miracles all through!—what, I say, has it been all for? Not that we might know that God is, and is the rewarder of all that diligently seek him, for we knew this before. Not that we might know that God gave his Son, that Jesus died for sin, that he arose, that he ascended, that we must believe in him, repent, be baptized, observe his ordinances, keep his laws, love God, love his children, &c.—for all this we knew before. It seems these mighty efforts have been made, chiefly that we might know the American Indians are the Jews! Famous discovery!

Nay, but it is said the angels gave authority—authority to preach, authority to baptize. I deny it. There is no proof of it. Nor did we need such authority. That authority was in possession. God had given that authority to his children; and he had never recalled it (Acts viii. 4, xi. 21.) We maintain that the voice of God in his Word is as authoritative as the voice of any angel. The Lord sent his apostles with his gospel to “*all the world*.” And because the apostles are dead, has their word now no authority? Yea, we are to “be mindful of the commandments of the apostles” (2 Peter iii. 2.) The gospel is here, with all its authority, thank God!—and “He that *believeth and is baptized* shall be baptized.” The question is, Has he believed?—and, Is he baptized? And not, *Who* preached to him?—*who* baptized him? The baptized believer is saved, by the testimony of God—whether he had been baptized by an apostle, a prophet, an elder, a pastor, a teacher, or by *any* brother—whether the baptizer held office or no office in the church.

Mormonism will take root in superstition and the love of the marvellous. It is destitute of evidence—it is a delusion.

Opinions are, after all, but probabilities. They can never rise higher than a strong probability; but faith produces in many instances absolute certainty, and is evidently intended to be a most powerful principle of action.

THE BIBLE.—No. I.

THE OLD TESTAMENT—ITS NAME.

THE name of the “Old Testament” was given by Christians to the Hebrew Scriptures, because they contain the history, laws, &c. of the ancient institution of Moses, as also the history of the people who lived under it, and in contradistinction to the New Testament, which was so called because it contains the history, commands, promises, &c. of the new institution of Christ: the term “testament” from 2 Cor. iii. 6-14. The Greek phrases, *he kaine diatheke*, v. 6, and *he palia diatheke*, v. 14, are rendered in the old Latin translations, *novum testamentum* and *vetus testamentum*, and most of the latter translations, following too closely the version of Jerome called the Vulgate, have in this case, as in many others, adopted its language. In the rendering of these passages, the Vulgate has been followed by Luther, the Italian, Spanish, French, and English versions. Some of these, however, the Italian and the French of De Sacy, render the phrase in the 6th verse, the former by *patto*, (*Lat. pactum*, a covenant, a treaty,) the latter by *alliance*, signifying the same thing. These words are far more expressive of the original term, than *testament*. Why the Vulgate should have adopted this term, is not clear, as the words *pactum*, *foedus*, &c. would have represented the idea much better in Latin. Accordingly Beza, who has given us the most elegant and classical translation of the New Testament in Latin, has uniformly rendered *diatheke* by *foedus*, a covenant, or treaty. The word *diatheke*, in the Septuagint, always corresponds to the Hebrew *berith*, which in every case signifies a covenant, as in Gen. xv. 18; xvii. 2-7, *et al.* In these places the Vulgate always gives us *pactum*. Why not have done so in 2 Cor. iii? As the Latin Vulgate, as well as the Latin tongue, was universally used in the Western churches, up to the time of the Reformation, the names “Old Testament” and “New Testament,” taken from it, became stereotyped in usage among Christians, and have remained so to this day.

Some of the books of the Old Testament, at a very early date, were called “The Book of the Covenant,” as we find in Exod. xxiv. 7, also in 1 Macc i.

57. At a later date the volume of the Hebrew Scriptures was called "The Book of the Law," more frequently and properly, also, "The Law, the Prophets, and the Psalms." This latter division, mentioned in the New Testament, is also given by Josephus, and was common among the Jews.

EXTERNAL EVIDENCE OF ITS GENUINENESS.

The books of the Old Testament were transmitted and received by the Jewish people from generation to generation, as the genuine productions of the authors to whom they are attributed. Not a period can be pointed out in Jewish history, since any of these books existed, that they were not so received. If the Jews had been disposed to betray this trust confided to them, and had dared to corrupt these writings, they would have had sufficient motives to do so. Instead of laudations, flattering national vanity, these books contain constant reproofs, denunciations, and prophetic threatenings of terrific judgments against them for their ungodliness and perverseness; and their histories faithfully record their rebellions, their deep humiliations and punishments, that were calculated greatly to break down their national pride and vanity. These writings, historical and prophetic, stand forth as awful witnesses against them. This would have been motive enough for the Jews, had they dared to do it, to destroy or corrupt them. For the same reason we may conclude, also, that it would have been utterly impossible to have imposed them upon the Jews at a later date than its authors claim to have lived. The well-known character of this nation, vengeful and bigoted—jealous, above all others, of their national glory and fame—the treatment which many of the prophets, as well as Christ and his apostles, received at their hands—all prove that infamy and death would have certainly been the doom of any man who would have attempted to *impose* them upon the Jewish people. When they were received, it must have been the most incontrovertible evidence of their truth.

Finally, the true knowledge of the origin of these books could not have been corrupted or lost, as an entire tribe was set apart to guard them and preserve them pure; and their own

glory and honor depended upon it. Again, the canon of the Old Testament, the same as is now received by us, was translated into Greek at Alexandria, some 282 years before Christ. This is the version commonly called the Septuagint, of which we design to give some further account hereafter. This proves that we have the identical books which the ancient Jews regarded as genuine. Jesus Sirach, also, who wrote some fifty years afterwards, in the Syro-Chaldaic dialect, mentions expressly the Old Scriptures, some of them by name; and the prologue states, that his grandfather studied "the Law, the Prophets, and the other books of our fathers." See his book in the Apocrypha of the Old Testament.

INTERNAL EVIDENCE.

As the books of the Old Testament claim to have been written at different periods—some of them at long intervals from each other—we would expect to meet with changes and differences in the style of the various books, though not so much as in other languages, as the Hebrews had little intercourse with their neighbors, and these speaking a language much like their own. These changes and differences, critical Hebrew scholars have shown to exist in these books. Moreover, the *pure* Hebrew language ceasing to be a living language after the Babylonish captivity, it would be impossible to forge any writings in that language and impose them upon the Jews. The eagle-eyed shrewdness and jealousy, and the literal punctiliousness of the Jews, with reference to the purity of their sacred books, which they have ever manifested, preclude altogether the idea of such a post-Babylonian imposition. None of the *criteria* here applied to the Old Testament, can be applied to the books of the Apocrypha. These were never extant in the Hebrew language, and are never quoted in the New Testament, nor by the subsequent Jewish writers, Josephus and Philo. They state many things fabulous, false, and contradictory to the canonical Scriptures.

We must notice here, also, as a principal argument for the genuineness and authenticity of these books, that they abound in statements of particular circumstances of times, places, and persons, and of customs and manners.

The books of Moses are full of such allusions and clear statements, and these occur also in almost all the others, especially in those purely historical. Now this is a characteristic *never* found in forged documents, as this would afford the best and most ready means of detecting their spuriousness. No writer, intending to cheat the world with a forged production, would ever give such a list of particulars as is here afforded. Every fabulous writing, ancient or modern, lacks this characteristic, whereas every genuine one possesses it. Of the former class we may cite as examples, Manetho's History of the Egyptian Kings, Ctesias's History of the Assyrian Kings, and many other fabulous histories in ancient times; and the Book of Mormon, as the most prominent case in modern times. Of the latter class—that of true histories—we might notice such as Thucydides's Peloponnesian war, the histories of Livy, Tacitus, Sallust, and Cæsar, in ancient, and many in modern times. We conclude, therefore, that the numerous historical and geographical allusions—not to fictitious times, persons, and places, but to real ones known in profane history—afford a strong argument in favor of the genuineness and authenticity of the sacred books of the Old Testament.

C. L. L.

CORRESPONDENCE.

REMARKS ON THE PAPERS, "THE SPIRITUAL UNIVERSE."

MR. EDITOR, — The papers headed "Spiritual Universe," of which we have had seven—and you are pleased to inform us three more are coming—looking at the evidence adduced, I am not able, as yet, to perceive anything more definite than that adduced by Milton long ago; and surely, if the doctrine be according to godliness, it can be confirmed by the current of Scripture. True, we have a variety of names taken from Scripture and applied to Satan as a person; but I question the application of such terms as "prince of the power of the air." We all know that the goddess Diana was the object of worship when this letter was written; and is it not in agreement with the rest of the Epistle, to conclude that he meant the

reigning principles of that age in the hands of the priests, just as the apostate state of Christianity has been down to our day? But there is another passage in this Epistle—"We wrestle not (only) with flesh and blood, but with principalities and powers, and with spiritual wickedness in high places." By flesh and blood, it readily appears that he refers to the persecutions they had to endure. But what more? Have we not, and had they not, to contend with those who enforced ecclesiastical law? What is Popery but spiritual wickedness? And what were the high priests of Heathenism, but wicked spirits in dignified places? They were the principalities of that age, as our bishops are of this age? and it should be known to all, that the clergy under Heathenism is a principle continued under the Apostacy, and is, therefore, represented as the beast that was, and is not, but yet is. I cannot pursue all that is introduced in these chapters, but will venture a few inquiries, viz.:—Can it be shown that the existence of such a being as Satan is described to be, accords with the revealed character of Him who would have all men to be saved, and come to a knowledge of the truth?

We are told that "God will judge the secrets of men by Jesus Christ," according to Paul's gospel. Can it then be shown that the influence of such a tempter is in agreement with the moral responsibility of man? What are we to understand by the language of Moses, that the Gentiles sacrificed unto demons, and not to God, but to gods that came newly up?—that of Isaiah, who affirms that they could not save, nor do good or evil?—that of Paul, who says that an idol is nothing? We all know that idols were made of some material, and in this sense, therefore, could not be nothing: it must be that the idea they embraced was nothing. Is it so that the gospel is founded on the principle of fear? Can man be actuated rather by fear than by love? Then might it require an object to be feared, rather than God to be loved. The passage in Jude 6, constantly pressed into service on this subject, requires a passing remark. Jude there sets forth the character of certain persons who had crept into the church unawares, whom he afterwards styles "filthy dreamers, who defile the flesh, speak evil of dignities," &c. I would here ask, how could

angels in heaven be set forth, to warn wicked men of the danger of their course? No part of Revelation that I have read, informs me of the laws that regulate such. Besides, the rebels referred to by Jude, instead of being placed in kingly authority, are said to be reserved in chains under darkness unto the judgment of the great day. Now in that day, as revealed to us, all are to be judged by the gospel. How, then, such beings are to be arraigned under such a rule, I know not. In Matthew xxv. we have a view of that great day, but we read of none but the righteous and the wicked. Does not the case of Korah, Dathan, Abiram, and the fifty princes, apply more correctly? Does not Moses (Numbers xvi.) charge the very sins condemned by Jude upon them? Certainly the judgment executed upon them by God, ought to be a warning through all time.

We have also names ascribed to this arch-adversary taken from Rev. xii.—viz. Serpent, Dragon, Satan, Devil—which we shall take the liberty of noticing, as a little attention may show the error here embraced. It will be seen that in the beginning of the chapter, the church is introduced to our notice as in the pangs of labor, longing to be delivered; and the masculine son born was no doubt the Judaizing doctrine consummated, with which the church has been indoctrinated ever since the gospel began to be preached—nationality and the support of the state, which Heathenism had hitherto enjoyed. Paul had said that the hindrance (Heathenism as the national religion) must first be taken away, then should the *lawlessness* be revealed. The struggle which took place between Lucian and Constantine, is evidently what is portrayed to us by the symbols of Michael and his angels, Constantine being so represented because espousing the cause of Christianity. Lucian is represented as the Dragon, &c. because this was the name given by the Prophets to the heathen power which he would have perpetuated. (See Isaiah xxvii. 1, li. 9; Ezekiel xxix. 3.) The name was truly characteristic, as it was the enemy of the people of God in every age. Its overthrow is celebrated as the introduction of the kingdom of our God and of his Christ, and the casting down of the accuser of the brethren before the throne of God — a form of speech clearly im-

porting the continual accusations laid by informers before the Emperor against the Christians. John adds, in his description, "called the Devil and Satan." It is known to most, that Satan is a Hebrew word, and came down to the Greeks just as the Greek term *Diabolos* comes to us, only receiving a different dress, such as *Satanos* in Greek, and *Devil* in English. John, therefore, explains here the meaning of the two terms, showing that they applied to the Heathen power the same as Serpent and Dragon, and importing adversaries and false accusers. Now if our interpretation be correct, it follows that these expressions do not refer to any unseen power, but to the powers that be among men. We only add, that by the term heaven, in this chapter, is meant the seat of imperial power. We have gone further in this subject than we intended, feeling that the views generally given are wresting the Scriptures, and turning the attention of Christians from their real duty. Instead of leading them, as good members of society, to consider themselves called upon to aid in every good work, they dream of an unseen adversary, whom they know not how to resist. But if the forthcoming papers will answer the questions I have proposed, and show the fallacy of what has been presented, they will be gratefully received by an

INQUIRER.

LIFE AND DEATH.

DEAR SIR, — Being privileged with a reading of the *Harbinger* for October last, I saw in it an article headed "Life and Death," which was an able analysis of a work written by J. P. Ham, minister of Cooper's Hall Congregational Church, Bristol.

This work purports to be the theology of the Bible on "Life and Death." What the Spirit announced in former times, melancholy experience is verifying in our day. Ours is an age of abounding heresy. I am not surprised to find Satan mustering his hosts in his own domain, and carrying out his master-piece, the Roman apostacy. But it is painfully humiliating, that within the pale of the visible church, we should have to battle with a professed minister of the New Testament. I cannot recognize Mr. Ham's work on "Life and Death," in any other point of view than a resurrection to new life of many of

those old heresies that long distracted the churches. I am disposed to judge charitably of Mr. Ham's sincerity, and to give him credit for ability; but, on all the leading points of controversy, his logic is as much at fault as his theology is dangerous; and from first to last, (wherever he takes exception to the accredited mind of the Spirit) his work is a tissue of Epicurean, Pelagian, and Socinian heresy — an elaborated fetch of a Neology long since exploded.

In page 9 Mr. Ham says, "*The Bible gives a marked prominence to the material form.*" Mr. Ham is evidently, from this statement, in philosophy, a materialist. "Observe," says he, "the phraseology, 'God formed man' — not the body of man, but '*man*,' of the dust of the ground." Again, "The essence and destiny of man's nature is not an immortal, but perishable nature, 'Dust thou art, and unto dust shalt thou return.' The terms point out the personality of the first Adam, as involved in his perishable and mortal nature — 'dust,' 'thou,' 'thyself,' 'thy personality,'" &c. In connection with these dogmas of Mr. Ham's, read the statements of Christ, Mark viii. 36-7, "What shall it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Is this giving *prominence to the material form*? Or is this to identify personality with the dust?

In the gospel by Matthew x. 28, we are enjoined to "Fear not them who kill the body, but are not able to kill the *soul*; but rather fear him who is able to destroy *soul* and *body* in hell?" Does not this passage teach man's compound nature? In Luke xxiii. 43, Jesus said to the thief on the cross, "To-day shalt thou be with me in paradise." Mr. Ham says, "The theology of the Bible gives prominence to the material form" — Christ gives prominence to the *soul*. Mr. Ham associates man's essence and personality with the *dust* — Christ associates both with the *soul*: "To-day shalt thou (thy personality) be with me in paradise." Not the gross materialism of which Mr. Ham is so fond, but the immortal spirit, formed in God's image.

After having satisfied himself with the Infidel poet,

"That we are the abandoned orphans of blind chance,
Drap'd by wild atoms in disordered dance" —

he proceeds to deny immortality to man either before or after the fall. "We have," says he, "a direct Scripture prohibition against the assumption of immortality by man, 'God only hath immortality'" (1st Tim. vi. 16.) This phraseology, he conceives, precludes man from the slightest participation of this attribute. Let us try this canon. In the preceding verse Paul tells us, God is "the only potentate." Therefore, on Mr. Ham's principles, this precludes mankind from the slightest participation in monarchical power! In 1 Tim. i. 17, God is said to be "The only wise God." Therefore, no man can lay claim to common sense. In John xvii. 3, "The only true God" — Revelation xv. 4, "Thou only art holy." Therefore, this exclusive *only* prevents the utterance by man of a particle of truth, or the possession of a particle of holiness in his nature, even before the fall!

Man, says our author, could not be created in God's image in relation to immortality, "because God's immortality embraces the eternity past and future." Mr. Ham asserts man was created in the image of God, in knowledge, righteousness, and holiness; but does not God's knowledge embrace the eternity that is past, as well as the eternity that is to come? "He knows the end from the beginning." Mr. Ham's reason, therefore, for denying immortality, is founded in a fallacy. If we can be created in the likeness of God in the attribute of knowledge embracing eternity absolute, it cannot be a reason against our possession of immortality, because it embraces eternity absolute.

But, says Mr. Ham, "Immortality is incapable of likeness, since it admits of no degree and no imperfection." This is true in relation to God, and equally true of all God's attributes. But if it be a reason why man cannot be formed in the likeness of immortality, it is equally destructive of the image of God in knowledge, &c. as they admit of no degrees or imperfection. If Mr. Ham deny these conclusions, his logic is as sophistical as his theology of the Bible is spurious.

Mr. Ham next proceeds, after the example of his predecessors, (Pelagius and Celestius, monks of the fifth century) to set aside the covenant of works, and deny all federal guilt in connection with Adam. We see in Gen. ii. 16-17,

all the constituents of a covenant. The parties, God and Adam—the conditions, perfect, personal, and perpetual obedience—the penalty, death: “In the day thou eatest thereof,” &c. with life implied. In Hosea vi. 7, the Spirit says, “They, like *men*, (or, as it is in the original, like Adam) have transgressed my covenant.” We believe God when he speaks, though but once, more firmly than we would Mr. Ham, though he were to write during the “gathered and gathering.” Mr. Ham tells us, “The guilt of disobedience in Eden was exclusively Adam’s” — “Guilt is not transferable nor hereditary” — “Infinite evil in *sin* is a speculative opinion” — “*I* cannot understand,” says he, “in what way sin can become infinite; nor can *I* think that the blessed Jehovah needs to kindle a hell.” Such are a few of the gems of this eminent divine.

We have only to read Romans v. 12, to see that guilt is not only transferable, but actually transferred, from Adam to all his seed. See also in this chapter Christ contrasted with Adam. If death by Adam, life by Christ. If guilt transferred to the natural seed, so merit is transferred to the spiritual seed. “The Lord has laid on him, namely Christ, the iniquity of us all.” But Mr. Ham says, “Guilt is not transferable.” Here his lurking Arianism appears, and in order that he may get rid of “Immanuel,” he denies infinite evil in sin, and modestly *suggests* “that the blessed Jehovah needs not kindle a hell!”

Having thus disposed of immortality, the covenant of works, man’s guilt either transferred or hereditary, and having got rid of sin as to its infinitude, Mr. Ham then gives a mighty array of Scripture to prove the object of Christ’s mission to the earth, namely, to give eternal life. This was unnecessary. All who believe the New Testament believe this to be the object of Christ in visiting our world. We were under a broken covenant of works. He came “that he might redeem us from the curse of the law, being made a curse for us.” We were “dead in trespasses and sins.” He came that the law might be magnified, God glorified, and the sinner saved by the infinitely precious blood of Christ. Hence, he says, “Whosoever believeth in me, though he were dead, yet shall he live: and he that liveth and believeth in me shall

never die.” In this passage we see the spiritual and eternal life Christ came to give. In the last lecture Mr Ham disposes of the ungodly in accordance with the dogma that there is no need of a hell. They “cease to exist,” he tells us — are “annihilated.” In his closing remarks, he leads us to believe this is terrible to contemplate. So it is. Terrible, indeed, that a man should be eternally annihilated for an offence in which there is no “*infinite evil*.” But Mr. Ham sees no difficulty in such a punishment. Professor Bush, of America, a laborer in the same field with Mr. Ham, but a step in advance, denies the resurrection of the dead altogether on scientific principles. He enters the field of revelation with his physiological axe in hand, assailing every tree and plant that impedes his progress. Applying the measuring reed of science, and if they do not suit in size and symmetry — though they had gladdened many a pilgrim’s eye, and their fruit been sweet to their taste — he grubs them up by the root, and looks back over the way he has trod, and asserts that no such plant or flower ever grew in the field at all. Such, also, are many of the criticisms of Mr. Ham. But it would require a larger volume than Mr. Ham’s to do justice to the tissue of error that pervades it.

Sir, what is the natural tendency of the doctrine, “That the wicked are annihilated?” Is it not the entertained and expressed sentiment of all ages by the godless and infidel? What other belief could influence the mind of the antediluvians, who “ate and drank, married and gave in marriage, till the flood of God’s wrath overtook them?” Was it not desperate principles, which led the Israelite, with the thunders of Sinai tingling in his ear, “to sit down to eat and drink, and rise up to play?” This is the doctrine that must produce fruit similar to that which sprang from it in all ages: the quiescent theology that weighs the anchor of the soul, allows the carnal man to float down the tide of time, without remorse for the past, or portentous forebodings for the future. If this doctrine be true, sinners in Zion need not be terribly afraid; but, like their predecessors, unchaining every licentious propensity, say with Isaiah xxii. 13, “Behold, joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine. Let

us eat and drink, for to-morrow we shall die." Epicurus, in the first century, denied the immortality of the soul, and more consistent than his disciple, Mr. Ham, sought "pleasure" as the "summum bonum" of life. Is not this a branch of the Sadducean heresy against which Christ had to contend? Is not this a species of the infidelity against which Paul argues in 1 Cor. xv. 32, "If after the manner of men I have fought with beasts at Ephesus, what advantage it me if the dead rise not? Let us eat and drink, for tomorrow we die." If my time and your space would permit, I might demonstrate the future punishment of the wicked, from the all but universal belief of mankind—the forebodings of conscience—the unequal distribution of rewards and punishments—the unphilosophic and absurd idea of annihilation—and the many portions of Scripture that teach it most plainly. Besides another class of texts that speak of degrees in punishment—which, on the principle of annihilation, is impossible—I just submit the evidence of two witnesses. Dan. xii. 2, "Many of them that sleep in the dust of the earth shall awake: some to everlasting life, and some to shame and everlasting contempt." Matt. xxv. 46, "These shall go away into everlasting punishment, but the righteous into life eternal." The term translated "eternal" and "everlasting" being the same in both clauses of both verses, by no sound canon of interpretation, by no construction of grammar, by no "usus loquendi," can eternity be predicated of it in the one clause and denied in the other.

T. G.

"GAEL" IN REPLY TO
"PHILADELPHOS."

DEAR SIR,—My former communication to you has drawn from "Philadelphos" some sneers about my "exclusive system" and "orthodoxy," and my "following in the track of my fathers," &c. Could he draw his conclusions or inferences from any thing in my letter? If not, is he not beating the air?

He wishes to explore the regions of *Pluto*, to find some *subterranean* passage from the infernal regions to Paradise; or to span an impassable gulf, and hold out a hope to those who despise God's way of showing mercy, that there may

be some other way, *though unknown*, through which they may escape! Ought he not to have assumed some other cognomen than "*Philadelphos*?" Is it not far better and more philanthropic, by the exhibition of God's plan of mercy, to endeavour to win men from their errors, and thus save them, than to hold out the least intimation, that there may be some other way of escape?

Is it honoring or dishonoring God, to hold out to those who reject and despise his laws, that there is the least possibility for them to escape from the reward of their deeds?

If Judas and his followers can ever at any period of eternity be made partakers of the everlasting bliss, can it be true, "Good were it for that man had he never been born?" If "*Philadelphos*" would add also "*Theophilus*" to his name, I think it would cure him of chimerical notions, and save him the trouble of exploring uncertainties, and encouraging impenitence with a may-be escape.

I did not wish, in any way, to appear in your valuable periodical; but as you published my former letter, you may give the foregoing, if you think fit.

Your wellwisher, GAEL.

INWARD TEACHING.

DEAR SIR,—Your reverence for the Sacred Scriptures, which I would be sorry to make light of, encourages me to make yet another effort to convince you, that what I have written on the inward teaching of the Father, is not, as you and some of your correspondents seem to have thought, the work of my own imagination, nor "jargon and vain jangling" which ought not to have been allowed to appear in a publication ostensibly devoted to the spread of primitive Christianity; but is, notwithstanding these rash judgments, not only true in itself abstractly considered, but substantially the teaching of that book from which you profess to have learned your religion. "No man," said Jesus, "can come to me unless the Father who hath sent me draw him: and, no man knoweth the Son but the Father, nor any the Father save the Son." In such passages, which might be multiplied, it appears to me, that the inward spiritual teaching of the Divine Spirit is plainly acknowledged and referred to. We cannot spiritually know the

Son of God, nor savingly come unto Him, unless the Father by His Spirit inwardly reveal him to us; and in having the Son so revealed, we have the Father revealed also, for in seeing the Son we see the Father in him. The written word can make us acquainted with Christ's outward history, with His sayings and doings; but the Scriptures abundantly testify, that the intrinsic excellence of His nature and character as the Son of God, we *cannot* discern, but in the light of the Father's Spirit, whose Son he is.

Will you be entreated by one who most sincerely wishes you well for time and for eternity, to read with him from the beginning of the Gospel according to John:—"In the beginning was the Word, and the Word was with God, and the Word was God." Bear with me, dear friend, in what may appear to be my folly, when I ask, if you think that by "the Word" John meant the written word—was it the Bible that the inspired Apostle had in his mind's eye? You will answer "No, it certainly was not the Bible; for we cannot say that in the beginning was the Bible, and the Bible was with God, and the Bible was God." Well, if it was not the written record, but God Himself in one of His essential distinctions, that the beloved disciple had his mind fixed upon, it must, I humbly think, appear plain, that John did not regard the Bible as the only true light of men; for he said, (verse 4), "in him, (namely the Word) was life, *and the life was the light of men.*" And farther on, still referring to the Word which was in the beginning with God, and was God, he said, "*That was the true light, that lighteth every man that cometh into the world.*" This inspired teacher of Christianity, therefore, teaches the very same thing which I have been reproached for attempting to inculcate, namely, that not the Bible, but the life eternal which is in God, is the true light of men. Verse 14, "And the Word was made flesh." In the Word's being made flesh, I can see the light of the Divine life made ours, given to us of God, to be consciously in us, as a light for us to live and move in consciously. "We know that we have passed from death unto life, because we love the brethren," "He that loveth his brother is in the light, and hath none occasion of stumbling in him." Does not the Apostle here identify Divine

love, which is the Divine life, with light? The Bible, I cannot regard as being any more the true light of men, than a written account or description of a thing is that very thing itself. Words are not to be confounded in our minds with the things to which they refer us.

That I have discarded prophets and apostles, and trodden under foot the testimony of the Bible, I deny. Taking care not to allow the spirit which has preferred this charge against me to possess my soul, I do most solemnly, as in the presence of God, in love and forgiveness, firmly repel the accusation. I will not retort the charge of such wickedness upon those who have, in their fiery zeal, tried to fix it upon me. Let us be calm and considerate, as well as zealous. God knoweth all hearts, and He will in His own good time reward the patience of His children, by making their obedience manifest, and He will shame the transgressors, whoever they be. I will only charge my accusers with having been in too much haste to condemn what they evidently do not understand, and with having suffered themselves to be carried away by a spirit which blindeth the mind's perceptions. "Keep thy heart with all diligence, for out of it are the issues of life."

To the subject in debate, it may be said, but it is by means of the written word, that the light of the Eternal Word, which was made flesh, finds an entrance into men's minds and hearts. As we cannot know a man's thoughts and feelings until he gives them expression by words, so neither can we know God's thoughts and principles, but as they are expressed in the sacred volume. This is partly true. I never denied that the Scriptures are, when used—not as a thing to occupy the exclusive attention, but as a glass to look through to objects beyond it—a means of spiritual illumination. But this is not exactly the ground of controversy. Is there, or is there not, an inward dealing on the part of God with the human soul, apart altogether from any thing external, and is this inward teaching not the key which unlocks the treasures of wisdom and knowledge contained in the Scriptures of truth, and in all God's outward dealings with men? We argue there is, and must be, such an inward teaching, in order that there may be any true knowledge of God at all. No

words could convey to our minds the thoughts of other men, had we no human intelligence within us. Words simply expressive of human feeling could not make these feelings known to us, if we had them not, at least, latently in ourselves. It is through having the feeling of love or hatred moved and excited in myself—it is by the thing consciously coming up in my own heart that I come to know it in others. It is, in short, by *self-consciousness* that we know our fellows, and not by their words merely. Words proceeding from a human spirit would be to us unintelligible, were there no human spirit in ourselves to make response. Neither can words proceeding from the Spirit of God, expressive of what is in God, be intelligible to us, if the Spirit of God be not within us to explain their meaning. So reasons Paul. My object in this letter is to show that my views are scriptural. "For what man knoweth the things of a man, save the spirit of man which is in man? Even so the things of God knoweth no man, but the spirit of God." "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know *them*, because they are spiritually discerned." I may be misunderstood and misrepresented, but that consideration will not deter me from still bearing testimony to the fact, that there is no necessity why men should take the gospel on trust, for the truth of it may be proved and known in their own joyful experience. "If any man will do God's will, he shall know of the doctrine whether it be of God."

I am glad to learn from the excellent letter of your correspondent "Philadelphos"—(why does he conceal his name, he has no cause to be ashamed of such sentiments?)—that the thoughts of some of your readers are being turned to the blessed subject of the whole creation's deliverance from the bondage of corruption, physical and moral, into the glorious liberty of the children of God. The renewed emotions and aspirations of the Christian's own soul are within him a living evidence, that the Scriptures are true which testify that the deathless love of the Father embraces the whole of his offspring—that He gave His Son to taste death for every man—that He will create all things new, wipe away tears from off

all faces, destroy death the last enemy, and finally be Himself all in all. The way to make converts to universalism, is to make them first Christians. Every spiritual child of God is a universalist at heart, whether the doctrine, as such, be an article of his creed or not. Loving his neighbour as himself, the genuine Christian cannot afford to believe in his neighbour's endless wretchedness and ruin. He who can contemplate his neighbour's endless misery, with less pain than he could realize the idea of his own eternal exclusion from the fountain of blessedness, is not a perfect Christian; he loves not his neighbour as himself. "And this commandment have we from him, that he who loveth God, loves his brother also." With the sincerest goodwill to yourself personally, I am, Sir, your's faithfully, G. G

REMARKS BY THE EDITOR.

A perusal of G. Galloway's letter, the publication of which in the *Harbinger* has been desired by himself and friends, very naturally prompts inquiry as to the obligation or utility of gratifying any persons by placing such communications before our readers. It may be, and doubtless is, very pleasing to our correspondent, to feel or imagine himself to be the subject of such special and abstract teaching to which he refers. But of what advantage is it for others to know this? Whose faith in the testimony of the prophets and apostles of Jehovah will it establish? Whose hope will it confirm?—whose love will it incite to greater devotion to the cause of suffering humanity? How will God be glorified in the world by the diffusion of such ideas?

In a former letter you stated that you had been the subject of inward teaching by the Heavenly Father, above and altogether independent of what is contained in the Bible! We invited you to put it on record, as did Moses, the Prophets, and the Apostles. You still hold fast by this inward teaching, notwithstanding that you withhold the divine ideas thus communicated. Well, we repeat, we shall be happy to edify the readers of the *Harbinger* with them. Why not publish them? You profess to entertain feelings of benevolence towards your neighbours—and we doubt not, for one moment, your sincerity—nor do we think that you would inten-

tionally mislead any; then why not give publicity to these divine teachings? But it may be that, in your conception of the matter, you have already divulged this "inward teachings of the Father," and that our vision is too obtuse to apprehend them. Now according to your theory, should the Spirit of God not condescend to impart to every mind the deep things to which you refer, as no one can be saved without a knowledge of them, who is responsible for the omission? Certainly not man, but God himself; for where there is no law, there is no transgression.

That the theory for which you contend, and in which you apparently so much rejoice, is not the testimony of the Bible, is our firm conviction; and we shall, therefore, briefly as possible, notice some of the matters to which you refer. After reminding us of having hastily, or rashly, rejected the theory of inward teaching, you observe, "That what you have learnt is not only true in itself abstractly considered, but substantially the teaching of that book from which we profess to learn our religion!" Now do you intend us to infer from this passage, that the Bible teaches these abstractions, or that the "inward teaching" of which you write, is, after all, identically the same as the teaching of the Bible? If the latter be your meaning, where, in the name of common sense, is your pre-eminence over those who contend that all correct ideas of God are obtained through the medium of the Bible alone? Apart from the Bible even Creation affords no true knowledge to man of the nature, character, and purposes of Jehovah.

With a view to prove the truth of your theory, we are referred to John vi. 44, "No man can come to me, except the Father who sent me draw him." Here you abruptly terminate the quotation, and, having omitted the connection, infer from these words that some special inward teaching of the Father is necessary before a sinner can believe and obey the gospel in an acceptable manner. But why not have given us the connecting passages? Jesus never left those who listened to his words on so important a subject, to grope their way in the dark. Let us hear Him with attention, in whom dwelt all the fulness of the Godhead bodily. In this chapter the Jews murmured against Jesus, because he said, that he was the bread of

life, and that he came down from heaven to give life to the world. And they said, "Is not this Jesus, whose father and mother we know? How then does he say, I descended from heaven? Jesus answered, Murmur not among yourselves: no man can come unto me, unless the Father, who has sent me, draw him; and him will I raise again at the last day. It is written in the Prophets, 'They shall be all taught of God.' Every one who has heard and learned from the Father, cometh unto me. Not that any man, except him who is from God, has seen the Father. He indeed has seen the Father." Is it not most obvious, that Jesus intended us to understand from these words, that the announcements of the Prophets recorded in the Jewish Scriptures, in connection with his own instructions, embodied the drawing of the Father?—that He operates on the mind and conscience by motives presented in the inspired Word, and not by an inward teaching of his Spirit independently of it? Had the Jews to whom the Redeemer addressed these words believed Moses and the Prophets, they would also have believed in him, and, by such medium, have been taught, or drawn by the Father, to embrace the doctrine of Messiah. All ideas contained in the Bible, which are not historical in their character, originated with Jehovah. Holy men of old spoke to their fellow-men as they were moved by the Spirit. "Faith cometh by hearing, and hearing by the word of God." It is through faith in the facts and promises of the Bible—or, as you designate them, "outward words"—and obedience to them as divine commands, that men are made partakers of a new nature in Christ Jesus. The power of God to create, as well as to save, a world, is exhibited in his Word; and, as appears to us, He never savingly operates upon the mind through any other means. We are not speaking of what God can, or might do, but simply of what, in his infinite wisdom, he has arranged to do in bringing many sons to glory.

To prevent any misunderstanding, we may remark, that as the historical narratives of the Bible, and the inspirations of truth communicated to the Prophets, originated with God, they are a faithful record of events, directly or indirectly brought about, or permitted to occur, among the children of men, by

the Providence of God The Bible, therefore, is pre-eminently the Word of the living God, and alone affords to us any correct knowledge of his will concerning us.

We are invited to read the Apostle John's testimony to the Messiah: "In the beginning was the Word, and the Word was with God, and the Word was God," &c. You inquire if, by the Word, we understand it to be the Bible, and then answer for us in the negative. Although the answer be correct, the idea is puerile. "Known unto God are all his works from the beginning." The Bible has been given as man's guide to heaven: faith in its principles purifies the heart, and, working by love, overcomes the world. But what has this to do with the "inward teaching" to which you refer? Nothing at all.

We would now inquire with whom this dogma of "inward teaching" originated. Not with God, for He audibly addressed his servants the Prophets. Jesus, emphatically the Prophet, said to his hearers, "I have made known to you all things which I have heard from my Father." His Apostles also testified, "That which we have seen and heard, declare we unto you." From whence, then, cometh this inward teaching? It is not in the Bible, and its origin, therefore, is human. The religion of the Bible is a system of mercy revealed in facts, commands, and promises; and the exhortation of the Spirit concerning its teaching is, "He that hath ears to hear, let him hear."

Your next reference to Scripture is, 1 Cor. ii. 14, "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." To whom did Paul refer as a "natural man?" The definition applies to all men. Now "Except a man be born again, he cannot enter the kingdom of heaven." If, therefore, the Apostle referred to the "natural man" as man, then no person can receive the things of the Spirit, for all are placed on one common level. We ask again, Who is the "natural man" referred to in this frequently misapplied passage? Is it not he who, relying upon his own judgment, teaches religion from nature and the dictates of his heart, instead of from the language of the Holy Spirit? If the connection be read with attention, the meaning of the Apostle

will be evident; and this quotation from Scripture is as beside the question as those which preceded it.

But you ask, with apparent earnestness, "Is there, or is there not, an inward dealing on the part of God with the human soul, apart altogether from anything external?—and is not this *inward teaching* the key which unlocks the treasures of wisdom and knowledge contained in the Scripture of truth?" What is intended by this *inward teaching* apart from all external things, is the very thing we have from the first asked you to explain. Are we to understand that Jehovah, by this *inward teaching*, removes unbelief, ignorance, pride, and pollution from the soul of man? Is this the *inward dealing*? If it be, then of what use are the Bible and the proclamation of the gospel?—of what use are education and all the appliances of civilized life? The divine plan of renewing the nature of man, and implanting in him elevating motives, is that of preaching the gospel: "He that believeth and is baptized, shall be saved."

All ideas flow into the mind through the medium of the senses, operated upon by external things. Viewed in this light, then, what becomes of your theory? If the ideas you entertain are founded in truth, then ought the heathen and savage to be civilized and intelligent, and even converted to God, apart from the Bible and human instrumentality.

Our remarks are too extended already, and we shall only observe, in conclusion, that Jehovah searcheth all hearts—none can hide their thoughts from Him. But where his Word is read, and its precepts are inculcated, He is especially present, influencing the individuals so engaged. Through this instrumentality there is, truly, an *inward dealing* on the part of God, with the conscience of the sinner, which at times troubles and alarms the soul, in prospect of a resurrection from the dead, and a future judgment. The sound of the last trumpet will be fearful indeed to the unbeliever and disobedient. The vain imaginings and abstract teachings, of which we hear so much now, will avail nothing then. At that momentous period, we shall lift up our heads with joy, if we have kept the commandments of Christ. "He that hath my commandments, and keepeth them," said Jesus, "he it is that loveth me; and he that loveth me not, keepeth not my sayings."

THE KINGDOM OF HEAVEN.

In the January *Harbinger* I am recommended to an impartial perusal of the essay on the "Kingdom of Heaven," a thing to which I will attend in due time. The Editor also suggests a more comprehensive examination of the Bible, in preference to a selection of isolated words or passages—an advice which I conceive can never come out of season. The readers of the *Harbinger* will remember that the Editor stated, in the December number, that he understood "the kingdom of God's dear Son," to be the Scriptural designation of a certain community. Whether this understanding was founded upon a comprehensive examination, I did not inquire; but one thing I *do* know, Col. i. 13, was all that was given in explanation, which, in addition to being an isolated passage, is one which (in the sense in which he applies it) has not a parallel in the word of God. Now I did not expect to hear a complaint on that score, from a quarter from whence I had set before me such a bright example. I confess that the results of my examination were not so comprehensively stated as they might have been, but they were certainly quite enough upon so plain and palpable a subject. And how any one could be warranted to expect more than the simple answer "the church," from anything I had previously said, or from the nature of the request made to me, I cannot see. I did not urge objections against the article, farther than to take exception to the statement that the prophecy in Daniel ii. 44 had been fulfilled, and merely expressed a hope that some one would inform me from whence they derived that information, and stated the cause of my unbelief. It is now asked, "Who denied that the term 'church' is a Scriptural designation of the community referred to?" but as I never charged any one with the denial of such a thing, the question does not belong to me. But when it is asked if it is not equally obvious that the "called ones" are designated "the kingdom of God's dear Son," I answer *no*; the called ones are nowhere in the Scriptures so designated. We may just as rationally, as logically, and as Scripturally designate the Apostle Paul the "third heaven" or "paradise," because he says he was caught up into it, as term the "saints

and faithful" the kingdom of God's dear Son, though he says they were translated into it. As to the "supremacy of Jesus"—his "authority in heaven and upon earth"—the "exercise of his dominion over men and angels"—no man living can give a wider latitude than I am disposed to give. But that is a very different thing from saying that the words of Daniel ii. 44 are fulfilled.

I must now lend an ear to a correspondent who has a few words to say to me. He enumerates four kings, or four forms of government, and although he differs a little from the prophet by giving the image legs of brass, in preference to iron, and chooses to look upon it as in want of one portion of its body altogether, it does not much affect the question under consideration. J. F. asks, where are these kingdoms now?—Have they, or have they not, become like the chaff of the Summer threshing floor? Well, the kingdoms to which he refers may be lost to his vision; but there are myriads who, from experience, could tell him that the materials of which the image was composed, have not yet become so light as chaff; and were he but located for a time within the precincts of their dominion, he would perhaps have more proofs than he desired; but until he inform us how or when the stone smote the image, I shall not look for the *chaffy* fragments. He says that John came in the days of the last of these kings, &c.; and from what follows, he evidently concludes that in the days of this last king, the God of heaven "set up the kingdom." But there is a little discrepancy here when we read the interpretation of Daniel, for he says that it would take place in the days of *these kings*, and J. F. says that it was in the days of the last of them. I find this more difficult to reconcile, than to provide the image which J. F. builds up, with a belly! But I hope he will be enabled to overcome the difficulty. After stating that twelve apostles and seventy disciples proclaimed the "kingdom of heaven is at hand," he asks me, "Was it true?" I answer *yes*, quite true; it not only *was* true, but *is* true, as true at this day as then—only it is rather unfashionable to preach it now, and rather more so to give heed to it when preached; and it would not surprise me, although it should *come* before

many who write and talk most about it, ever perceived its approach. But as he appears to lay much stress upon the phrase "*at hand*," I would remind him that little more than half a century after that memorable proclamation to which he refers, there was one who said, "The *time* is at hand; he that is unjust, let him be unjust still," &c. And, as a "*per contra*," I might ask, "Was it true?" and presuming he will answer "yes," I would again ask, "Are there no means *now* whereby the unjust may be justified? May not he that is polluted be cleansed from his pollutions, and he that is filthy yet wash and be clean?—and may not the *kingdom* which was then at hand, take as long to come as the *time* which shortly after was 'at hand?'" I hope he who said, "Behold I come quickly," has not yet rewarded every one according to his work! That Jesus came and set up a spiritual kingdom on the day of Pentecost, I shall be content to learn from any trustworthy historian who records the past; but I am not prepared to receive it merely because J. F. says it, and the more especially when the two authorities from whom he says he received his information, positively deny having said one word to him, or any one else, on such a subject, upon the occasions to which he refers. And I refer all who may doubt my word, to the authorities themselves. Let them question Matthew if, in the 28th chapter of his testimony and the 18th verse, he said any thing concerning a spiritual kingdom on the day of Pentecost. Or John if, in the 19th chapter of Rev. and the 16th verse, he said any thing of the kind; and let them put them upon the rack if they please—take any measure you please—I feel confident they are too honest to confess to what they never said, and acknowledge a thing to which they never made the least allusion. As J. F. who it appears is of a teachable mind, is satisfied that Jesus has been crowned king of the universe, he cannot surely have escaped being convinced that the "*great whore has been judged*"—that "*the marriage supper of the Lamb has come*," and "*the beast and the false prophet cast into a lake of fire*," as these are a few of the things of which John speaks in the place to which J. F. refers. But let him keep in mind at the same time that the crowning of a king of the universe is

not the subject in hand, but the "*setting up of a kingdom by the God of heaven*." I would here remind him that John was an intimate companion of Jesus, that he was inspired by the Spirit of his Master, that he beheld a door opened in heaven, that he heard a voice saying unto him, "Come up hither," and that voice said, the things he should show him were things which *must be hereafter*, and if, after all this, John could not read the inscription upon the vesture and thigh of the "*word of God*" till the heaven was opened, I would just suggest, that the safest course for those who have not been so inspired, nor in any way so capable of understanding the things he beheld in vision, is, to apply them to the things which should be hereafter, and not to Pentecost, which was then among the things which had gone before. And when he tells us that John was one of the pillars of this kingdom, we are led to conclude that he must have overcome, for none other are exalted to this honor. But when we think of one having overcome, and at the same time being in tribulation, it is but poor consolation for those who are struggling to overcome the tribulations which they are in. Jesus informed the disciples that in the world they should have tribulation, but it was left for J. F. to prove that they would still be in tribulation after becoming pillars in his kingdom, as he seems to be so alarmed at people wishing to rob Jesus of his glory. I would call his attention to the promise of Jesus to his disciples, as to what he promised to appoint them in his kingdom, and then let him think how *he* detracts from the glory of Jesus, by stating that John was in tribulation after being a pillar* in this kingdom, when he was led by the words of Jesus to expect other things. But I have a few words more to say to him on his paragraph with which he winds up his remarks. It is a very convenient method of supplying the lack of proofs in an article, to descant upon the presumption of those concerning whom they write; and I am sorry to say that it is now becoming as common and popular as it is convenient. If J. F. could but convince his readers that I was presumptuous and unwise, his work would be half done; having proved that I had no claim to disciple-

* John is styled a pillar, Gal. ii. 9.—Ed.

ship—and could he convince them that I was a fool, then would his work be completed; for who would give heed to one who although “bruised in a mortar,” would not depart from his foolishness. But let him bear in mind, that the foolish things of the world have confounded the mightier ere now, and let him allow others to put in their claims of discipleship as well as he, for he is not to be “the judge” in such matters.

R. MILL.

QUERIES AND REPLIES.

BAPTISM AND FORGIVENESS OF SINS.

“If baptism be essential for the remission of sins, as you believe it to be, should any one sin after baptism, ought he not to be baptized again, and so on to the end of life, as often as he commit sins?”—A METHODIST.

Certainly not. Jesus is the Captain of our Salvation, and all who enlist under his government become soldiers of the cross. Baptism is the enlisting act, in which all the past sins of the penitent believer are for ever blotted out of the book of God’s remembrance. Should any of these pardoned and justified ones—through unbelief, ingratitude, or disobedience—afterwards sin against God, what is to be done? They are still soldiers in his sight, and must remain so while in this world, although they have deserted from his standard. How are such to be forgiven? Let the Apostle John, who wrote to baptized persons on this subject, answer the question. But, remember there is not a just man on earth that doeth good and sinneth not. “If we (baptized Christians) say we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness.” Throughout the Epistle there is no teaching of re-baptism.

THE LIVING BIRD DIPPED IN BLOOD AND WATER.

How could the living bird, the cedar wood, the scarlet, and the hyssop, be all dipped in the blood of one dead bird? If they could not, then to dip does not mean to immerse (Lev. xiv. 4-7.)

T. B.

The difficulty which presents itself to the mind of the inquirer, arises from the circumstance of his not having read the passage attentively. The blood of the dead bird was to be mingled with much water, and the living bird was to be dipped into it, and then let loose in the open field. A most beautiful type

of the immersion, life, death, resurrection, and ascension of the Lord Jesus Christ, and all his faithful people. Let it be observed, in again reading the passage, that before the dipping takes place, the priest is commanded to take one of the living birds, and kill it over an earthen vessel full of water.

J. W.

THE WORD OF THE LORD.

Does the Apostle Peter, when saying, “The word of the Lord endureth for ever,” and “This is the word which by the gospel is preached unto you,” refer to Christ?

We think not. John is the only New Testament writer who uses the term *word* in a personal sense, or rather with a personal application. Besides, the phrase employed by Peter in the original, is not the same as that used by John. In the Epistles of the latter the term employed is *logos*; in the present passage it is *reema*, a term nowhere in the Scriptures applied to Christ. The object of the Apostle appears to be, to impress on the minds of Christians, the unshaking certainty of the promises of God. Men and generations may pass from the earth and be forgotten, but the word of the Lord shall have its full accomplishment.

THE WORD AND SPIRIT.

“Paul tells the Ephesians to ‘take the sword of the Spirit, which is the word of God.’ Now the sword of a man is not the man, but that which belongs to the man. So of the sword of the Spirit. Again, our Saviour says, ‘The words that I speak unto you, they are Spirit and they are life.’ Please reconcile these apparently contradictory phrases.”

M. E.

Every thing depends on the *sense* in which words are employed. They may be and are used *figuratively* as well as *literally*. “Take eat, this is my body,” was the language of Jesus, when his literal body was visibly before the eyes of his disciples, as distinct from the bread as their own bodies. His language was figurative. This is my body figuratively, representatively. So with the language: “The words that I speak unto you, they are Spirit, (i. e. spiritual,) and they are life,” (i. e. life-giving.) It cannot mean, that the words I am now speaking do make up and constitute the Holy Ghost. The gospel is not the Holy Ghost, yet it is called the Spirit. “The letter killeth, but the Spirit (i. e. the new spiritual covenant, or gospel institution,) giveth life” (2 Cor. iii. 6.) So with regard to the term *word*. John, the evangelist, styles Jesus “the word,” yet he also uses the term in its ordinary acceptance, “the words that I speak,” &c. The former is metonymical, the latter literal. So in Ephesians, spirit is used literally; by John, metonymically as designating the effect of the influence of the Spirit. J. E.

ITEMS OF NEWS.

BROTHER HILL'S LABORS.—Brother Hill has already made some progress in his tour through the churches in Chester, Wrexham, Shrewsbury, Welchpool, Llanfair, &c. and is actively engaged in endeavouring to propagate the divine truths and ordinances of the gospel, and to disseminate the grand elements and motives of original Christianity. The brethren in Wrexham gladly bear testimony to Brother Hill, as one who "needeth not to be ashamed" of his work: by his diligent and faithful labors they have been edified and encouraged. Their earnest desire and prayer is, that his efforts may be successful in the establishing of believers and the conversion of sinners. Having received from Brother Hill the following memorial, they beg to forward it for insertion in the *Harbinger*, that it may obtain all necessary publicity:—

"Sunderland, Nov. 17, 1851.

"To Brother Francis Hill, and the brethren in England, Scotland, and Wales.

"At a meeting of the brethren in Sunderland, held on Lord's-day, 16th instant, Brother Francis Hill intimated his intention to resign his office of Pastor, mentioned his reasons for so doing, and desired the church to accept his resignation. Brother John Douglas then proposed that the church receive the resignation of Brother Hill: stating he had been connected with the church since Brother Hill became a member, and consequently since he was appointed to the Pastor's office—a period of more than 7 years—and could say before all the brethren, he believed every member could bear testimony of Brother Hill's diligence in the discharge of his duty, that he had been ever ready to serve the church and cause of Christ, and that he had labored instantly, both 'in season and out of season.' And now that he is about to be called away from among us, to a work for which we believe him well qualified, we would bid him God speed: hoping he may enter on his labors with such care, zeal, and courage, as the work requires. It is truly a loss to us as a church, but, considering the thousands that know not the way of salvation, we would willingly suffer the loss, and hope the present removal may be the means of spreading that truth we all earnestly desire to see universally prevail.

"Brother George Phillips seconded the motion, and it was carried unanimously by the church.

(Signed)

ANTHONY WARDROPPER, }
GEORGE PHILLIPS, } Deacons."
JOHN DOUGLAS, }

WREXHAM, JANUARY 18.—Dear Brother: Having made a short tour among the churches in this district, where I have agreed to labor for a few months, I sit down to give you a short account of the same. I left home on the 6th of December, and arrived at Wigan, where I was invited to spend a month; but having to enter on my present engagement on the 14th, I could do no more than give them one week. I spent a few days at Wigan, delivered three addresses, visited most if not all the members of the church, and exhorted to steadfastness and zeal in the cause of Christ.—I next proceeded to Leigh, and spoke once, having a fair hearing in each of these places.—On the 13th I left for Mollington, and met with Brother and Sister Davies, both of whom are in good health. On Lord's day, the 14th, I spoke at Chester in the morning and afternoon, and in the evening at Mollington, where I was much cheered by the attention of the people. On Tuesday evening, the 16th, I held a meeting at Chester, and on Wednesday evening at Saughal. Thursday, the 18th, I came to Wrexham, and on Lord's day, the 20th, gave three addresses to good congregations; and on Monday evening obtained a fair hearing in a large dwelling-room, in a part of the town away from the regular meeting house. Monday evening held another meeting in the chapel. On the 24th, held a meeting at Cox-lane, where I had a goodly number to hear who were very attentive. Besides these places, I visited Ellesmere, Shrewsbury, and several stations connected with those brethren, at most of which we had a good hearing. On the 6th of January, 1852, I visited Welshpool, after which, with Brother Griffiths, from Rhoss, we visited Llanfair, at which place we had overflowing congregations. (This brother, although a working man with a large family, is most assiduous in his labors in the kingdom of Jesus. He held a public discussion with a champion of the Mormons in the Welsh language, and it was admitted by all present that he put this Goliath to flight.) On Lord's day, the 11th, I spoke three times at Welshpool: five members of the Baptists desired to be united to our brethren, and were received. The Baptist cause here has been broken up: their chapel cost £700, and is now offered for £150. On the 13th instant I went to Oswestry, where we had three good meetings:—here we have only one brother at present. It has long been his desire to bring a few together upon the one foundation, and I hope and pray that the Lord will grant him his heart's desire. It is high time that all the churches were aroused from sleep, and that every disciple of Jesus set about doing the work of the Lord zealously and faithfully.

F. HILL.

PORT DUNFANAGHY, (IRELAND) JAN. 6.—Dear brother: I have nothing in the shape of an apology to offer for not having written to

you long ago. As a few called together in the name of the Lord, we just retain our old position; the few are faithful, but we see no prospect to expect additions. The humiliating truth is, that the churches in Ireland are in a state of great weakness, and many of them positively diseased. Dreaming about, and propounding untaught questions, and discussing in social intercourse speculative theories, seem to have usurped the place of practical truth and godliness. Many of the Lord's people delight in whetting their mental appetites with unscriptural stimulants, that they may devour with greediness "doubtful disputations;" whilst the plain spiritual and life-inspiring precepts of the New Testament are only used as purgatives, and not as food to strengthen and invigorate, "that they might grow thereby."—You have no doubt heard of my visit to Moree. I rejoice to say, that upon the whole it was refreshing to myself, and I trust to others also. There are some there with whom I could take sweet counsel, and whom I desire to be able to visit occasionally. I feel this Winter to be one of the most dreary that I have spent in this country; the days are dark, short, and stormy—the nights long, and personal comforts and friendly sympathies few indeed. However these things would be only secondary considerations, if we were actively progressing in spreading the Redeemer's kingdom. I have been trying to find a few subscribers to the *Harbinger*, but cannot well effect it, many brethren at a distance from here considering its "Bath of Regeneration" as delusive as Episcopacy, because it is joined with believer's baptism, while the other is only connected with the mock ceremony of infant sprinkling. Others object to its opinions on "Converting Influence." Now I believe these objections have been strengthened, not by the *Harbinger*, nor by intercourse with its large-minded supporters, but by some brethren who, having little knowledge and much zeal, make use of a phraseology that is very often objectionable. As for myself, I confess that I am always glad to hear a brother speak, or to read what a brother writes, although I often feel grieved with the state of his judgment, or the mode of his expression. But it is a sad fact, that there is very little sympathy between the churches of what is called "The Reformation," and the other churches of Christ in this country. I did not know the extent of the evil until lately. They look upon each other with distrust, and are ready to speak of each other as deceivers, calumniators, promoters of strife amongst brethren, and hypocrites. May the Lord change the hearts of his people, and lead them to love one another. Surely if they continue to bite and devour one another, they must in the end be consumed one of another. Is there no remedy for such a state of things? Surely if a few faithful and independent men, with large minds, and hearts filled with the knowledge and the love of God, would visit

the churches frequently, much good might be done, minds might be regulated, and passions subdued.

Your's in Christ,

A. LIVINGSTON.

HULL, JANUARY 7.—Dear Brother: You no doubt will be glad to hear that we immersed three on the 28th of December, in the name of the Father, Son, and Holy Ghost, for the remission of sins. May the Lord increase the number, is the prayer of your brother,

W. SMITH.

LONDON, (PANCRAS ROAD,) JANUARY 19.—I am glad to inform you, that one was "buried with Christ by baptism into death," on Lord's day, the 4th instant. She is the wife of a brother. Next Lord's day morning, another is to obey the gospel by being "baptized into Jesus Christ." Your's, most affectionately,

FRANCIS APPERSON.

UCKFIELD, JANUARY 19.—Dear Brother: I am happy to say that the church of God assembling at Piltown, is in a prosperous state; and we keep adding to our number by immersions into Jesus.

G. K.

EDINBURGH.—A small bill, headed "Gospel Mission in Edinburgh," has been forwarded to us, announcing that Mr. W. G. Moncrieff, of Musselburg, was about to devote himself to the work of God in that city. A proper place, it was hoped, would soon be obtained, in which he could preach. There are to be no collections, and no seat-rents, the expenses being defrayed out of voluntary offerings. "In no case," says the address, "can the world be rationally or scripturally asked to aid in upholding gospel institutions and efforts; on the pious alone such an easy yoke ought to rest." Mr. Moncrieff is an advocate of baptism into the one faith, having himself been immersed "into the name of Jesus." Mr. Moncrieff was formerly connected with the "Morrisonians."

OBITUARY.

PERCY MAIN, JANUARY 1, 1852.—During the past month, a dear sister in the Lord, Rosanna Foster, has departed this life, in joyful anticipation of a better. She heard, believed, and was baptized by Brother McDougall, in the early part of the year 1849: after which she united with us, continuing steadfast in all things, though she had many difficulties to encounter from the worldly character of her husband. She died of a pulmonary disease, aged 27, earnestly recommending her Saviour to all. A few hours before her death, when in a very weak state, she exclaimed, "The Lord is with me; bless his name that ever I heard his gospel." She then sung a song of praise to him, as loud as if in perfect health. Your's in love,

W. RAMSHAW.

MARCH, 1852.

THE SPIRITUAL UNIVERSE.—No. IX.

THOUGH the material universe be an object of sense, and the spiritual universe an object of faith, it does not follow that the latter is, in its recondite elements, better understood than the former. The origin of the material universe, as well as its end, is, indeed, as much an object of faith as the other. "By faith," says Paul, "we understand that the worlds were framed by the command of God; so that the things that are seen were not made of things that do appear"—or that did previously exist. There was no eternal matter antecedent to the things that are. But at this point man vainly asks, What is matter? He is told that matter is not spirit; and again, that spirit is not matter. But this removes not the mystery of either; indeed, to the eye—not of ignorance, but of enlightened reason—the one is just as great a mystery as the other.

Matter, in a philosophic sense, is the substance of which all bodies are constituted, and is usually divided into solid, liquid, and æriform or gaseous. Spirit is, literally, breath or wind; but, philosophically, it is an immaterial, intelligent substance. But neither of these present the distinct entity or being so distinguished by name. The mind rests not upon a clear conception of either. Granite and gold are said to be solid and substantial matter; but mercury and water are as much matter as they are. Mercury is, in the absence of caloric, as malleable as iron; and water will endure the sledge sometimes in our own latitude, and much more at Nova Zembla and in the Polar regions. Yet mercury becomes, in our latitude, a fluid, moved by the slightest change in the temperature of our atmosphere; and water decomposed, is rendered more inflammable and expansive than gunpowder, in the presence of a given amount of caloric.

We know, indeed, that ice can be turned into fuel, and that gold and granite can be converted into gas; and that a subterraneous or submarine fire may be kindled by water, that will heave up into mountains the beds of oceans and the channels of seas, and make of these mountains chimneys for its eternal flames. The earth, indeed, itself only awaits the kindling ire of Jehovah, to give to its elements a power so expansive as to dissipate—or, if He please—to annihilate it in a moment. Daniel's visions, or your own dreams, my reflecting readers, at morning's dawn, are not more evanescent in all their beautiful, grand, and grotesque imagery, than the Alleghanies or the Andes would be, were the ire of the Lord to gleam upon them. Science teaches that the whole material universe is, to say the least, as dissoluble, not merely as your little ice-cream mountains under a vertical Summer sun, but as a soap-bubble that glistens in a sunbeam. In the language of Job and David—"He removeth the mountains, and they know not that he overturneth them in his anger: He shaketh the earth out of its place, and the pillars thereof tremble" (Job ix. 4.) "When Israel went out of Egypt, the sea saw it and fled; Jordan was driven back; the mountains skipped like rams, and the little hills like lambs. The earth trembled at the presence of the Lord, at the presence of the God of Jacob, who turned the rocks into pools of water, and the flint into a fountain of water" (Psalm cxiv. 4.) And yet all this splendid imagery is far below the awful glory of the coming of the King of Kings, to judge the world. Then,

"Every island, sea, and mountain,
Heaven and earth, shall flee away."

The glance of Jehovah's indignation against a sin-polluted world, simultaneously

with the transformation of his saints, will, in a moment, in the twinkling of an eye, decompose, and transmute it into a crystal palace of magnificent dimensions—of unfading beauty and grandeur—the everlasting habitation of his ransomed people, and fling to an infinite distance, and into eternal darkness, the adversaries of his throne and government. So testifies the Holy Spirit.

As to its practicability, we need only ask, Who can limit the power of the Almighty? He that commanded darkness to bring forth light, and though himself all Spirit, willed matter into being, so that the material heavens and earth “were not made of things previously existing,” or that do now appear, certainly can do all things he pleases, and will do all that he has promised. “I form the light and create darkness. I make peace and create evil. I the Lord do all these things” (Isaiah xlv. 7.)

But we have already proved that there is a spiritual universe, and our present essay is not again to prove it, nor to contrast it with the material; nor aim we at the lineal demarcation or separation of the spiritual from the physical realms of creation. We find these most clearly defined in the human constitution.

“The flesh to worms and dust allied;
The soul immortal and divine.”

Man is a miniature universe in himself. He has the animal, vegetable, and mineral kingdoms, faithfully represented in his body. In his inner man are found the intellectual, the moral, and the spiritual, embodied and developed. Creator and creature are manifested in human nature; and hence, man is a species of creation more *sui generis*, more God-like, than any other known to revelation or human experience. He was made not “a little lower than the angels,” but, for a *little time* lower than they, and he will be crowned with glory and honor through the incarnation and glorification of “the Word that was in the beginning with God, and that was God;” for the mouth of the Lord hath spoken it.

Hence, while the Holy Spirit inspired the prophets of the olden time, he becomes the Holy Guest in the spiritual temple—the church of the Lord Jesus. Thus, too, the word of God is but a specific embodiment of the Holy Spirit. It is veiled spirit, or limned grace; and hence, the Spirit works only through the word upon the understanding, the conscience, and the heart. It suggested to prophets, apostles, and the ancient evangelists, in human terms, or in visions and dreams, the mind and will of God to man.

We must either picture to the eye, or address to the ear, the ideas, the sentiments, or the volitions of the Holy Spirit. By the machinery of language, presented either to the eye or the ear, we communicate our views and desires to God, and he communicates to us his mind and will by the word of his Spirit. We speak to God in words, and he speaks to us by his word. In this way the currency of our intercommunications, in all things supernatural and spiritual, is the wind, or its embodiment in signs or sounds, alike adapted to the outward and to the inward ear.

Indeed, all spiritual communications, by all celestial spirits communicated to man, are through the medium of human speech, or through signs tantamount to them. Thus the Spirit said to Philip the Evangelist, “join thyself to the chariot” of the Ethiopian grandee. Their conversation was upon words and with words, and by these was the officer illumined, converted, and united to the body of Christ.

Words are essentially wind, and formally they are but mere modifications of it. It is not, therefore, strange, that the word that denotes *spirit*, is, in the

original tongues, the same as that which denotes *wind*. And beautifully apposite to this is the fact, that the Great Teacher explained to a Jewish ruler the doctrine of Spiritual regeneration by images taken from the wind. Literally he says, "The Spirit breathes where he pleases, and you hear the sound of it, but cannot tell whence it comes or whither it goes. So is every one born of the Spirit."

The entrance of air into the human lungs communicates animal life, or puts the animal machinery into motion. The entrance of the word—the breath of the Almighty into the human heart—imparts spiritual life, and creates us anew, or puts into motion, Godward, the moral feelings of our nature. The Spirit of God, by his breath or word, is thus to the kingdom of grace, what the air is to the kingdom of nature.

Thus stand we upon one of the lines of the spiritual universe, which, in its earthly and temporal province, lays along the coasts of human speech; and though invisible, as the air to the eye, is, nevertheless, as real and as well defined to the eye of faith, as was the promised land, Horeb or Zion, to the eye of sense.

Elihu has said, "The hand of the Lord has made me—the breath of the Almighty has given me life;" and as truly he has said, "The Spirit of God is in man, and the inspiration of the Almighty giveth him understanding." If the Roman adage be true, and all Christendom admits it and re-enacts it—*facit per alterum per se*—he does himself what he does by his agent; or if a man does what the sword in his hand does, the Spirit of God does in us, with us, and by us, whatever his word does. There is, in this department of the Spiritual Universe, no separation of these two. If the Holy Spirit, and the Spiritual Universe, cannot be seen by the natural eye, they can be realized and enjoyed by the ear or the eye of faith, which perceives and trembles at the voice or word of the Lord. They are as much realities as the sun, moon, and stars—as the everlasting hills and mountains of earth. They are as palpable to the spiritual sense as matter, in its grossest forms, is to the eye or to the hand. Who ever saw heat in a sunbeam, or cold in an iceberg? Who ever heard sweetness in honey, or bitter in wormwood? Who ever tasted light by day, or darkness by night? But do they not exist? Is there no light, no darkness, no bitter, no sweet, no heat, no cold, because they are unrecognized by those destitute of these senses? So, without revelation and without the Word and Spirit of God, there is neither faith nor hope, there is neither peace nor joy in God, any more than if the aphorism of the fool was true—"There is no God."

Faith, like a telescope, reveals worlds above—suns and moons unseen, unknown without it. It sees Abraham afar off, and Lazarus in his bosom. It also sees Dives in the flaming abyss, and hears him call on Abraham for a drop of water to cool his parched tongue.

The Indian in the far off wilderness, not enlightened by our science and our experience, could as soon, of himself, unaided and untaught by our science and learning, discover and reveal to his fellows the mysteries of a telegraphic dispatch, or the wonders of boiling water in a steam-ship on the Atlantic, as many of our well bred and finely polished Parisian or Bostonian cits could realize the objects of Christian faith and hope—the ineffable grandeur of eternal life—or the appalling horror of "an everlasting destruction from the presence of the Lord and the glory of his power."

Leviathan, huge monster as he is, at the bottom of the ocean, could as soon discover a new comet in the milky way, or a burning mountain in one of the moons of Sirius, as many of our fellow-citizens could discover that there is a resurrection to eternal life—the portion of them that fear God and keep his command-

ments, through the mediation and sacrifice of Jesus of Nazareth. Nor could all the thunders of Sinai, or the seven thunders of John in Patmos, awaken millions of our contemporaries to the awful, fearful, glorious facts of Christ's gospel. But still, all this and much more being conceded, it no more disproves the fearful and glorious realities of a spiritual universe, or the faith and hope of the Christian, than does the blindness of a bat at noon prove that there is no sun, or the deafness of a mute, that there is no thunder in heaven nor melody in the human voice.

It is in beautiful harmony with these awful utterances, that all the great powers of nature and of the universe, discernible either to sense or reason, are as simple, as recondite, and yet as appreciable, as those of the Christian faith and of the spiritual universe. What order, beauty, and happiness result from the antagonism of the two great tendencies of the worlds around us, called centrifugal and centripetal. Day and Night, Spring and Autumn, Summer and Winter, with their countless influences and tendencies, flow as naturally, as simply, as the circulation of the blood through the contractions and dilations of the heart—the unavoidable consequences of this great, radical, original organic law of God, impressed and engraven on all the atoms of all the worlds above, below, and around us, which he has launched into space, and poised upon nothing but his own awful, fearful, glorious FIAT!

Standing here on this holy mount, we see Moses, Elijah, and Jesus, communing on the deep counsels of Jehovah. Here the mysteries of nature, of providence, and of redemption, stand in awful grandeur, and yet in beautiful symmetry and simplicity, before our minds. I never saw the questions of the schools about liberty and necessity, free agency and accountability, praise and blame, reward and punishment, so beautifully simplified and adjusted, as at this stand-point on the holy mount of heaven-illuminated vision.

In one great enunciation God has made the freedom of the whole universe, material and spiritual, spring from an insuperable necessity. The spheres cannot but move, and yet they move freely—day and night, seed time and harvest, cannot but succeed, and yet they succeed without a jar, a discord, or an insubordinate tendency. Animated nature springs into life necessarily and cheerfully. It cannot but breathe and move, and yet it breathes and moves with pleasure, with choice, not as if by mere necessity.

But in mind and in spiritual ranks of intelligence, there is an intrinsic as well as an extrinsic motive power. Man has a will of his own, as angels have. This *will* is his great motive power. And it is the basis of all his moral beauty, grandeur, and happiness. It is, however, during his minority, under the tutelage of his understanding. The eye cannot see without light, nor the will act but under the dictates of the understanding, be they true or false. But that dictate must have the semblance of good, of happiness, of truth, else it is not addressed to the reason or understanding of man, and the will or the man must, of necessity, repudiate it. Deceiving the understanding, therefore, on the part of an adversary, is the only means of seducing a man to will or act against himself. And such is the history of the first temptation reported in the annals of man.

But as God constituted the universe that order, regularity, and happiness must follow—must be the result of its continuance under, or within the province and dominion of, that law—so has he constituted man. He, therefore, most benevolently placed man under a moral and religious law, combined in one precept. This was essential to the idea of moral dignity, and of moral or spiritual happiness. Where there is no law, there can be no transgression; but there

can be no obedience. And where there can be no obedience, there can be no proper sense of dignity, no rational self-respect, and no true human happiness. Human happiness is not breathing, eating, drinking, sleeping, waking. This is animal happiness. Human happiness is communion with God. But communion is necessarily reciprocal. It cannot be on one side. There must be a law of intercourse with God, as of intercourse with man. That law is essential to the mutual enjoyment of the parties. The word *mutual* has much of heaven in it. All parties, in the relations of the universe, must, in order to dignity, honor, happiness, act in harmony with these relations. The terms of correspondence, intercommunication, fellowship, must be stipulated, understood, assented to, and kept sacred, in order to that high, holy, and blissful intercourse and reciprocity. Hence originated law, or a rule of free, familiar, eternal intercourse and mutual enjoyment of all the parties. Hence, the first law was *moral positive*, and not merely *moral natural*. In the latter case, it could have been no condition, test, or pledge of loyalty. It was *morally natural* to love, fear, revere, and adore God in all spiritual and moral intercourse. But a positive precept, based merely on sovereignty—a token of dependence—a guarantee of continued life and happiness—of free, full, and uninterrupted enjoyment of God, was necessary; not merely expedient, but essential alike to the glory of God and the glory of man. The reservation of one tree in Paradise was the most simple, beautiful, and appropriate test of homage, gratitude, and devotion, that could, in infinite wisdom and goodness, have been devised. This reservation, regarded as not the octillionth part of a barley corn in intrinsic worth, was the only rent our Father Adam had to pay for the dominion of the whole earth and sea, with all their live stock and appurtenances, on a lease renewable to himself and heirs for ever and ever. And yet, it was made equivalent, in the benignity of God, to a rental commensurate with the real value of the world. He was to give nothing—absolutely nothing. He was merely to withhold his hand from one tree.

Few of our most profound sectaries, as it seems to me, view this original Adamic constitution in its true simplicity, amplitude, and grandeur. It was amply large, and sufficient for the continued intercommunion and honorable standing of humanity and divinity for ever. It was most honorable to Adam, most philanthropic and condescending on the part of our Heavenly Father, and gave to the parties every means of perfect and complete intimacy and communion.

But we are contemplating moral liberty as rising from physical necessity, as the physical harmony, regularity, and beauty of the universe arise from a physical necessity. Man, as God constituted him, cannot will his own destruction or his own misery. It is, in the necessity of his nature, impossible. And from this necessity spring all his voluntary movements towards happiness, in which course, according to his light and knowledge, he cannot but pursue that which his understanding realizes and approves. God has, in the fundamental elements of the human constitution, made the desire of happiness perfect, complete, and paramount. Man as necessarily desires happiness as the seas ebb and flow, or as moons wax and wane. Hence this love of life, this desire of happiness, being innate and supreme, obliges him to move in that direction, according to the best lights he has upon the whole subject. Liberty or freedom to pursue this object in his own way, according to his own convictions, is true liberty, springing from the necessities of his constitution.

Fallen and degraded as he is, he may, and often does, mistake both the means and the end. Under the guise and semblance of good he may chose evil. But

this is simply a mistake of the understanding, which may have been perverted by the obliquity of his life or the tyranny of his passions. Good, real or imaginary, must, of necessity, be the goal of all his volitions, aspirations, and actions. A necessity to pursue that in the most direct path which his reason or imagination suggests, is our best conception of free agency. And this arises from a divine necessity or obligation, inwrought or implanted in the human constitution, as God has, in physical nature, based all the movements of all the spheres on the principle of gravity or attraction. God himself is the spiritual sun and centre of the spiritual and moral universe, and we are spiritual planets, of different magnitudes and at different distances, moving round him and in harmony with one another. From him we receive our life, our light, our beauty, and our bliss. In this course angels, "the morning stars, sing together," and men, "the sons of God, shout for joy." A. C.

LECTURES ON EXODUS.—No. IX.

The passage of Israel through the sea.

THE dreadful judgment of God upon the first-born of Egypt, which induced the Egyptians almost to thrust Israel out of the land, served to deliver them from the fear of their enemies. In their march they would soon be beyond pursuit, and in the land of Canaan, "flowing with milk and honey," would realize all the fond expectations they had based upon the promises made to their fathers. But the trials of an imperfect people never end, for as they are advancing on their way, a counter order comes from heaven, that they turn their backs upon Canaan, and change their route towards the Red Sea and the wilderness of Edom. Instead of proceeding directly to Canaan around the head of this sea and along its Eastern shore, the Lord orders them to turn and follow a Southern direction along the Western shore. They take their way, and entering the pass of the mountains called Pi-hahiroth, they are forced to encamp where they are shut up by the wilderness in the rear, and hemmed in by the mountains on their flanks, having a wide and impassable portion of the sea before them. This is done that God may deliver by his own hand, and that Pharaoh may have another opportunity of displaying the perverseness and obstinacy of his heart. The heart of the monarch had been sorely galled, but it had not been humbled. He had been baffled, and frightened, and forced to yield — his kingdom had been desolated, and depopulated of its most promising inhabitants; and had Israel have taken the direct route to Canaan, he doubtless would have despaired of successful pursuit. Yet would his heart have been the same; for no sooner does he learn the enclosed and dangerous course of the fugitives, than he says, "they are entangled in the land," and, shut up by rocks, mountains, and seas, he believes he can overtake and destroy them. Infatuated by worldly policy, and hardened in obstinate rebellion, he forgets the terrors of Jehovah, and at the head of his chariots of war, starts upon the pursuit. Meanwhile the advancing hosts of Israel approach the sea. Pharaoh pursues, and comes upon them where huge mountains hem them in front of the sea. Pharaoh forgets the judgments of God—do Israel remember his mercy and salvation? Servile people! as Pharaoh draws near they are struck with a panic. Deserted alike by their faith and their courage, they deplore their rash adventure, and look back with envy and regret to that degraded condition under which they had so recently groaned. Foolish people! The wonders of Egypt are forgotten — the bright cloud, betokening the divine presence, is lost sight of, and they cry

to God, and inveigh against Moses, as the cause of their distresses. But are they not in a straight? Would not we be alarmed under such circumstances? Certainly if, like them, we forgot God and the shining heavens above us, which every day betoken His goodness; but certainly not if, like Moses, we remembered the proofs he had given of his interest in our cause. Their fears are groundless, and their complaints inexcusable—as much so as ours when Providence apparently frowns, and, after all our experience of the goodness of God under our troubles and dangers, we say “we shall perish.” Israel chide their deliverer with unjust suspicions and complaints, and look abandoned upon despair and perdition. But Moses, calm as a Summer’s morn, reproves them not, but comforts them by the assurance that God will, by his almighty power, so end the fearful crisis, that all the proud army of Egyptians that now hang upon them in such dreadful threatenings, should not live to molest them more. He waves his hand at the command of God towards the sea, as he says to Israel, “Be still, and see the God-salvation.” In silent majesty the flaming pillar moves through the air, and from their front takes up its place in the rear. The rod of Moses raises a wind which blows all night, and lifts the water in mountain heaps, which, divided as it were by walls, opened up a passage for Israel. Behold now the immense congregation who had stood in mute expectation, with countless eyes fastened upon the wonders of the heavens and of the sea, take up the march, preceded by their venerated leaders, upon the untrodden path of the great deep.

“O God! the waters saw thee,
The waters saw thee,
They were afraid.
The depths also were troubled,
For thy way was in the sea,
And thy path in the great waters.
Thy footsteps are not known.
Thou leddest thy people like a flock,
By the hand of Moses and Aaron!” (Ps. lxxvii.)

But the light of Israel is darkness to the Egyptians. Not knowing whither they go, they follow on. They, too, entered upon the bare bed of the divided waters—they heard the noise of the flying host before them, but were unable to distinguish the localities of the place around them, until the light of the morning made to them the fearful discovery of their true condition. Then Jehovah, by his angels, took off their chariot wheels, so that they could not fly. Then they saw that the Lord fought for Israel, and they were rushing against the thick bosses of Jehovah’s buckler. Their horses were frightened, and they rushed confusedly together, dashing their chariots furiously against each other, and floundering in quicksands, they could not escape. Israel ascends the opposite shore. Then, O my soul,

“The clouds pour out water,
The skies send out a sound—
The arrows of Jehovah flew abroad—
The voice of his thunder was in the heavens—
His lightnings lightened the world—
The earth trembled and shook.”

The waves returned, and

“Pharaoh’s chariots and hosts he threw into the sea,
In the sea he whelmed them,
They sank to the bottom like a stone.”

An invisible power fixed them to the spot—the waves with irresistible fury passed over them—in vain they pierce the air with the shrieks of hopeless anguish, for the roaring deep, like a ravenous wolf over his prey, buried all their proud multitudes: *there remained not so much as one.* Thus the Lord saved Israel that day out of the hands of the Egyptians, and Israel saw the Egyptians dead upon the sea-shore. And Israel saw that great work which the Lord did upon the Egyptians, and the people feared the Lord, and believed the Lord and his servant Moses.”—Upon this wonderful history we have time only to remark:

1. The events recorded in this chapter show what God *can do*, and what he will do, for the deliverance of his people and the overthrow of his enemies. Here, too, it should be noted that the same element which was the defence of one was the destroyer of the other. An awful retribution upon the incorrigible king and people who had hardened themselves against God, and had bid defiance to his demands, threatenings, and fearful judgments. Here overwhelmed in the depths lie king, host, heroes, and chariots, filling a watery grave or drifting to the shore, a monument of the folly of rebellion and the righteous indignation of heaven. Absolutely and utterly was the power of this guilty nation broken and destroyed, so that for forty years Israel abode in the wilderness but a short distance from Egypt, and no future effort was made against them. Dark and mysterious are all the dispensations of providence to those who fight against God. Who can stand before him whom all creatures must obey? Still he leads his people in strait and narrow paths, and if led by him into circumstances where there is no possible means of escape, there shall they see his deliverance so as to admire his power and adore his love. God's deliverances are not always in the ordinary course of things, and scarcely ever as human wisdom expects. In this case they were the operation of a mighty hand and an outstretched arm, controlling the winds, clouds, and waves, and subduing the most ungovernable elements to his purpose: a suspension, or at least new and unknown direction, of the established laws of nature. Can we not love such a deliverer? The love of other parents is as transitory as the occasions and trusts committed to them. But the unremitting care and providence of God are never restrained, as his authority never comes to an end. His vigilance never ceases, because his offspring are always impotent, needy and dependent.

2. These are wonders that we are considering, but because we witness none such now, as the occasion for them has passed, still let us not forget those common displays of power and wisdom which we are so apt to lose sight of, simply because they are common. There is now no dividing of the waters, but on the shore of every sea you may behold, every twenty-four hours, the dry land covered by water, and water again become dry land. The whole waters of the globe are elevated or depressed by the motion of one of the smallest lights of heaven. And this is regular, because the wisdom of an Almighty power has so ordained. Can we not, then, trust with the confidence of children that invisible and incomprehensible power which, by causes no human wisdom has yet discovered, causes the sea to overflow its banks, or its channel to become dry? It is the same power which in Winter makes the liquid stream as solid as the rock, and in Summer as transparent as a mirror. These changes are regular and often unobserved. But were he who produces them to change the position of our globe, the briny deep would become one vast mountain of ice, gloomy and terrible in its frigid vengeance upon the earth and its inhabitants. I am not astonished when I view these usual operations of God in nature, on opening the Book of the same God, to find him dividing the sea, congealing the floods, or doing whatever he pleases: "For who is like Jehovah, glorious in holiness, fearful in praises, doing wonders?"

3. The fame of this deliverance is referred to in many passages of Scripture. Paul in 1 Cor. x. calls it a type of our baptism and our salvation in the kingdom of God. All Israel is spoken of as having been baptized into Moses in the cloud and in the sea, "for they were all under the cloud, and all passed through the sea." The cloud accompanied them in their journeyings, and was spread over them as a covering. By being thus brought under the cloud and into the sea by the command of Moses, they were baptized into him, and were enabled after their baptism to sing a song of salvation to the Lord their God. The similarity between them and us consists in the following:

1. They believed in Moses. We believe in Christ.
2. They passed under the cloud and into the sea at his command, as we pass into the burial in baptism by the command of Christ.
3. By their passage through this baptism they were delivered effectually from the slavery of Egypt, and their enemies were destroyed in the floods. By our baptism we are relieved from the slavery of sin, and our baptism is the death and burial of our enemies with the sinful passions and inclinations of the old man of sin.

4. Their baptism brought them fully under the authority of Moses. Ours brings us under the authority of Christ. "For as many as have been baptized into Jesus Christ, have put on Christ."

Thus were they initiated, by baptism under the authority of Moses, into the protection of the cloud, so that afterwards God was their keeper, their portion, and their defence. He sustained them by manna, and gave them water from the rock, which he caused to follow them in all their wanderings. So, by baptism, the believer is brought under the protection of that God who is a special Saviour to all that believe, where he may enjoy his blessings—the rich provisions of his ordinances—and have the refreshings of his Spirit to follow him with the spiritual food of his Word through all his pilgrimage upon the earth; and if he abide faithful, to give a resurrection among the just, and a glorious inheritance in the heavenly Canaan!

J. B. F.

SPIRITUAL DYSPEPSIA.—No. IV.

AFTER this digression, Dr. Evangelicus returns to the narrative of James Conformitas, relative to the circumstances of his nativity and education, in order to show their influences upon his spiritual health in after life.

I was bred and born, says he, in the town of Vainshow, and in the State of Carnality, where I lived to the age of manhood. Shortly after I became of age, I entered into the service of Mr. Oldman, a near relative, with whom I spent several years as an assistant in the mercantile business. Mr. Oldman being the first settler in the State, he, with a view to the settlement and aggrandizement of his family, obtained from the Founder of the State, one Diabolus, grants of settlement so extensive as to engross its entire territory.

At the time of my entering into his service, Mr. Oldman had determined to establish, in other parts of the State, a number of mercantile houses, for the more easy, cheap, and expeditious supply of whatever the market might demand.

Mr. Oldman being a gentleman of enlarged experience and great knowledge, considered that a correct policy should ever have in view the wealth and prosperity of the entire State. Home manufactures, home consumption, and, consequently, home trade, constituted his favorite theory and practice for the prosperity of the State. The native productions of the soil are, however, said to have been much changed from what they once were. Ancient tradition relates, that the soil itself has undergone a change for the worse, though it is still very fruitful. This change in the character of the soil, and of its present productions, is related to have been owing to an inundation of wrath which overspread the whole territory, by which were deposited over its surface the seeds from which have grown its present productions. This flood, it is said, was occasioned by an act of rebellion, on the part of the Founder of the State, against its original proprietor, Prince Emmanuel. This unnatural rebellion of a distinguished subject against his rightful Sovereign, resulted in the expulsion of the former, by the latter, from his dominions. Diabolus, for so the rebel was called, enraged against his Sovereign, was permitted, for wise reasons, to persuade the former occupants of the soil to take sides with him in a grand rebellion. Since this event, he has claimed the dominion of the soil, and has erected the greater part of the territory into a sovereign State, since known as the State of Carnality. Upon its Eastern boundary there is a portion of territory called Beulah, which, though formerly claimed by this Usurper, has been taken from him by Prince Emmanuel, to which he has given laws, and has erected it into a province of his empire, and which is since known as the Kingdom of Grace, because it was founded by its gracious Sovereign, for the benefit of penitent rebels, who may be induced to desert the standard of the enemy and return to their rightful and gracious Sovereign.

Little, indeed, did I know of the danger to health and life to which I was exposed, while I lived in the State of Carnality. None, indeed, can fully realize his perilous condition, who does not know the character of the government under which he lives, as a citizen of the State of Carnality. While I lived in the State

I was ignorant of the fact, that most of my ancestors, as far back as I could trace them, had perished in the army of Diabolos; in that division of it which was commanded by Colonel Oldman.

My ancestors were, indeed, brave men, and fought valiantly; but as madly as valiantly. They were on the wrong side. Both might and right were against them. And had it not been for new recruits continually sent in by those recruiting officers, Mr. Vainself, Mr. Proudlook, and Mr. Selflove, the Colonel would have been totally routed, and every man destroyed.

But of these facts I was wholly ignorant, while living in Vainshow and in the service of Mr. Oldman, the brother of Colonel's. And as I was observing, Mr. Oldman being about to enlarge his mercantile concern, determined to take some of the best and wealthiest men in the State into a copartnery with himself, and establish firms throughout the State. So soon as his intentions were known, that he was about to enlarge his concern, many applications were made for situations deemed so eligible. He made choice of those who had formerly been most faithful in his service. The house which he established at Vainshow, was advertized as the firm of Oldman, Simpleone, Loveshow, and Co. His next house was established at Simpleton, under the firm of Oldman, Vainthought, Haughtyman, and Co. His third house was situated in the eastern part of the State, near the line which separated it from the Kingdom of Grace, in the town of Fairshow, and was known as the firm of Oldman, Fairspeech, Wilyman, and Co. His fourth and last house he determined to locate at Pridesville, on the southern borders of the State, and to be known as the firm of Oldman, Proudlook, Highstyle, and Co. Having established these houses with a view to supply every part of the country with articles of its own manufacture on the lowest and most accomodating terms, I was employed to travel between these marts, and engage the custom and patronage of the different mechanics, manufacturers, and retail merchants and grocers throughout the State. Mr. Oldman believed I had a peculiar talent for conforming to the tastes and habits of the people, and was, therefore, a fit agent for the business. And, indeed, he praised me no little for the success with which I met in procuring him the favor and patronage of the people. The most difficult part of the State to gain over to the interests of our great concern, was that bordering on the land of Beulah, the territory of the Kingdom of Grace. Mr. Fairspeech and Mr. Wilyman, were, indeed, accomplished men for the business in which they were engaged. These gentlemen assumed manners the most pleasing and winning, to such as knew them only as public men in business. With their affected manners, they still professed much regard for their former patrons and friends, who had left the State and become citizens of the Kingdom of Grace. They, indeed, occasionally visited Christiansville, a bordering town of the kingdom, and spoke highly of the good order, kindness, and hospitality of its citizens. They would even join in speaking of Prince Emmanuel as a most gracious Prince, and expressed a hope that a reconciliation, ere long, would be effected between the subjects of the two governments; that the citizens of the State of Carnality would cordially embrace, in the arms of true friendship, the citizens of the Kingdom of Grace, and be one and undivided in all the great interests of the State. Mr. Wilyman expressed a wish that a better state of feeling might be cultivated between the two countries, and gave it as his opinion, that nothing would so much conduce to it as a reciprocity of trade, commerce, and manufactures. Mr. Fairspeech remarked, that he concurred in opinion with his partner, Mr. Wilyman, though he was aware that Mr. Oldman's policy differed somewhat from theirs, in making the prosperity of the State to depend upon home manufactures and home consumption. He presumed that the policy of Mr. Oldman better suited the condition of the State, as it was in former days, when the population was spare, and people wanted but few things, and those plain, and such as merely the lusts of the flesh would demand, which the soil, with but little cultivation, produced abundantly. Besides, the great age of Mr. Oldman has rendered him rather selfish. And indeed, I must acknowledge that it has been owing to his possessing a large share of this kind of feeling, that he has been able to amass so great an amount of wealth. As avarice is, however, the possession of old men, I presume he will not now change his views.

But the age in which we live demands a more liberal policy. If, for example, the policy of a city or state has amassed for its citizens wealth sufficient to supply fully all the lusts of the flesh, all the lusts of the eyes, and every thing desirable for gratifying the pride of life, that policy should, in the spirit of a true liberality, be extended till it shall embrace, in the arms of its philanthropy, the people of every state and kingdom.

Dr. Evangelicus. With whom had Mr. Wilyman and Mr. Fairspeech this conversation?

James Conformitas. With Mr. Lovetruth and Mr. Singlemind, in the store of the former, who was a merchant in the town of Christiansville.

Dr. Evangelicus. Did these gentlemen approve the policy advocated by those merchants from the town of Fairshow?

James Conformitas. Not at all. So far, indeed, was he from approving it, that he pronounced it at once a short-sighted and ruinous policy, at war with the best interests of the Kingdom of Grace. He further showed, that the interests of the Kingdom were antagonistic, and diametrically opposed to what they were pleased to call the best interests of those who lived in the State of Carnality. Mr. Lovetruth finally addressed these men in the following style: "Gentlemen, I regard you as enemies in disguise. You attempt to introduce a hateful and detestable policy. As a revenue officer of the government, I am authorized, by the authority of my King, to brand every commodity brought into our market from the State of Carnality as contraband goods. You have often attempted to smuggle your goods into our ports, that they may be used by our citizens, in direct rebellion to the statute of our Sovereign. They are, sirs, easily detected by our officers. They are but base imitations, and are like your garments, spotted with the flesh. Your connection with Oldman is a most unfortunate one, and if it be not broken up, bankruptcy and ruin are your portion. He is, and I know him well, the most noted rebel in all the State of Carnality. I, too, was once in his service. There is nothing too mean, low, corrupt, or filthy for him to do. Diabolos, the founder and ruler of your State, and the declared enemy of our Sovereign, has had him in his service since he was able, indeed, to serve; and for the sake of filthy lucre, he has been the veriest drudge in his service. You, Mr. Fairspeech, he has now in his service, that he may, through the deceitful lusts, with goodly words and fair speeches, deceive the hearts of the simple. And you, Mr. Wilyman, are also his most humble servant, seeking, by your wiles and cunning stratagems, to entangle us again in the net of the old Adversary. But be it known to you, we have, through the gracious aid of our good King, put off the old man with his practices. We counsel you, therefore, by all that is sacred and dear, if you would love our King and be happy, to put away the old man, and have no longer any partnership with him, and buy of us wisdom and understanding; for the merchandize of it is better than the merchandize of silver, and the gain thereof than fine gold. Then abjure allegiance to Diabolos, and take the oath of loyalty to Prince Emmanuel. Take off the regimentals of the Adversary, with all their frippery—those garments spotted with the flesh—and put on the armor of righteousness, and be clothed with the garments of humility, and join the standard of our King, live in his fear, and be for ever happy."

A. W. C.

To be wholly sanctified is to be wholly conformed "to the will of God." Particularly it is to "be cleansed from all unrighteousness"—to be delivered first from the guilt of our past transgressions, and then from the sway of the passions, that the faculties and affections may be called forth in liberty, health, and power. It results from the "full assurance of faith," "the full assurance of the understanding of the will of God," and leads to the "full assurance of hope" and love. It is the addition to faith of courage, knowledge, temperance, brotherly kindness, godliness, and universal love (2 Pet. v. 8, Col. iv. 1, Heb. x. 22, Eph. iii. 18-19, and kindred scriptures.) A wholly sanctified man is one redeemed from all iniquity, brought back from his alienation and sin and devoted to God, being formed after the pattern of Jesus Christ, manifesting the fruit of the Spirit in all godliness, righteousness, and truth (Eph. v. 9.)

J. B. F.

INJUSTICE AND JUSTICE TO BROTHER CAMPBELL BY BAPTISTS.

WE had fondly hoped, after the multiplied explanations offered by Brother Campbell and our leading brethren for the last twenty years, of our faith on the most cardinal points of Christian doctrine—and after the constant repudiation, on our part, of the many errors falsely charged against us, enough to satisfy any reasonable man—that *honest men*, at least, would cease to brand us with errors which we utterly disavow. This we had a right to expect from those at least who had the best opportunity to become acquainted fully with our views, who claim the highest position for Christian liberality, and who themselves have so often, and so keenly, felt the sting of misrepresentation from their religious opposers and persecutors—we mean the Baptists. From them, if from any people in the world, we have a right to expect Christian charity and candor. We confess that to us it is no light matter to find our faith, as we hold it in Christ, in common with our brethren, so sadly and utterly perverted and misrepresented as it is even now done, and by those, too, from whom we should have expected better treatment. To have doctrines charged to us that we rank among the most unscriptural and destructive errors of an apostate Christianity, by some of those who claim, *par excellence*, to be laboring for the restoration of Primitive Christianity, we feel to be unkind indeed. To find ourselves vilely slandered—even called “Unitarian Deists and Atheists,” by such sheets, for instance, as the *Religious Telescope*, the organ of the “United Brethren” in Ohio—an organ whose chief characteristic is fanatical bigotry, and whose highest praise is blind ignorance—to find ourselves misrepresented by such documents, is neither unexpected nor grievous to us. From the Baptists, however, we looked for no such declarations at this day, as are found in the subjoined extract from the *New York Recorder*.

It has ever been with the deepest emotions of joy and of thankfulness to God, that we have looked on those great apostolic men in the history of the Baptists, past and present, who, with the purest and noblest zeal, labored to

roll back the spiritual error which the Apostacy had brought, like a flood, over the earth. It is a cheering sight to see them, standing against the legions of blindness and bigotry—the myrmidons of strong-pillared, time-honored ecclesiastical establishments, with the pride and boast of long-dominion upon their brow—battling against them for the restoration of the reign of Primitive Christianity—for the purity, the simplicity, and liberty of the ancient gospel. It is spirit-stirring to behold them enduring nobly in the strife against spiritual tyranny and corruption in high places, bearing patiently the frowns and denunciations of men. We feel ourselves allied to them in spirit, and believe that we are engaged, under God, in the same holy work. While it is possible for us to differ from them in some points, we could not be induced to look upon their views, and judge of them, in any other spirit than that of the most abounding Christian charity. We most earnestly pray to God, that we may ever be animated with this spirit of love in all its blessed fulness towards all, friends and foes; and that we may ever be preserved from that feeling of bigotry which blinds the eyes and perverts the understanding, so as to render us unable and unwilling to be just to all, as God is just. May we ever indignantly spurn, as unworthy of a Christian, this spirit which is from beneath, against which we, as reformers, have said and written so much.

But the case presented in the following extract teaches us not to condemn all on account of the errors of one or more. That a great part of the Baptists would be, and are, disposed to do us justice, did they fully understand our teachings, we have every reason to believe. We have ever found it so, where we have perfectly understood each other. We love the Baptists, for their noble zeal for God and his truth, which they have in their history manifested. They have done, and are still doing, a great work for the Lord. The name of Judson alone is able to open the deepest fountains of fraternal Christian love and veneration, which all the waters of strife cannot quench!

The *Chronicle*, with a praiseworthy charity, has substantially corrected all the misrepresentations of the *Recorder*. This is a noble instance of high-minded Christian liberality—a quality so very

rarely to be met with in these days of sectarian narrowness and injustice. But we will let the *Chronicle* speak for itself.

THE "RECORDER" AND ALEXANDER CAMPBELL.

In a recent number of the *New York Recorder*, we find the following singular paragraph editorial:—

"It is well known that weekly communion and the repudiation of an ordained ministry, shared with baptismal regeneration the advocacy of Alexander Campbell, whose principles made such havoc with the Baptist churches some years since. We hope for the peace of Zion, and the cause of evangelical religion, that none of this leaven has found its entrance among our brethren in Canada. If it has, we doubt not they will stand firm for the old organization and faith of our churches, and set their faces as a flint against those innovations and disorganizing tendencies which are not sanctioned by the Word of God."

The things here charged against Elder Campbell, so far from being "well known," are some of them quite contrary to our best information on the subject. Brother Anderson may have good grounds for such grave charges, but we have no evidence that Alexander Campbell ever advocated the doctrine of "baptismal regeneration," or that he ever repudiated an "ordained ministry;" and when a man makes such charges, he would do better, instead of saying "it is well known," to give the proof of what he says.

In his reply to John M. Peck, 1845, Mr. Campbell says, "The conclusion of the whole matter is, you and I affirm the same proposition, viz. that *'The Scriptures teach the gracious agency of the Holy Spirit, in every age.'*" * * * "I believe and teach now as I did thirty years ago, that the FATHER, the WORD, and the HOLY SPIRIT, are three divine names, indicative of perfect equality in all that is represented by the term God, in its highest, holiest, and supreme import; and that this divine nature is severally ascribed to each of them, by all in heaven, and by all the intelligent on earth, in all the great works of creation, providence, and redemption." * * * "With regard to the operation of the Spirit through the Word, *on sinners and on saints*, while we strongly affirm the fact of his sanctifying, reviving, cheering, and saving efficacy through the word of the Prophets and Apostles, we ought to teach no new terms, phrases, or dogmas—preach good news to sinners, and teach holiness to the converted—teach Christians to pray for the Spirit in his holy influences, and to lift up their voices to the Lord for all his promised aids." * * * "I have no doubt that some of our brethren may have so expressed themselves, as if in the conversion of sinners it was all *Word* and no

Spirit; nay, indeed, that the *Word* and *Spirit* are identical. I have on various occasions had to repudiate such an idea."

Now before we can believe that the man who holds to such doctrine, with regard to the operation of the Spirit in the conversion of sinners, advocates the doctrine of "baptismal regeneration," we must have some better evidence than the simple assertion that "it is well known."

Again, Mr. Gorrie, in his recent work on Churches and Sects, published by Lewis Colby, speaking of this sect, says, "Their church officers are Elders, Evangelists, and Deacons. The Elders and Deacons are officers of local churches, and the Evangelists itinerate through the connection, and are generally supported as missionaries at large by the contributions of the disciples."

If this authority be correct, (and we know of no reason to doubt it,) it is incredible that Mr. Campbell repudiates the doctrine of a distinct order of ministers, called of God and set apart by the church to preach the gospel. But Brother Anderson's "ordained ministry" may signify a kind of "apostolic succession." That we suppose Mr. Campbell does repudiate.

Mr. H. Bradley, a regular Baptist, speaking of the Campbellites of Indiana, says, in Benedict's History of the Baptists, p. 917, "I am inclined to think that they are doing much to overthrow the Popish tradition of infant baptism and sprinkling." And Rev. David Benedict, of Rhode Island, author of that history, and a Baptist of the purest stamp, speaking of Mr. Campbell's "Christian System," says: "It is similar to other specimens of theology, and I see nothing peculiar in it except a decided stand against all *creeds and confessions of faith*."

Rev. J. L. WALLER, editor of the *Western Recorder*, a Baptist paper of unquestionable orthodoxy, made some remarks editorial, not long since, which are directly in point on this subject. Dr. Rice had preferred certain charges against Mr. Campbell, of which Mr. Waller says:—

"Dr. Rice has suffered his zeal and his temper to betray him into an act of gross injustice. In charging Mr. Campbell with denying the regenerating influences of the Holy Spirit, and with fraternizing with Arians, Universalists, &c. he has disregarded all the facts in the case.

"Dr. Rice had a protracted debate with Mr. Campbell some eight years ago. That discussion furnishes no authority for the above sweeping charges. Mr. Campbell then most emphatically maintained the regenerating influences of the Holy Spirit. All candid men have decided that upon that subject he was, at that time, as sound and as orthodox as Dr. Rice, or any other man in the evangelical world. And it is notorious, too, that during the last decade of years, at the shortest, no

man has waged more earnest, if more successful warfare against all forms of Unitarianism, or has asserted and sustained the divinity of the Messiah with more cogency and distinctness than Mr. Campbell. And his opposition to Universalism, it is equally notorious, has been firm, constant, uncompromising, and exterminating. In short, excepting his 'metaphysical nonsense' on the design of baptism—which we ascribe solely to his Presbyterian education—on all other great and fundamental truths of our holy religion, we unhesitatingly declare that we esteem Mr. Campbell as orthodox as any man of this day and generation.

"We have not seen a sentiment of his respecting the design of baptism, which gave more importance to the ordinance than is given to it in the Westminster standards. Indeed, he has not gone so far as do all the Pedobaptist formulas, whether Papal or Protestant. Mr. Campbell, in his most extravagant amplification of baptism, never claimed that it did more for a *believer*, than the whole Pedobaptist world have taught that it did for both *believers* and *unconscious babes*."

"Our maxim is—'Let justice be done, if the heaven's fall.' We scorn the meanness, adopted by too many, of trying to put Mr. Campbell down by the 'mad-dog' cry. Respect for the truth, to say nothing of the services of Christianity, forbids such a course."

But what has surprised us most in this unprovoked assault, is, that Brother Anderson should speak of the practice of "weekly communion," as one of those innovations and disorganizing tendencies, "*which are not sanctioned by the Word of God*." For it is admitted by all the Biblical critics and ecclesiastical historians, that "weekly communion" was practised by the apostolic church. In Acts xx. 7, it is said that "upon the first day of the week, when the disciples came together to *break bread*, Paul preached unto them."

Dr. Barnes, commenting on this passage, says: "It is probable that the Apostles and early Christians celebrated the Lord's supper on every Lord's-day."

Dr. Bloomfield says: "The first day of the week, as being that on which Christ rose from the dead, was (as is evident from this passage) then dedicated to the purposes of celebrating the eucharist, (which commemorates his death and resurrection,) and assembling themselves together for public worship."

Matthew Henry says in his commentary: "In the primitive times it was the custom of many churches to receive the Lord's supper every Lord's-day."

Dr. Adam Clarke understands from this Scripture that the apostolic church at Troas, "were accustomed to receive the Holy Sacrament on each Lord's-day."

The writer of the article on the Lord's Supper, in the Encyclopædia of Religions

Knowledge, says, "Some have been for keeping it every Lord's-day, which many think is nearest the apostolic practice (Acts xx. 7), a practice which was long kept up in Christian antiquity, and only deviated from it when the love of the Christians began to wax cold."

Mosheim in his Christian Antiquities, gives the same account; and similar testimonies abound in other works on the practice of the apostolic churches, and in commentaries on the Sacred Scriptures.

It might also be "well known" to Brother Anderson, that "weekly communion" is the general practice of the regular Baptists in Scotland and some other parts of the world. It was practised by the old Mulberry-street Baptist church, and the Macdougall-street Baptist church of this city, in years past. This is the first time we ever heard of its being branded as heresy by one calling himself a Baptist. Nothing can be more certain than the prevalence of this practice in the apostolic and primitive churches.

Yet Brother Anderson warns his readers, in the editorial quoted above, against the practice of "weekly communion," as one of "those innovations and disorganizing tendencies *which are not sanctioned by the Word of God*."

It cannot be overlooked, that the *Recorder* and some other papers have taken special pains, since the organization of the American Bible Union, to speak against Alexander Campbell, and against the Union, *because he favors it*; seeming to forget that that same heretic (as they are pleased to regard him,) has been a member of the American and Foreign Bible Society for many years; and stultifying their own outcry for the whole of English Christendom to engage in the work of revision, if it must be done. Whether this explains the position of Brother Anderson in denouncing the practice of "weekly communion" among the Campbellites, as one of "those innovations and disorganizing tendencies *which are not sanctioned by the Word of God*," each one can judge for himself.

We desire to say a few words on the several points presented in the extract from the *Recorder*.

The *Chronicle* is justly surprised when the *Recorder* classes "weekly communion" with innovations of disorganizing tendency, and unwarranted by the word of God. We do not wonder at this. Yet this Brother Anderson is not the only man among our Baptist brethren who talks so. The Committee of the American Baptist Publication Society, that superintended the publication of Carson's book on Baptism, seem to share his views. This is high authority. The book of Carson was published by this society, with a memoir of the author

written by John M. Young, of Mayslick, Kentucky, and who, as an Irish Baptist, was familiarly acquainted with the life of Dr. Carson. In this memoir we find the following passage. Speaking of the church at Tubbermore, under the pastoral care of Carson, the writer says—

“Every Lord’s-day, for the last forty years, has this church commemorated the Saviour’s death, by the breaking of bread, regarding it as binding upon them to do so, as often as the return of hallowed time calls them to remember his resurrection. This is a universal practice among all the Congregational and Baptist churches both in Scotland and Ireland. As authority for it they appeal to Acts xx. 7: “And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.” From this they infer that one of the most prominent objects for which the churches met on that day, was the breaking of bread. In their belief that such is the primitive custom, they consider themselves sustained by what is known of the manner in which Christian institutions were observed for many years after the death of the apostles. On this point they cite the testimony of Justin Martyr, who, in his Second Apology for Christianity, says:—“On the first day of the week, all Christians in the city and in the country, are wont to assemble together, because it is the day of the Lord’s resurrection. They then read the sacred writings, listen to an oration from the bishop, join together in prayer, partake of the Lord’s supper, and close by a collection for the widows and poor.” This may be viewed as an interesting picture of apostolical order in its native simplicity, before the rude hand of corruption had marred its fair proportions. The increasing frequency with which this ordinance is observed among most evangelical denominations, is a pleasing feature of the present day; and we cannot but regard the extensive change from annual communion—a custom derived from the superstitions of Easter—to its monthly celebration, as a cheering approach to primitive example.”

This passage we believe did not meet the good will of the superintending committee. If we mistake not, they desired to have it expunged. The writer of the work would not consent to have his remarks thus mutilated. To avoid, however, *any serious mischief* that might be produced by the publication of this passage, the committee cautiously appended to it, by way of caveat, the following note:—

“NOTE BY THE COMMITTEE OF PUBLICATION.—In admitting this account of the peculiarities of their Scotch and Irish brethren, the committee wish not to be understood as favoring all the views and practices described, or as

encouraging their propagation in this country. They believe that mixed communion, and the admission of unbaptized persons to church-fellowship, are in direct violation of Scriptural authority; that public exhortation by laymen in Lord’s-day assemblies is an irregularity, tending to produce disorder and many other evils; and that Christ has given us no express precept for the *weekly* observance of the supper—but has simply required that, ‘as often as we do it, we should do it in remembrance of him.’ Yet as the object of this memoir is not to *defend* particular points of doctrine or order, but only to sketch the history of a most eminent and beloved minister, it was deemed advisable to keep back none of the facts necessary to throw light on the circumstances in which he was placed, and the course which he pursued.”

The above replication of the *Chronicle* on the question of “weekly communion” against the *Recorder*, is of equal force against the Committee of the American Baptist Publication Society, and it is unnecessary for us to say one word on this point. We are glad, however, to know that it is the general practice of the regular Baptists in Scotland, of Baptist churches in Canada, and of those lately organized in Germany by the labors of that man God, the venerable Oncken; and that it was, also, for a long time the practice of some Baptist churches in New York city.

The second item, which, according to the *Recorder*, shared the advocacy of Alexander Campbell, is *baptismal regeneration*. We have had a long and close acquaintance with Brother Campbell, personally as well as with his writings from the earliest to the latest of them. We have heard him fully, on all the great topics of the Christian religion, and can therefore speak advisedly of his religious views, with the certainty of intimate knowledge. We, therefore, hesitate not to say, that Brother Campbell never held or taught, implicitly or expressed, this doctrine attributed to him by the *Recorder*. In common with all the intelligent part of our brethren, he regards this doctrine of “baptismal regeneration,” held by the Catholics, as well as some Protestant churches, as pernicious in its tendency, and utterly unwarranted in the Scriptures. We repudiate it with all our heart, and know of no enlightened man among us, who entertains and advocates it. No! it is in the heart that the great work of regeneration and re-novation must be effected, by the

mighty power of the Spirit of God, through the means which the Lord has ordained. Where this great internal work is not done, baptism, alas, would be a vain and empty show, an idle mockery, a satire on the darkness and sinfulness of the heart! "Create in me a clean heart, O Lord, and renew a right spirit within me!"

But lastly, "Alexander Campbell repudiates an ordained ministry!" This is most marvellous. From what passage in Brother Campbell's writings the erudite editor of the *Recorder* has learned this astounding fact, is beyond our ken. It is very true, and we are glad that it is true, he has always, with power and effect, justly exposed the lordly assumptions, the haughty pretensions, and deep corruptions of a domineering, hireling priesthood, who claimed privileges and powers that God since the Apostles' day has given to no mortal man, ordained or unordained. This is what Brother Campbell and his co-laborers have done, with the zeal and devotion of Reformers. But to conclude from this that he and his brethren are opposed to an ordained ministry, would be strange logic—would be a sad *non sequitur*. We ask Brother Anderson to examine his premises again. It is a charge against Brother Campbell, as unfounded in truth as anything well could be. On the contrary, he has always advocated to this day, a ministry scripturally ordained, and has ever expressed himself severely and decidedly against those characters whom nobody called or sent, and who, without being responsible to any one, went out to preach the gospel, to the very great and lasting injury of the cause of truth. He has himself, and not long since, assisted in ordination, and urges strongly the propriety of sending out and sustaining no man as a minister of the word, who is not Scripturally "set apart" and ordained "by the laying on of the hands of the eldership." In this the intelligent part of our brotherhood all agree. That much of what Brother Campbell has said and done, in days past, was misapprehended and misused by ignorant and lawless persons, who went forth on their own responsibility, proclaiming their crude notions to the world, we readily admit. These were abnormal manifestations, for which we are not responsible. To show the views of our

brethren at large on this subject, we need only advert to the fact, that at the general Convention held by our brotherhood, at Cincinnati in 1849, where a large number of ministering brethren from many parts of the Union attended, a resolution was unanimously passed, recommending to the churches to receive and sustain no preacher, who was not Scripturally ordained, the churches contiguous to his own concurring with it, in his ordination. It is scarcely necessary to say, that the general brotherhood concur in his view.

From all these premises, therefore, it is clear, that to charge either Brother Campbell or our brethren in general, with "repudiating an ordained ministry," it is a most unwarrantable misrepresentation of our views, and is doing us a manifest injury and wrong. If the editor of the *Recorder* fully understood our views, he is guilty of a wilful, unjustifiable, misrepresentation; if he did not, (which we hope in charity,) he had no right to judge us thus publicly at all. We, however, kindly forgive him. But we would be glad to see Brother Anderson correct himself, and what he has said of us, before his readers, after it has been so clearly shown to him by the *Chronicle* that he has judged us falsely. We again express ourselves much gratified to see the *Chronicle*, with its usual candor and liberality, placing our views on these vital points, in a proper light before the Christian community. We only further add, in the spirit of kindness and forbearance, that we are sure, if the writer in the *Chronicle* were fully aware how much we repudiate and despise the sectarian appellation of "Campbellites," he would not have used it in designating us.

C. L. L.

A real believer cannot live in his soul's health a day, no more than a laboring man in his body, where the food suited to each is not given; and it surely were a pity, when there is such an infinite fulness in Jesus Christ, to substitute anything for him. See to it then, my soul, that all thy food be Jesus, and let all thy fresh springs be in him. Remember his promises, for in the saddest times of dearth, they can never fail.—*Hawker*.

THE BIBLE.—No. II.

TESTIMONIES OF THE GENUINENESS
AND AUTHENTICITY OF THE HE-
BREW SCRIPTURES.

In the critical history of the Jewish Scriptures which we shall hereafter give, many strong proofs of their genuine and authentic character will occur. For the present we shall confine ourselves merely to the direct testimony on this point afforded by Jewish authors themselves, and by the New Testament.

JEWISH TESTIMONY.

As no persons were more concerned in ascertaining the genuineness and authenticity of the Hebrew Scriptures, and better able to do it, than the Jews, their testimony is not only not to be disregarded, but, on the contrary, should be highly valued. We are ever ready to accept the testimony of other nations with reference to the character of their writings; why not, therefore, also of the Jews, when it is so notorious that no other people ever were so jealous and scrupulous of their sacred books as they? We begin with the evidence afforded by the subsequent books of the Old Testament, of the genuine and authentic character of the books of Moses.

The five books of Moses, called the Pentateuch, (from the Greek words, *pente*, five, and *teuchos*, a volume,) were regarded as his productions so early as the days of Joshua. In the 1st chapter of Joshua the Lord says to him, "Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee" (v. 7.) Again, "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein" (v. 8.) "Then Joshua built an altar to the Lord God of Israel in Mount Elbal, as Moses, the servant of the Lord, commanded the children of Israel, as it is written in the book of the Law of Moses." "And he wrote there, upon the stones, a copy of the Law of Moses," &c. (viii. 31-35.) "Be ye, therefore, very courageous to keep and do all that is written in the book of the Law of Moses" (xxiii. 6.) It is called "the Law of God" xxiv. 26. That the Pentateuch was not only

extant in the time of David, but also received universally by the Jews as of divine authority, consequently genuine and authentic, is evident beyond all doubt, from the constant and full allusions to it and its contents, especially the historical portion of it, in the Psalms. Solomon regulated the whole temple service by it, regarding it as a divine law given by Jehovah, through Moses, to the Jewish people. Since it was certainly in the possession of both sections of the Jewish nation—the two tribes and the ten—and their fierce and long controversies decided by it, it is clear, not only that they were in possession of it before the separation, but also that they attributed to it divine authority. It was so regarded in the days of King Jehosaphat, (2 Chron. xvii. 9,) as it was called the "Law of the Lord," and as such taught to the people. This King of Judah sent priests and Levites to his princes to teach in the cities of Judah; "and they taught in Judah, and had the book of the Law of the Lord with them, and went about throughout all of the cities of Judah, and taught the people." It is also referred to in 2 Kings xvii. as the "Law of God," and some of its prominent historical facts are cited. In the reign of Hezekiah, king of Judah, a great reformation took place among the Jews, when the order of the temple worship was restored; and it is said, 2 Chron. xxx. 16, that the priests and Levites "stood in their places after their manner, according to the Law of Moses, the man of God." It is mentioned also in Josiah's reign, xxxiv. 14-24, where it is called "the Law of the Lord," and is declared to have been given by Moses. These were also thus regarded during the captivity in Babylon. In the prayer of Daniel, recorded in the 9th chapter of his prophecy, he says, "Yea, all Israel have transgressed thy law—therefore, the curse is poured out upon them, and the oath that is written in the Law of Moses, the servant of God;" again, verse 13, "as it is written in the Law of Moses." After the captivity in Babylon, at the restoration, according to Ezra and Nehemiah, the Jews regarded with highest reverence, both as genuine and divine, the books of Moses, and the other books of the Old Testament then written. At this great national reformation the whole Jewish worship was restored, according to the

Mosaic law. In Ezra vi. 18, it is stated, that the worship was arranged "as it is written in the Law of Moses;" and Neh. xiii. 1, we read that "on that day they read in the book of Moses, in the audience of the people;" all showing the high esteem in which these books were, at this time, held by the Jewish people. From all the passages cited from the earliest historical records of the Jews, it is incontrovertibly proved, that from the days of Joshua to the times of Daniel, some 500 years before Christ, the Pentateuch was by the Jews universally regarded as the genuine production of Moses, and of divine authority—possessing, consequently, the highest degree of authenticity. He that would reject this evidence, and the books whence it has been drawn, must reject all authority, and deny that there is any truth whatever in history, ancient or modern; for, upon the same grounds that he rejects the histories of the Jews, he must deny those of all other ancient nations—Egyptian, Phœnician, Grecian, or Roman—or of any people whatsoever. We have so far used the historical books of the Jews from Joshua down, not as being in every particular divinely inspired, but merely as true histories of this nation, for the purpose, simply, of establishing the proposition, that the Jews have always regarded the Pentateuch as a genuine, authentic, and inspired work.

We have now come to a period of time about 450 years before Christ. Some 40 years after the rebuilding of the temple, according to Jewish accounts, which stand uncontroverted, Ezra, together with the great synagogue, to which belonged also Malachi, collated all the sacred books, whose number was now increased by Lamentations, Ezekiel, Daniel, Haggai, and Zechariah; to which were also added those of Nehemiah, Ezra, and Malachi. Thus was completed the whole canon of the Hebrew Scriptures, as it was translated into Græek in Egypt 282 years before Christ, in the version called the Septuagint; and it has ever since been received by the Jews, and has come down to our own times.

From the days of Ezra copies of the law were sacredly kept at Jerusalem to the days of Christ, and the reverence of the Jews for the books of the law, and their anxiety to keep them pure,

became so extreme that they counted every letter, and would not allow a single jot or tittle to be subtracted or added. Besides this, according to the best lights we possess on the subject, a considerable time before Christ, Jewish sects arose who had a jealous eye upon each other, and who in their religious disputes made common reference to the books of the Old Testament, especially the Pentateuch: the natural consequence of which would be to keep them from being corrupted.

When Judas Maccabæus purified the temple and restored every thing in it, a copy of the law was placed in it, which was left there until taken away by Titus and carried to Rome, where it was laid up with the purple veils of the holy place. *Vide Josephus de. Bello. Judæo. b. 7 c. 5.*

We shall now briefly allude to the testimony furnished by the New Testament. A few of those passages in which the genuine and authentic character of the Pentateuch and the other books of the Old Testament are recognized by Christ, will be sufficient for our purpose. Having cleansed the leper, (Mat. viii. 4,) Christ commanded him "to show himself to the priest, and offer the gift commanded by Moses." Again, (Mat. xix. 8,) he says to the Jews, "Moses, because of the hardness of your hearts, suffered you to put away your wives"—Moses said, "Honor thy father and thy mother," &c. (Mark vii. 10.)—"Have you not read in the book of Moses, how in the bush God spake unto him?" (Mark. xii. 26.)—"They have Moses and the prophets" (Luke xvi. 29.)—"And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures, the things concerning himself" (Luke xxiv. 27.)—"All things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me," &c. (verse 44.) Many other passages might be adduced from the Evangelists, in which Christ positively and distinctly recognizes the sacredness of the Hebrew Scriptures, and especially Moses as the author of the books ascribed to him; but these will suffice. To these we add the testimony of the apostles, from the Acts and the Epistles. Peter (Acts iii. 22,) says to the Jews, "For Moses truly said unto the fathers, 'A prophet shall the Lord your God raise up unto you,'"

&c. Again, James, in the council at Jerusalem, declares that "Moses, of the old time, hath in every city them that preach him, being read in the synagogue every Sabbath day"—this is a distinct testimony. Paul, before Agrippa, witnesses the same thing, stating that he said "none other things than those which Moses and the prophets did say should come," &c. (Acts xxvi. 22.) Paul, in his letter to Timothy, (2 Tim. iii. 15-16) fully recognizes the divine inspiration of the Hebrew Scriptures; and Peter also declares, referring unquestionably to the same, that "holy men of old spake as they were moved by the Holy Spirit" (2 Pet. i. 21) These testimonies, besides the numerous allusions of Christ and his apostles to facts, laws, prophecies, and sayings, in the various books of the Old Testament, referring to them, and quoting them as authentic and genuine, give a high character and great strength to the evidence afforded by the New Testament. The argument resulting from this testimony simply is, that if Jesus spake the truth—if he was the Messiah—if the apostles spake the truth—if they were the inspired ministers of Christ and God—then, without any farther evidence being necessary, the books of the Hebrew Scriptures are genuine and authentic. This argument, in our estimation, is a most convincing and conclusive one. The claims of Christ being established, the truth of the Hebrew Bible follows as a logical conclusion.

C. L. L.

NOTES OF LECTURES

BY A. CAMPBELL.

NO. XVII.—JUDAS ISCARIOT.

This chapter (Matthew xxvii.) commences with the apostacy of Judas, which leads us to call your attention again to the apostleship. In selecting twelve apostles, Jesus chose one among them who had a demon, but treats him in such a manner, that the eleven could not tell by his conduct who should be his betrayer, when informed that one of them would do it. He gave to Judas the same power of working miracles as he gave to the others, because the absence of such power would have immediately told who would betray him, and

they would not have severally said, "Is it I?" Now it was absolutely necessary to have such a person among the apostles, and to treat him as Jesus treated Judas, to perfect the evidence of his Messiahship. An objection might have been raised, that the sons of Cleophas, the cousins of the Lord, were among the twelve, and that several of the others were related among themselves. It was barely possible to suppose that the persons who were the witnesses of Christ's Messiahship, were his personal friends and relations, and were interested parties. Now in order to prevent the possibility of such a charge, Judas was chosen; but his true character was not developed until he sold his master for thirty pieces of silver (about £3 7s.) Judas may have supposed that Jesus would deliver himself from the power of his enemies by a miracle; but when he saw him tried and about to be condemned, conscience—the vicegerent of God, as it has been called—asserted her rights, and accused him. He then went to the Sanhedrim, threw down the money, and confessed that he had betrayed innocent blood. They reply to him, That is none of our business—you have answered our purposes—look to your own faults.

Let us now examine the force of this evidence of Judas. We shall see it best by illustration. Suppose a civil suit, in which there are twelve witnesses, and they all agree, notwithstanding that the evidence of each has been sifted to the uttermost. You would say that this was a clear case, and that the party implicated must be innocent. But suppose that one of the twelve is not a trustworthy person—that the twelve have some by-ends in view, and were socially interested in keeping them a secret. This is all that ingenuity can suggest. Now suppose that the counsel on the opposite side admits, for argument sake, that twelve men could do this—that they could combine to support each other's testimony. But here is one of the witnesses not a friend at heart, and who has proved himself so by an overt act—that of selling the prisoner to his enemies; yet he comes forward, and deposes in open court, that this man is an innocent person, and dies a martyr to this testimony. We ask, Is not the testimony of this man of more importance than any of the other twelve taken separately? This, then,

is the character of the testimony of Judas; and so perfectly sincere was he about his testimony, and so conscious, that he went out and hanged himself—thus dying a martyr to its truth. Hence we see how wise it was for the Messiah to admit him into all the secrets of his kingdom, for it destroys all that could be said in favor of their being held together by interest, and is the consummation of the evidence of the twelve. Let it be remembered, that we are now only looking at the evidence of the apostles separately, not combined.

There is in this chapter the fulfilment of a prophecy uttered by Zechariah, viz. that Jesus would be sold, the precise sum being stated, and the disposition made of the money. This is another instance of history before-hand, or prophecy agreeing with that recorded after the facts have transpired; and the witnesses agree, both apostles and prophets.

EXAMINATION.

How many dispensations of religion have there been?—Three. Name them.—Patriarchal, Jewish, and Christian. What do you understand by a dispensation of religion?—It is similar to an administration of government, though not exactly, on account of the political bearing of the latter. What is religion, or from what is it derived?—*Religio*. What, then, is its meaning, or what do you suppose religion to be for?—It is a system for conducting certain regulations, conditions, considerations, organizations, or arrangements. What is the meaning of argument, in its general sense?—A reason. What reason can you give, that would make the longevity of the patriarchs essential?—To preserve the early records of the world. All the intelligence Moses had was derived from five persons. Hence you may perceive the importance of longevity in the early ages of the world, before the origin of writing, printing, &c. Strength of memory is always in the ratio of the physical strength of the individual. The memory of Adam and Noah must have been stereotyped, or as good as stereotyped plates. Adam lived nearly one thousand years, and all his sons must have had a natural curiosity to go and see their father, a man that was never born; and as is natural to suppose, he must have repeated to

them what he had learned from God, as well as what had transpired within his own life-time; and he must have done it so often, that it was impossible for him to make a mistake, or for his memory to fail. Noah's case is similar. What is the name of the first dispensation?—Patriarchal. What is the meaning of patriarchal?—Fatherly. What is the name of the second?—Jewish. Mosaic instead of Jewish, for the latter is a modern term compared with the other. What is the name of the third?—What illustration did we give of these three dispensations, drawn from light as a figure? How did we show the progress of revelation by light? How many kinds of light are there in the course of the day?—Four: sunlight, twilight, starlight, and moonlight. A day then becomes a figure of the world, or a man's life; for we yet say, in such a one's day, &c. The patriarchal was the starlight, for the patriarchs stood up as stars in the heavens. The Mosaic the moonlight, the Christian the sunlight. Who was the author of the twilight age?—John. Twilight is the mingling of all lights. John was neither under the Christian nor Mosaic age, but between the two. Was John a subject of prophecy? What prophets spoke of him? To what did Isaiah compare him?—A voice. To whom Malachi?—Elijah. The imagery of the Bible is superlatively grand: nothing could be more eloquent than to introduce him as a voice. In what year of the world do we date the birth of the Messiah?—Four thousand and four. Was our Saviour born before or after the Christian era?—Three years and eight or ten days before. How much older was John than the Messiah?—Six months. Was there any consanguinity between their mothers?—They were cousins. Under what Emperor's reign was Jesus born?—Augustus Cæsar's. Under whose did he die?—Tiberius Cæsar's. Paul died under Nero's reign, the last Emperor mentioned in the Book of Acts. What was the exclusive burden in one point of view of this extraordinary messenger (John)?—The reign of heaven approaches? Why should reign be used here instead of kingdom? Could a kingdom be said to come? Why was it called the reign of heaven, in preference to anything else? What is the reason for calling any empire by the name of one of its parts?—Because the person

who holds the rod of empire dwells there. One reason for calling this the reign of heaven, is, the Prince resides there; another that we did not give is, that heaven is the destiny of the earth. What do we mean by heaven? Is this earth in heaven? There are just as many stars beneath our feet as above us; Heaven does not mean locality in the sense we are contemplating it, but the residence of the Divine Being. The whole inhabitants of the earth look up to the heavens, for the reason that the Governor of the Universe is above all the things he has created. What were the peculiarities of John?—He was peculiar in three things, viz. in place, diet, and apparel. What reason can you give for John appearing in this style?—To meet the expectations of the people. What were the prominent sects into which the Jews were divided at that day?—Pharisees and Sadducees. Which had the most influence among the people?—Pharisees. Which were the richest?—Sadducees. Which were the most numerous?—Pharisees. What were the prominent features of the doctrine of each?—The Pharisees believed in a resurrection and a spiritual system—the Sadducees did not. The parable of the rich man and Lazarus was intended to portray the character of Sadducees; and the point in this parable was to show that there was a future state. In sending a person into the world, to which part of the people's views should he conform, to do the most good?—The most pious portion? Did the people take any interest in John?—Yes. In what manner did they notice him?—By sending a deputation to him, to inquire if he was the Christ, or if they should look for another (John i. 19.) The moral to be drawn from this is, the adaptation of means to ends. This is wisdom. Hence everything that comes from God is marked by its peculiar adaptation to the end designed. We can now prove by the mechanism of the eye optically, that He who made the sun must have made the eye—that He showed a perfect knowledge of light, its reflection, refrangibility, &c. It was the discovery of the eye that suggested the telescope. God shows the same knowledge in the selection of moral, that He does in physical means. So He prepared John to meet the expectations of the people. From this our Saviour argues with the Jews, saying, you sent to John, and al-

though your prejudices were in his favor, you did not believe him. How can you expect, then, to believe me, when all your prejudices are against me?

DISCIPLESHIP.

WHAT is a disciple?—*A learner.* And in undertaking to communicate truth to others, the disciple lays aside all vain glorying, and confesses, "I communicate only what I have received." The proud vauntings of deified reason are rebuked in this appellation! The "Disciple"—it is a confession of ignorance—of the insufficiency of human reason to guide us to profitable discoveries of spiritual good—and of faith in the Great Teacher sent from God "to bear witness unto the truth." It gives to the human spirit its proper subordination—to man his proper place at the feet of Jesus. If all men were indeed disciples of Christ, then the mind of every man would be a planet, acknowledging the dominion of the "Sun of Righteousness;" and bathed in His light, warmed into fruitfulness by His beams of love, and reflecting His glory, would shine in the spiritual firmament with unfading lustre, and bear a pure witness to the universe, of this blessed truth—"Christ, the power of God and the wisdom of God." How beautiful is Mary, sitting at the feet of Jesus, forgetting all beside, in the eagerness of her soul to obtain the true wisdom! And how tenderly and refreshingly fall the words of blessing from the Teacher's lips, "Mary has chosen that good part which shall not be taken away from her." May that good part be ever thine, dear brother, and may every page of your paper testify that "the disciple is not above his master."

I propose to write a few thoughts touching "Discipleship," to be arranged under two heads:—

I. The terms of entrance into the school of Christ.

II. The marks of a good scholar.

1. Upon what terms are we allowed to enter the school of Christ?—"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever does not bear his cross and come after me, cannot be my disciple"

(Luke xiv. 26-27.) See also verse 33 of the same chapter. For the import of *hate* in this passage, see Matthew x. 37, "He that loveth father or mother *more than me*, is not worthy of me," &c. In a word, Jesus must be *supreme* in our confidence and love; so that, if the wishes and interests of parents, or husband, or wife, or child, or any other cherished object of love, should interpose between us and the voice from His lips, they must all be sacrificed for His sake. This is a great surrender. This conquest over the pride of *reason*, the promptings of a carnal heart, and the seductions of an unbelieving world—this cheerful submission of the whole nature and life to Jesus, to be controlled and disposed of by His voice of absolute sovereignty, for time and eternity, is certainly the noblest that faith can accomplish. It demands a pure and lofty faith. If Jesus be anything less than the Son of God, "the only begotten of the Father, full of grace and truth," it is an unwarrantable surrender to be asked on his part, or to be made on ours. Humanity has no right to bow, save to Divinity! The yielding up of God-like gifts of reason, faith and love—the outpouring of the treasures of the heart's deepest affections—the surrender of its mines of spiritual wealth—is too great an offering to be made at any shrine, save that of God! What significance, therefore, and what propriety, in the confession required from the heart and lips of every one who would enter this school—"I believe that Jesus is the Messiah, the Son of God!" No other truth than this could rightfully claim from us such a surrender as is demanded in the passage quoted. But the Son of God is worthy to rule over man; man is honored, not degraded, in coming thus to lean on the arm of Divinity, and to accept a divine guide to lead him to eternal life. Surely it is a solemn, and beautiful, and sublime thing, to be a disciple of the Son of God. Reader, dost thou believe on the Son of God? Hast thou given up all for his sake? "Blessed are all they that put their trust in him."

But there is also a formal and public submission to Christ, following in the wake of this heart-submission. "Go ye therefore, and make disciples (*matheusate*) of all nations, baptising them into the name of the Father, and of the Son, and of the Holy Ghost" (Matthew

xxviii. 19.) Nothing can be plainer, than that those possessed of this lofty faith in the Son of God, who were willing to give up all for his name's sake, were enrolled among his disciples, and acknowledged as his followers in the ordinance of baptism; and thus they came to the blessed promise, on which the sin-sick soul longs to rest—"He that believeth and is baptized shall be saved."

Thus, then, the *entrance* into the school is effected. And is it not to be lamented that there is so much quibbling and petty controversy about this ordinance. They who begin to rebel against the rule of the teacher at the very threshold of the school, and seek to accommodate this institution to human fancy and caprice, do not furnish very cheering promises of the docility, humility, and reverence, so necessary to success in learning the doctrine of Christ. If men stumble and rebel in learning the alphabet, how will they ever master "the deep things of God?" But let us consider

II. THE MARKS OF A GOOD SCHOLAR.

1st, "Then said Jesus to those Jews who believed on him, If ye continue in my word, then ye are my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John viii. 31-32.)

The *teaching of Jesus*, then, is to be our constant study and delight. "Take my yoke upon you, and *learn of me*." And what encouragement is there to persevere in this study?—"Ye shall know the truth." This was said, not to *priests* but to *disciples*. It is their privilege to know the truth. The very first provision in the new constitution secures intellectual freedom—the right to know the will of God, as the birth-right of every citizen of the kingdom of heaven. "I will put my law in their minds, and write it on their hearts" (Heb. viii. 10.) "*And the truth shall make you free*"—free from the galling fetters of ignorance and superstition—free from sin's dominion—free from the fear of man, and from base submission to man's authority; and thus our emancipated nature will be prepared, through the purifying, saving truth of Jesus, for the ultimate "glorious liberty of the children of God." Christian, art thou thus continuing in the teaching of Christ?—Has thy soul tasted of liberty?—Be not, through

supineness, again entangled in the yoke of bondage.

2nd, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John xv. 8.)

This is the result of continuing in the truth. For, "being made free from sin, (the truth shall make you free) and become servants of God, ye have your fruit unto holiness, and the end everlasting life" (Rom. vi. 22.) And not only are we to bring forth fruit, but Paul prays that Christians may be "filled with the fruits of righteousness, which are by Jesus Christ, to the glory and praise of God" (Phil. i. 11.) Remember, we are to bring forth *much* fruit, and fruit of the *right kind*—the fruits of righteousness and holiness. Dear brethren, are we thus proving the genuineness of our discipleship? Without this, we cannot glorify God.

3rd, "By this shall all men know that ye are my disciples, if ye have love one for another" (John xiii. 35.) This is the *badge* of discipleship. Love, such as that described 1 Cor. xiii. is peculiar to Christianity. No Gentile teacher ever dreamed of it. The Jewish law, benevolent as it was in many of its provisions, authorized no such idea of pure and self-sacrificing goodness, until the Great Teacher taught the meaning of *neighbor*, and showed them the good Samaritan stooping over his inveterate foe, binding up his wounds, pouring in oil and wine. The love of God to man, as revealed in Christ, kindles new feelings and desires in the regenerate heart. When the windows of heaven are opened, to pour down the blessings of salvation for the guilty and dying—the fountains of the heart's greatest deep are broken up, and the result is, not a deluge to destroy the world, but a life of goodness and benevolence—a god-like life, whose streams "springing up into eternal life," carry blessings into waste places, and make this world's deserts glad. The Christian life is full of Christ, and therefore, full of love.

Disciples of Jesus, are we wearing this badge? Do we walk in love as Christ hath loved us? Let us "love one another," for "love is of God, and every one that loveth is born of God, and knoweth God."

What a noble character is that of a disciple of Christ? How infinitely superior to that of a mere sectarian! What a sacred and responsible work,

to call men from sin to this pure service, and to labor to bring the followers of Jesus up to this divine standard of character.

May every disciple be made largely instrumental in exalting the authority of the Son of God—in setting forth the truth which is to make men free—in stirring up Christians to greater diligence and faithfulness—and in breathing into the hearts of men around them, that spirit of love without which all learning, and wisdom, and power, are, in the emphatic language of the apostle, "nothing." And may we so refine our spirits here in the study of the truth, as to be prepared, in due time, for a joyful entrance upon the higher pathway of thought and discovery, that amid the towering hierarchies of celestial intelligence, we may

"Turn the leaves of man's redemption o'er,
And as we trace the mysteries divine,
The mysteries of salvation, wrought
By God's incarnate Son, may humbly bow
Before the Lamb, and glow with warmer love."

ISAAC ERRETT.

JERUSALEM—ITS CLAIMS.

At the present moment, the eyes of many of our brethren are anxiously turned towards Jerusalem. The labors of our zealous and devoted Brother Barclay, and the success which has attended them, has awakened a lively interest in the hearts of many; and we doubt not that prayers for his welfare are ascending from every portion of our land. The scene of his labors is one of surpassing interest; and we desire to present a few of its most striking points, in hope that the feeling which already exists may become still deeper, and that the most generous aid may be extended to him in the distant land, where he is striving to build up the waste places of Zion.

And first, let us glance at Palestine, at the period that it became the possession of the chosen people of God. And O! that we were adequate to the task, that we might present to the mind of the reader the delightful view which burst on the vision of the man of God, when, leaving his people in the plain below, he ascended to Pisgah's top, in order to see the goodly land spread out before him in all its richness, and

in all its beauty! Behold it, as it then appeared to his gaze—see its gently undulating fields waving rich harvests, its hills embowered in vines—its groves of lofty palms waving softly to and fro in the Summer air—taper olives, which at eve threw their lengthened shadows from the brow of Olivet—Carmel white with flocks, and Lebanon with its gigantic cedars, hiding their lofty tops in the clouds—the flashing of flowing Jordan, and glittering in the sun-light the calm waters of Galilee. Add to these the fertility of its rich valleys, and you have before you a country worthy to be called the garden of God.

But let us look for a moment at the associations connected with this land. There is not a plain which is not endeared by some pleasing recollection, for it was over one of them that the angelic choir, breaking the stillness of the night with their heavenly minstrelsy, proclaimed to the wondering and admiring shepherds, the most joyful tidings that ever saluted the ear of mortals. Not a mountain that does not bring to mind scenes in which the destiny of our race has been intimately concerned, for on one of them the old patriarch offered the great type of him who, in the fulness of time, came to take away our guilt by the sacrifice of himself. Not a stream but is linked with the dearest associations, for Jordan rolled back its waves at the approach of the ark of God; and the gentle murmur of the brook Kedron brings to our minds the solemn scene of that night, when the suffering Nazarene for the last time passed over its limpid waters. The most obscure villages have their remembrances, for in Bethlehem we see at once the site of the farm of Jesse, where his more renowned son fed his flocks, and the place where the fair and faithful Moabitess gleaned in the field of her future husband—memorable, too, from the slaughter of the infants by Herod's bloody decree—and as the lowly birth-place of the Prince Messiah. And if there had been nothing antecedent to the last event we have named, *that* was capable of arousing our interest—the acts of the Saviour are sufficient to give Palestine the pre-eminence over all other lands. His very footsteps are sufficient to hallow for ever the ground on which he trod. Let us, then, follow him, and notice carefully the scenes of his life and la-

bors. Here we see the Mount where his public ministry began, where he imparted to his followers those holy precepts which were to be the rules of life for all who would follow him and enter into his kingdom. Trace his pathway, from the busy hum of the city to the retirement of the village where Mary and Martha dwelt, where, in the presence of the multitude, the sympathy and power of the Saviour were both displayed; for though, as a man, Jesus wept at the grave of the dead, yet at his mandate Lazarus sprang into life.

Follow him with the multitude he fed into the desert—go with the chosen three into the sacred Mount, where he put on his robes of glory—go to the solitary spot where he withdrew to pray, and ask your own heart if every spot be not consecrated ground! Follow him to the stormy bosom of the Lake of Galilee, and think how its proud crested waves sank to a peaceful slumber, when he said to the angry waters, "Peace, be still!"

Pursue him still farther—see Olivet with all its scenes before you—go to the garden of Gethsemane, the scene of his unexampled sorrow—finally, think of Calvary, the cross, the tomb—and if these cannot give deep and lasting interest to this land, it is because the love of all that is tender and soul-moving has no place in our hearts. We must, moreover, look to Palestine as the land from whence we have derived the purest lessons and the brightest examples of virtue; from whence we have received that volume which discloses the relations we bear to another state of existence, and the means by which our eternal interests may be secured. Has she not, then, claims on our sympathy and benevolence? should we not give her succour in the hour of her greatest need, by giving to her benighted children the gospel she gave to our fathers? And oh! brethren, will you not give liberally of the abundance with which God has blessed you, to sustain our noble-hearted brother in his work of faith and labor of love?

B.

LETTER FROM THE JERUSALEM MISSION.

By the following letter it will be seen that the Lord's blessing rests upon the labors of our indefatigable brother,

Dr. Barclay. Brethren, it is a glorious work in which he is engaged; one which can engage our warmest wishes, and most fervent prayers to God for its success. The brotherhood may rely upon it, as far as we know, no one will fulfil the obligations and duties resting upon him, with more conscientious fidelity and perseverance, than Brother Barclay. We would not say this of every man; but rejoice to be able to say, that from the heart we can ask the most liberal confidence in our missionary at Jerusalem. Brethren, if you have a mite to give for this glorious enterprise—the only mission we have abroad—send it to Brother Thurston Crane, Cincinnati, corresponding Secretary of the American Christian Missionary Society; or if any brother chooses to send us any money designated for this object, we shall faithfully transmit it to the Missionary Society at Cincinnati.

C. L. L.

JERUSALEM, July 17, 1851.

MY DEAR BROTHER CRANE,—Having an opportunity of communicating post-free as far as England, and perhaps all the way to America, I cannot consent to let it pass altogether unimproved. But having written to you so recently, I shall not trouble with another letter, but merely send you, by way of a more extended report than I have heretofore made, the foregoing account of our voyage from New York to the Holy City.

The time is not far distant, I hope, when the Board will send out to these regions more "witnesses unto the truth of Jesus," and if so, some useful hints may be found in the foregoing pages.

For the conveyance of this journal—at least as far as Liverpool—I am indebted to Mr. Sinyauki, a missionary of the "London Jews' Society" of the Holy Land, who visits the United States with a view of committing to the press a new version of the Old Testament, or at least his proposed emendations, for which important undertaking his intimate acquaintance with the original and the Talmud, the manners and customs of the Jews, and the physical history of this country, pre-eminently qualifies him. His great kindness and valuable services have laid me under lasting obligations, and should he visit Cincinnati, his Christian courtesy will prompt him cheerfully to furnish the Board with much useful information.

Will you, therefore, regard this brief notice as a kind of introductory note should he ever call upon you.

While I have pen in hand, I may as well mention that I expect to baptise, in a few days hence, a very respectable physician and his wife, daughter and son-in-law; and also a Greek Catholic and his wife, who took refuge in this city a few weeks ago from the persecution raised against them by the Greek bishop of St. John d'Acre, for professing the broad principles of Protestantism. I have many more applications for medical aid than I can possibly attend to consistently with my duty to other departments of missionary labor, and have already been compelled to re-furnish myself with the more important and leading medicines. We can not but praise the Lord for the past and present, and implicitly trust him for the future.

Most cordial salutations to the Board and brethren generally, by whom, we trust, we are remembered at the Mercy Seat.

Indeed, believe me, dear brother, with affection sincere and warm, most truly your's in the Lord.

J. T. BARCLAY.

The *Christian Intelligencer* publishes the following extract of a private letter from Dr. Barclay, to a brother in Virginia. This extract refers to the baptism of the converts spoken of in one of his former letters:—

"Perhaps you will be curious to know where I baptized these converts. The pools of Hezekiah and Upper Gihon, each of which covers more than an acre, also that of Siloam, covering about half an acre, are beautiful sheets of water, as also other public reservoirs; but I preferred one of the numerous tanks near my residence. They were accordingly immersed, in a beautiful cistern, in dimensions about five yards by twenty, near the Damascus gate, in the presence of a few wandering Turks and gaping Arabs."

Don't forget when you meet together "to break bread" on Lord's-day morning, and when you meet on the afternoon for Bible examination, and on Wednesday night for prayer, that we have just preceded you in these exercises a few hours. O, that all the holy brethren would pray for us. "Pray for the peace of Jerusalem—they shall prosper that love her!"

LETTER TO DR. BARCLAY.

HYGEIA, (O.) July 18, 1851.

BELOVED BROTHER,—We have been delighted to receive your last two letters. We have blessed the Lord, and taken courage. I have always feared that you would find a barren and ungenerous field in a land which, though it peculiarly belonged to the Messiah, received him not, but hung him on a tree. The inveteracy of habit has been illustrated by no people more than by the various nations which have descended from Abraham, and among whom you have chosen to labor. While this fact serves you an important purpose, in furnishing you living examples of the manners, and customs, and intellectual peculiarities of the nations most mentioned in the Bible—and is, therefore, a valuable commentary on the sacred Scriptures—it stands most in the way of your success in evangelizing the races which people the goodly land. The mixing of races in the motley population of one city, and the conflicting interests which obtain among them, but especially among the Franks, and most especially among the missionaries, give rise to a peculiar moral condition, quite unfavorable to genuine conversion. The rival sects are liable to severe temptation, as regards others, to unfair dealing and unchristian spirit, in the management of the discussions which inevitably arise. This predicament operates deleteriously also upon the persons whose conversion to the common Christianity is sought. Distrust of piety and sincerity in those who labor for their good, naturally possesses the minds of these unbelievers. But the worst of all is the exhibition of deep depravity on the part of those who would sell themselves to the highest bidder in the ecclesiastical market. It is painful to hesitate when it is proposed, by a sinner, to commence the service of God in accordance with the forms of primitive Christianity; yet both wisdom and sad experience dictate great carefulness in the administration of the Christian ordinance. I fear, my dear brother, that the trials which you have already experienced, are not the last which may arise from these causes. But the Lord, who has been a wall of fire round about you, will be a glory in the midst, and a continual defence, so long as you are honored to be a laborer.

This, however, is the dark side of the subject. There are cheering views of it to be taken. None of your competitors work with your instruments. The gospel which you preach, though it counts near twenty centuries, rejoices in eternal youth. It ever possesses pentecostal strength and majesty. Having slain the enmity of many of the actual murderers of the Lord Jesus, it can now fill with love and joy the hearts of their descendants. There is a strong hope that the novelty of the views you advocate may serve, like the fiery meteor which crowned the apostles with a living glory, and called ancient Israel to their feet as Heaven's own teachers, to effectually introduce you to Judah and his brethren. May both Israel and Esau yet rejoice in your labors!

Our God is the hearer and answerer of prayer. You and your missionary family are the objects of the unceasing supplications of thousands in our wide-spread country.

The reflex influence of all this work of Christian missions upon the churches at home is of the highest utility. It excites benevolence in giving benevolence of feeling, and opening the heart to a lively appreciation of the wants and miseries of the dying world. The expectation of news from the "far countries" to which the missionaries have gone, will incite the church to keep its vigils, and serve for oil and trimming to our lamps. The Lord give you, amidst your privations, self-denial and comfort, and enable you to report to us abundant success in the field of your labors! Indeed, your recent rich harvest is an encouraging first-fruits, leading to the hope of an abundant return for the toils of seed-time and after-cultivation.

I have never seen your family, but they have become endeared to me and mine, and are not forgotten in our approaches to that presence where all Christians are welcome and at home. There is one Jerusalem where we all shall meet.

Be so kind as to present me most affectionately to Brother Lazarus Murad, your future coadjutor. May the Lord give you comfort in his aid, and to you both great success! Your labors are arduous, but you are naturally cheerful without excitability, and you know in whom you have believed. Your brother in the kingdom and patience of the Lord Jesus,
D. S. BURNET.

THE JERUSALEM MISSION.

No doubt joy has already run through ten thousand Christian hearts, on reading the letters of our missionary in Jerusalem. The prayers of thousands evidently ascended to heaven on behalf of that enterprise, while the missionary family were on their long and perilous journey. And who can describe the sensation that thrilled through every heart, when intelligence came that he whom we had sent to bear the heavenly treasures of the gospel, the word of eternal life, to the very land of our Lord's nativity, had actually reached the place of his destination? Who that has a heart to feel, or a mind to reflect, can fail to be filled with the deepest interest, in view of the fact that we now have a brother and his Christian family, with the law of the Lord that first went forth from Jerusalem—the word of the Lord that emanated from Zion, and was written upon all the hearts of the first Christians in his land—in the very city where the Lord died and rose, and where the apostles were clothed with power from heaven, and the first souls became obedient to the Christian faith? Is there any one who takes no interest in that consecrated place, where our Lord exhibited his almighty power in controlling all manner of diseases, the powers of Death and Hades, the waters of the deep and the elements of heaven. Is it not a matter of interest, that the words of salvation should be again announced on the same spot of earth where the Lord died for the world—in view of the darkened heavens, the rending rocks, the parting veil, and quaking earth? Surely it is a matter of the utmost importance, that the inhabitants who now occupy that land, should know of the wonderful works of God done in it. Can we rest contented while man inhabits the country where God created the first human pair—where the patriarchs dwelt—where the promise was made to Abraham—where Abraham offered Isaac—and where he who was “as a lamb slain from the foundation of the world,” was offered—and not make known these wonderful matters to them? Surely we cannot and will not.

What Christian is there who does not bow down and offer up his most solemn thanksgiving to the God of all mercy, that through his great mercy, a

family of God, with the pure and unadulterated gospel of Jesus Christ, has already reached Jerusalem, the city of the Great King—the city concerning which God has said more than he has of all the other cities on this earth?

Reader, we wish to join with you, and offer up to God blessing and glory, and honor and thanksgiving, not only that our brother has reached his desired place, but that he has already brought several to the knowledge of the truth as it is in Jesus. May Heaven grant that the people of that benighted land may be brought to know the only true God, and Jesus Christ the Saviour of the world!

It is deeply mortifying, however, that the strongest opposition to our efforts in that portion of the earth, is from professed believers in Jesus Christ. It is nevertheless true, that those under the influence of a perverted gospel, not only there but here also, are more opposed to pure Christianity, as it came from the lips of the Lord and the pens of his apostles, than either the Jews or Pagans. These, too, ever bloat themselves by assuming the title of *Orthodox*, *Evangelical*, and *Protestant*, not seeming to see the utter impossibility for the Spirit of God to dwell in the heart of one filled with hatred and malice against the pure gospel of the Son of God, and those who teach it.

Is it possible that the Protestant sects of our times can continue their fierce opposition to our efforts, while it is as clear as the noon-day sun, that we believe and teach every truth found in their creeds, or taught by their greatest men? If their lives were at stake—nay, more, if their souls were at stake—they could not point to the first truth in all their standard works, taught by their brightest spirits, not held most sacredly by us. Nor can they point to the first thing taught by us, for which we cannot point our finger to the most explicit authority in the Word of God. If we were to bow down upon our knees before heaven, and ask them to show wherein we might come nearer to the Bible, they would fail to do it; and if any one thinks these statements extravagant, and feels able to contradict them, let him try it. Let him place his finger upon a single item of the Lord's truth, taught in all Christendom, that we do not hold and teach; or let him lay his hand upon the doctrine taught

by us, not clearly taught in the Bible, and we say no more. But so long as the matter stands as it now does, let all know that the hatred and opposition to us, at present manifested among the self-styled *Orthodox*, cannot be from the love of God nor the Spirit of God. If men wish to be regarded as Christians, let them hold the doctrine of Christianity in the love of it, and show something of the spirit and deportment of Jesus in their conduct.

Brethren, what is being done for our missionary? The Lord has been with him. Have we followed him with our prayers? And are the churches making contributions for this great work over all the land? We ought to hold special meetings for prayer, consolation, and consultation, with a direct reference to this interesting object. We need no schemers now to devise plans. We need no learned critics to review the present plan. We need no orators to make fine speeches about it. The work is undoubtedly approved by all heaven, and by the hearts of all the good on earth. Objections have ceased to the plan. What is now wanting is, that the officers of every church bring the matter up boldly and manfully, and ask the brethren, in a Christian spirit, to give liberally to this great work? Will any church neglect to be known in this great and good work? B. F.

SACRED COLLOQUY.—No. III.

CHRISTIANITY—ITS FUNDAMENTAL PRINCIPLES—FAITH, HOPE, & LOVE.

Julius. How beautiful the morning, my Nereus? That sun—that stream of gold poured from his gorgeous, face how fair! The welkin, too, looks like the purple of his kingly shoulders; while the earth, his footstool, spreads her verdant carpeting, and sparkles with bright forms for use, for beauty, and for ornament. Blessed God, how rich the habitation thou hast framed for man!

Nereus. The kingdoms of nature, in their beautiful creations and forms, furnish us, my dear Julius, with patterns of the highest beauty, gracefulness, dignity, and majesty, for use and ornament, and all the imitative arts; so that we have only to draw upon the rich resources of the garden, orchard,

field, and forest; the air, the water, the green earth beneath, or the spangled heavens above, to gratify our most perfect taste, and to rise in the scale of morals and intelligence.

Julius. The simplicity, chastity, beauty, order, richness, minuteness, and vastness of the works of nature are, I confess, most impressive, and afford the highest evidences of the existence, power, wisdom, and goodness of their great and immortal Creator, God our heavenly Father, to whom be glory by Jesus Christ! And if we would possess original taste we must love nature, and be able to judge of her various and endless productions—their attributes, relations, and uses: but, my dear Nereus, if, at the same time, we would perfect our taste, and have it as extensive as original, we must not stop at mere natural objects, their relations and uses; but observe, and accustom ourselves to judge of the things in morals and religion to which those are analogous. The mind which stops short of this, and fails to discern the analogy which subsists between the present and the future, between time and eternity, and the things of nature and those of revealed religion, is microscopic rather than vast. It may, indeed, be beautiful and various; but it cannot rival, in grandeur and sublimity, the genius which sees the connection of all things, and unites in itself the different powers of both the microscope and the telescope; and contemplates the innumerable systems which constitute the universe, as all mutually subservient to each other—every relation and every system of relations subservient to other relations and other systems of relations—nature to society, and both of these to religion, and all of them to that state of glory to be revealed hereafter. As such a person sees the whole mundane system with its sun, planets, moons, and comets, acting in subserviency to the order and well being of other mundane systems, and these again to others, and these to others, without any conceivable limits; so he conceives all of them to operate relatively to some great, and to us as yet, unknown centre, which forms the throne of God; where, in a pre-eminent manner, with surrounding cherubim, the Author of the universe displays his glory, and sits transcendent in the midst of his creation, with countless systems of shining orbs, their

planets and their spheres, moving above, below, and round about him—the whole visible creation, with indescribable pomp and majesty, being borne forward by the divine fiat, through the illimitable fields of uncreated space for ever and ever.

"An eye of awe and wonder let me roll,
And roll for ever. Who can satiate sight
In such a scene, in such an ocean wide
Of deep astonishment? Where depth, height,
breadth

Are lost in their extremes, and where to count
The thick glories in this field of fire,
Perhaps a seraph's computation fails."

These lines, my dear Nereus, are by one who saw, to a great extent, the subserviency of the visible creation to that state of glory which we Christians hope for.

Nereus. You will not, Julius, understand me to reject Christianity, as if I had fairly and fully concluded that it wants authority. It may be divine, but before I either receive or reject it, I must know certainly what it is, and what it proposes to accomplish for mankind. If it "has God for its author," as the first of Englishmen, John Locke, has said, I doubt not that there are in it many points analogous to the systems which compose the universe. I have not, however, been able, as yet, to acquire from the teachers of Christianity any distinct ideas of what it really is. During our last confabulation, you drew upon my mind a thought or two which, I confess, made a more lasting impression on it, than all I have heretofore heard on this important subject, viz. "that Christianity has its first principles, and in this respect, is analogous to the different systems in nature."

Julius. The great mental powers which the Author of Christianity has selected as a foundation on which to rear his religious superstructure in the minds of men, are the most powerful by which our nature is distinguished: and are, at the same time, possessed by men universally. The first of them is belief, the greatest of them is love—they are *belief, hope, and love*—powers the most influential and inspiring, and fitted most eminently to exalt the person who possesses them, and to make him what God would have him to be. Now, belief, hope, and love are first principles in the Christian system, and are neces-

sary for the perfection of a Christian, as the cohesive and vital forces are necessary to the perfection of a plant. "Without faith it were impossible to please God;" and without hope, the heart of the disciple would die; but both these, again, would be useless and unavailing without love. Love, indeed, is the offspring of faith and hope, and forms a third great power. Belief terminates on the things which God has done: hope on those things which he has promised to do; while love terminates on the Deity himself; and is, therefore, most holy, most purifying, most glorious. "We love him, because he first loved us, and sent his Son to be a propitiation for our sins." Thus belief and hope in what God has done and promised, operate to give birth to love, according to the Christian system; and these three—belief, hope, and love—remain as the only principles on which we can live and die accepted by our Creator.

Nereus. I admit the supremacy of the principles which you have named, and if the Author of the Christian system has pitched his fabric of morals on powers of the human mind so universal, active, and efficient in their operation, as belief, and hope, and love, then his knowledge of the human heart is not less certain than the renown of his name is obvious and glorious; for there are no elements in the mind of man more determinately and more generally active, than the principles you have enumerated.

But, my Julius, Christianity lays before my understanding a mass of ideas most confused, most unassorted, most undefined. Where is the beginning? Where does its Author desire his disciple to commence?

Julius. There is in Revelation an inexhaustible fund of theme and subject, so that in point of variety, religion may be regarded as analogous to nature. The Bible treats of the origin of the world, and of the birth of time and of man. It seizes in the form either of prophecy or history, the two extremes of the world, and all its essential points. It depicts to us, in simple but most impressive style, the great changes to which the world and man are destined, and the causes from which these changes spring.

It sounds the *tocain* of the fate of nations, and claims as within the province of its legitimate boundaries, the

divine and stirring subjects of death and life, eternity and time, reward and punishment, man and his Maker, and every thing that regards the conduct, words, and thoughts of man in this life and in the life which is to come. But, like every other system that has God for its author, the "true religion," as has already been observed, resolves itself into certain first principles, on the truth and operation of which, all subsequent matters depend. And from a knowledge of this, all certain understanding and enlightened views of Christianity, must flow. If you have overlooked this truth and these laws, I wonder not at your confusion. In such a case, the perplexity of which you complain is unavoidable. This is the rock, on which the teachers who have proved so useless to you, have split. They have failed to teach you what Christianity is, because they have failed to teach it to you as it is written.

Nereus. But, my dear Julius, many of these men are eminently skilled in the sciences, and shine in the heavens of literature as stars of the first magnitude; and their consummate scientific elaborations and prodigious learning show, that they were not ignorant of the connection which subsists between "first principles" and the details of science. Are the schemes of Christianity which are taught from the *sacred desks* of parties abroad, wholly without first principles? And are the teachers of these schemes ignorant of the necessary connection of first principles with subsequent phenomena? I cannot possibly regard them as such ignoramuses.

Julius. Nereus, the schemes of philosophy and of the different systems of nature, which were in vogue anterior to the time of Bacon and Newton, were not without first principles; so that the error of philosophers did not consist in a total abandonment of, or disregard to these, but in an arbitrary assumption of them; for, without waiting upon the course of nature, and laying the foundation of science on experience, they trusted to their reason alone, and were too frequently in the conclusion before they had settled the premises. They arbitrarily assumed things as "first principles," which were not "first principles." This was their fundamental error.

This, too, is the error—the radical error—of the religious system-makers

and mongers of the present and the past, since the days of our Lord downward. Instead of watching the course of revelation, and looking at Christianity as a scheme of things already systemized by its author, they foolishly imagined that this had been left for them to do; and so, disregarding or overlooking the matter which form the foundations of our holy religion, they have arbitrarily assumed, as "first principles," things which are not "first principles;" and, in many instances, they have built their schemes on matters which are not found in revelation at all.

Nereus. I have sometimes, I confess, my Julius, been no little astounded, at hearing the teachers of your religion emphasize on what they call "eternal election;" and I think the Westminster Creed, from which you have apostatized, speaks of certain of the race of man irremediably destined to be consumed in hell for ever, by the decrees of a fatal reprobation. How is this?

Julius. I have told you, my dear Nereus, how it is. This is the result of system-making: and consequences not less abhorrent to reason, than derogatory to the character of God and destructive to man, have, in thousands of instances, arisen from the same prolific source.

One visionary (and he will be followed by a thousand others, more the children of error than himself,) will lay it down in opposition to the experience of the world, that man is incapable of believing the gospel. This is a "first principle." Now his next thought is to inquire for the results of such premises. He then fairly infers, that as a man must be saved, seeing Christ has died for him, then he must be made to believe; and thus enters the doctrine of supernatural agency in order to faith. This is enough. The multitude immediately begin to gape and turn up their eyes to the skies, to hallo, to complain, to madden with enthusiasm, or sink into despair. But Christianity, although she has to bear the burden of the people's ignorance, is no more to blame with it, than Jesus was to blame for the cross although he had to carry it.

It is no first principle in Christianity, "that men cannot believe." But faith itself is a "first principle." First principles are agents—active agents. Now faith is that active principle in the mind of the man of God, which gives birth

to all subsequent things, whether they relate to the man's character, state, privilege, or destiny. Hope and love are dependent on the pre-existing principle of faith; for without faith it were as impossible to have hope and love towards God, as to please him: and the apostle says, "without faith it is impossible to please God."

Nereus. My dear Julius, I have seriously reflected on the best plan of inquiring into this important subject. And I think I have concluded upon the best. Many, without knowing what Christianity is, seek immediately for a proof of its authority; and I think I have seen in the gospel a strong propensity to talk about its divinity, rather than to spread before us the thing itself as it is written. Now I am willing to know what Christianity is, before I inquire into its divinity. I shall waive the question of its authority until the last. I shall, in this manner, know at least what I reject, if I do reject it; and what I admit, if I do admit it. In the mean time I shall be happy to ascertain what are its first principles, and to hear you more fully on the analogy of nature and religion.

Julius. I hear, with unfeigned pleasure, the resolutions to which my beloved Nereus has come, and my anxious heart is ready to make application of that famous Scripture, spoken by the King himself, "That seed sown in good ground are they, who in an *honest and good heart*, having heard the word, keep it and bring forth fruit with patience." The honorable and considerate manner in which you approach this subject, is truly gratifying, and worthy of all imitation. Praised be the God of my salvation. Adieu, my beloved.

Nereus. Adieu.

W. S.

THE HOPE OF IMMORTALITY THE TRUE PRINCIPLE OF SELF-IMPROVEMENT.

Is man an immortal being? This question, involving man's accountability, as necessarily growing out of his immortality, is one of great moment. The decision of this question depends not upon the deduction of human reason, although it is thought to be abundantly evident, from the light of reason, as taught by a sound philo-

sophy. Much, indeed, may be plausibly inferred from what is seen and known of the things around us and within us, as to man's existence hereafter and for ever; but nothing so satisfactory as to make the notion a principle of conduct sufficient to influence us to deal out what is just and right to all men. In a moral point of view, the torch of philosophy would afford but a very dubious and uncertain light upon man's immortality. It never was clear enough to enable man to pursue it with confidence of success. His immortality could not be reasoned out of the analogy of nature, beyond a doubt. To *doubt* it, was so to impair the feeling in the human mind, as to destroy its motive power. The most enlightened men of the most enlightened nations of heathendom, were never able to refrain from the vices of the age in which they lived. Socrates, Plato, Aristotle, Zeno, and Diogenes, were more or less guilty of the vices, from the influences of which they sought in vain to reclaim their countrymen. They speculated much upon ethics, and delineated theories, in themselves so plausible of advantage to the practitioner, that they thought to attract men, by the charms of their utility, to the practice of virtue. But long and repeated trials of their theories upon morals—urged from considerations of religious obligation, too, as affording additional, if not the stronger motive—proved only their weakness and inefficiency. It was, therefore, no hasty conclusion to which that sage and accurate observer of the principles of human actions arrived, when, in view of all they had done in reclaiming men from the dominion of their appetites and passions, he pronounced them systems of vain and deceitful philosophy. The lives of their founders prove them as void of motive power to reclaim men, as they were false in theory.

He must, indeed, have studied the lives and theories of those philosophers but very imperfectly, who has not discovered them to have been as unsatisfactory to their authors, as they were to those to whom they were delivered. They not only prove that men, by mere human reason, unaided by a clear revelation, cannot think and act according to the capabilities of their entire nature, but as clearly show that traditional truth, divine in its origin, passing through the channels of an unchaste

and corrupt imagination, and superadded to the deductions of human reason, leave men still the sport and victim of their passions.

The wisest of the Heathen philosophers wanted he knew not what, but it was something to which he had not attained. Had he found it, what think you it would have been? He would have found it, say you, in what would have filled up the measure of his intellectual and moral capacity. He wanted, then, the impersonation of truth, goodness, and love. To love and to adore such a Being required a clear revelation of his character. But this could not have been made without clearly revealing to man his relations to such a Being. The secret of his wants will thus be discovered, and he will make its discovery obvious to all, by seeking for eternal life, and truth, and good, to live upon for ever. He will as evidently show, that there is no reasonableness in reasoning so long, as men seek nothing more than daily amusement, occupation, and aliment. He exclaims, as did one of classic memory, "I have found, I have found!" The grand secret is happiness, without death. And its daily enjoyment is loving God supremely, the author of his being and his bliss.

But tell him he is to perish to-morrow and for ever, and in vain do you exhort him to love God. The hope, alone of an imperishable existence, as an irrevocable boon, is that only upon which he can found his gratitude to his Maker, and who thus becomes the author of his felicity.

But need we say, that no such assurance and hope, as the foundation of present and future bliss, is anywhere to be found save in the Bible; for, however ready men may be to felicitate themselves upon the acquisition of their desires, they find, in the end, self-deception, and that they have rested only in that which is no better than the Rhodamanthine dreams of natural heathenism, if they found not their morality upon the revealed will of God.

The question of man's immortality is one which comprehends much more than the mind of Plato ever conceived in his argument for the immortality of the soul. He had but half the idea, and that he obtained from Jewish tradition, rather than from abstract reasoning upon spiritual existence. The

Bible alone gives us the whole idea. The immortality of the spirit or soul was never the subject of a special revelation. But that man in his entire nature — in body, soul, and spirit — shall live again and for ever, is a revealed truth, and the burthen of the Christian revelation. It is there taught us, not in word, but in fact. The Author of immortality, in the fact of his resurrection, brought to light the immortality of body, soul, and spirit. From this fact the Apostle Paul argues for the immortality of man in his entire nature. The argument runs thus: If Christ be not raised, the believer is not raised—he is perished. This negative argument, had it been true, would have proved the mortality alike of soul and body. They who are fallen asleep in Christ are perished, if Christ be not raised. But the apostle carries his argument triumphantly, from the fact that Christ arose from the dead, and has become the first fruits of them that slept. The argument, then, for the revival and deathlessness of the body, is thus stated by the apostle: If the Spirit of Him who raised up Jesus from the dead dwells in you, He that raised up Christ from the dead shall make even your mortal bodies alive by His Spirit that dwelleth in you.

Many sceptics, like Plato, may have professed to believe in the immortality of the spirit of man; but the apostle argues, that if the body be not raised to life, the man has perished in body, soul, and spirit. The revival of the latter he makes to depend upon that of the former. The future life of the spirit is consequent upon the future life of the body.

We repeat, then, that all true morality and religion are based upon the hope of immortality; not only so, but the very desire to regulate his moral and religious conduct by a given rule, does, indeed, indicate an intense feeling of deathlessness. And what are our notions of right and wrong, but an evidence of our belief in a future state, where good and evil are to find their proper results.

With the consciousness of our immortality, we feel ourselves bound to right conduct, seeing the laws of heaven are the laws of eternity; and with the apostle, we feel that we cannot escape the sentence *already* passed against us, if we neglect our salvation.

The great line of demarcation that separates the two great classes of society, we have now drawn.

On the one side are those who, from an ever-present consciousness of their immortality and consequent accountability, feel themselves bound to right conduct: their motto, "Fear God and keep his commandments, for this is the whole happiness of man." On the other side, are those who are devoid of such consciousness, and do not look beyond a present life; whose motto, strange as it may appear, is, "Let us eat and drink, for to-morrow we die."

May we not say, with a modern writer, that "indifference to results, is all the ethics of ignorance?"

The *profanum vulgus* of all conditions are those who, practically believing in death as their *finale*, endeavor to pass their lives in desperate disregard of the coming event; and lest it should abbreviate their guilty pleasure before its time, even by its shadow, they resolve to look another way. What, then, is the philosophy of repentance, and why is it demanded? Is it not because immortality is revealed, and a day of judgment appointed, the certainty of which is known to all who have received the pledges of God, and examined the evidence—Christ is risen.

Piety and humanity cannot but be productive of present happiness, either in the enjoyment of what is passing, or in the hope of what is to come. They must give a warrant of future bliss, not from a possibility of merit, but from the assurance which a mind must feel that is walking in the way that wisdom appoints. This may be styled virtue, because it is not in merely pleasing one's self that is the motive, but because it is an obedience to a law acknowledged by the mind as good in itself; for both the motive and the joy of virtue consist in conscious fulfilment of duty. But duty depends on relationship between the mind that yields obedience in love, and the mind that commands in love. Without love, there is neither authority nor duty.

In conclusion, then, we ask for the reasonableness, for the righteousness, for the benevolence, in the Omnipotent, if he grant only a short lease of life and enjoyment to his reasoning and confiding creature, that in love submits to his will. Surely He cannot forget the works of faith and the labors of love

which such a one has performed, in the truest devotion of his soul, to the will of Him whom to love and to adore was his chief delight.

A. W. C.

OUTLINES OF LORD'S DAY TEACHINGS ON HEBREWS VIII. 7.

NO. X.

IN addressing the world, Christ's servants have to say that the gospel requires faith and repentance, but they have never to tell men that these blessings are the gift of God, for a reason given in the last paper. By some oversight, however, the writer who supplies these notes was made to say, that in preaching the gospel an evangelist has to tell his hearers that whilst "the obedience of faith" is required, the blessings of the New Testament are the gifts of God. No. This is a serious mistake. It is to confound things—cause and effect. The preaching of the gospel was the means whereby God was pleased, in the last days, to accomplish his purpose of making an obedient people to be his people, or of writing his law in their hearts. The work which the apostles were appointed unto was in this respect peculiar unto themselves. They were commissioned to convert a people to God; not merely to deliver a message, at an uncertainty whether any one would receive it or not. They had, indeed, no more power of their own to make men obedient to the gospel than we have now—they could no more give the Spirit of God by any will of their own than we can—the only difference is, that God appointed that this work should be effected by their ministry, and accordingly it was effected. God sent them to do it, and it could not fail of being done. So when Jesus sent Paul "to the people" (of Israel) and to the Gentiles, as we read, Acts xxvi. 17-18, it was not merely to preach to them, but to open their eyes and to turn them from darkness to light, and from the power of Satan unto God. The apostle disclaims any power in himself to write the law in any one's heart, saying, "Not that we are able or sufficient for this, but our sufficiency is of God, who hath made us able ministers of the New Testament," which he also calls the ministration of the Spirit

and the ministration of *righteousness* (2 Cor. iii. 5-9.) This is a work of which Christ himself is the author, and the Holy Ghost is the agent, as we find in the beginning of this chapter. What part then had the apostle in it? It was by his preaching that it was done, even as it is by the labor of the husbandman that "his barns are filled with plenty, and his presses burst out with new wine." Faith comes by hearing, and hearing by the Word of God. And the importance of the heralds of salvation in order to bring men to believe in Jesus Christ and confess him, is implied in the high *commendation* which the Saviour bestows on them, according to what is written, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Rom. x. 15.) And though it may be objected that not all, nay very few, have hearkened to this good thing from heaven—which may be thought some disparagement of a divine commission—yet the answer to this will be found in the words of the Holy Ghost himself (Rom. x. 16.) True: very few have hearkened to the gospel, inasmuch that we may say, in the words of Isaiah, Who hath believed our report or preaching? But what does this teach? That the want of success complained of was foreseen and predicted by the prophet, and therefore, ought to be no well founded objection to the command to "preach the gospel to every creature," or any reason why the ministers of the gospel should not preach at all. "Duty is ours—events belong to God." We may say again, that Christ himself never converts men by the Spirit without the truth being brought to their ears. On this account the apostle calls the Corinthians *his work* in the Lord (1 Cor. ix. 1.) He had preached the gospel to them, as we read, Acts xviii. and they had believed and were baptized (verse 8.) They were properly and strictly *God's work*, and not the apostle's; and so he tells these Corinthians, when they were speaking of men above what is written, and one said, "I am of Paul, and another, I am of Apollos." In thus speaking, the apostle tells them, they were *carnal* (1 Cor. iii. 3-4.) Yet Paul and Apollos had part in their salvation so far as this, that they were ministers *by whom* they believed, even as the Lord gave to every man, and were herein *laborers together with God*

(5-9.) It is, then, by the gospel that men are saved, and never without it; the power of God making it effectual to produce faith and repentance, which is the same thing as its being the ministration of the New Testament. And accordingly the apostle uses this very strong expression, "In Christ Jesus have I *begotten* you through the gospel;" that is, by the power of Christ, indeed, but through my preaching, ye are sanctified or made new creatures. And so he spake of himself to the Galatians, (iii. 5,) as he that "ministered to them *the Spirit*," which refers to their having been called by his gospel. These things are easily understood and distinguished from each other, when the mind is simple and upright in desiring to know and receive implicitly all that is written in the Scriptures, and not to wrest them to suit some systems of men.

How was the New Testament made of force? (Heb. ix. 17.) This is the next particular for consideration.

ARCHIPPUS.

CORRESPONDENCE.

STRICTURES ON THE REVIEW OF "LIFE AND DEATH."

DEAR SIR,—My attention has been called to a notice in your periodical of a small volume, the first edition of which I published about three years since, under the title of "*Life and Death, or the Theology of the Bible in relation to Human Immortality*." Your love of justice will no doubt incline you to admit a few observations from me on the extraordinary critique of your correspondent J. G. When a reviewer undertakes to give the public a faithful report of a book he proposes to review, it is due both to the public and the writer, that he thoroughly familiarize himself with its contents, and that he address himself to the task in a spirit of courtesy and candor. These conditions, I am well aware, are not commonly fulfilled; and, alas! not even by professedly Christian reviewers. The wise man has said, "He that answereth a matter before he heareth (or knoweth) it, it is folly and shame unto him." Your correspondent J. G. has spoken of my book in terms of indiscriminate censure. In

his estimation it is a veritable compost of the most fetid heresies, that ever poured their miasmatic taint upon the moral atmosphere of the world. "From first to last," he writes, "whenever he (Mr. Ham) takes exception to the accredited—(popular, or so called orthodox, I presume)—mind of the Spirit, his work is a tissue of Epicurean, Pelagian, and Socinian heresy—an elaborated fetch of a neology long since exploded." On this rash and sweeping sentence I merely remark, that either J. G. knows very little about Epicurus, or of the doctrines advocated in "Life and Death." From the whole tenor of his remarks, it is very evident that he has no very elaborate acquaintance with the theology of "Life and Death." How far his knowledge of Epicurus and his philosophy may extend, I cannot say; but the following sentence does not indicate a very extensive acquaintance on his part. He tells your readers that "Epicurus in the first century, denied the immortality of the soul." Now the veriest tyro can tell him, that instead of placing this ancient philosopher in the *anno Domini* chronology, he should have given his date in history about 300 years before Christ. I pass by your correspondent's exceptions to such of my statements as refer to Adam's *guilt* not being transferable to his posterity, but only the *consequences* of his guilt—because many of your readers will know, that however new this position may be to J. G., it is not new to the best orthodox theologians of our day. But what should I say, Sir, of such grossly dishonest misrepresentations as the following? J. G. actually represents me as saying, that *there is no need of a hell!* On this point he lays great stress, apparently in the hope of shocking the minds of your readers, and calling off their attention from a work which has convinced not a few in this city, and in other parts of the kingdom. He quotes me thus:—"Nor can I think that the blessed Jehovah needs to kindle a hell." Again, "He modestly suggests, 'that the blessed Jehovah needs not kindle a hell.'" Yet again, "In the last lecture Mr. Ham disposes of the ungodly in accordance with the dogma, that there is no need of a hell." The honest mind will revolt with disgust from the dishonesty which can *snatch away a part of a period from its connections*, and thus insulated, make it express a sentiment

for which it was never intended. J. G. has professedly read my book, how comes it to pass, then, that a long note on page 149 of the second edition, did not warn him from stooping to an act of misrepresentation, for which I had occasion to rebuke a reviewer in the *Evangelical Magazine* for September 1849? J. G. instead of being warned by this note, has dared to *repeat the very same piece of dishonesty*. I may quote a part of this note, that your readers may see that I have had to complain of this unfairness before, and at the same to furnish a proper reply to your correspondent. "So far from asserting that there will be no hell hereafter, this clause, as I wrote it, *forms part of a reply* to a specious argument which is not infrequently advanced by those who labor hard, as if conscious of a weak cause, to find other than Scriptural arguments in support of the dogma of everlasting torment, and which is, indeed, put forth by my reviewer when he asks, 'Who can say that the knowledge of immortal spirits enduring the just consequence of their sin throughout eternity, may not conduce to preserve inviolate the integrity of those that people heaven?'". Our opponents must be indeed pressed for arguments when they are compelled to construct such a one as this, at the expense of so serious a reflection upon the hallowing motives and blessedness of heaven! So it has come to this, that the glorified saints might be tempted to break away from the immediate presence of God and the society of the holy, were it not that beneath them yawned the open mouth of the bottomless pit, wherein they know are preserved, in eternal anguish, the miserable enemies of God, whose portion is the only alternative they must share! The reader will perceive, that it is against this miserable representation of the bliss of heaven, and the motives to duty there, that I directed the language upon which my reviewer so strangely animadverted, and which, read in its proper connection, is as follows:—"I cannot understand in what way sin can become infinite, (referring to the *mere human argument* that sin is infinite, because committed against an infinite Being, and therefore demands an infinite punishment) *nor can I think that the blessed Jehovah needs to kindle a hell, while the fire of his all-consuming LOVE*

glows, TO ENFORCE AND PERPETUATE HEREAFTER THE OBEDIENCE OF HIS RANSOMED CREATURES." Your readers, Sir, will now see whence J. G. has wrested the passage, and will be able to judge whether his critique is that of an honest Christian man, or the petty dishonesty of narrow-minded partizanship. If your readers form their opinions of "Life and Death" from this caricature of it, they will suppose that its proper destination is the flames, and that its author who, strangely enough, is represented as a disciple of Epicurus (!) and as laboring to "get rid of Immanuel" (!!) can be none other than a most profane and pestilent person. What can your correspondent mean by telling your readers, that the author of "Life and Death" denies any resurrection and future punishment of the wicked? I stand amazed, Sir, at such barefaced falsehoods! Can that man have read my second lecture, who represents me as laboring to "get rid of Immanuel!" In that lecture I have labored to place upon the brow of Immanuel one of the "many crowns" which the popular Christendom has agreed to pluck from that brow. I deny that man has any *inherent* immortality; and assert that we are required by the gospel to "*seek* for glory, honor, and *immortality*" in Jesus Christ, who is the "Prince of *Life*," and who came to *give eternal life* to all who have faith in him. Is this a striving to "get rid of Immanuel?" I have also stated that the wicked will hereafter be raised at the close of the millennial period, to be judged for their misdeeds, and then to be cast into the *all-consuming fires* of Gehema, which will be kindled when "the earth and the works that are therein" are about to be *burnt up*. "The heavens and the earth which are now," says St. Peter, "by the same word, are kept in store *reserved unto fire* AGAINST the day of judgment and PERDITION OF UNGODLY MEN." Is this to be a disciple of Epicurus, who taught that there will be no resurrection, nor any punishments after death? My book was written, Sir, with a reverent desire to set forth certain primitive doctrines, which have been since corrupted by the traditions of men; and such is my reverence for the Bible, and the doctrines of "Immanuel," that if any Christian controvertist can prove to me that my book teaches doctrine contrary thereto,

I will burn every copy in my possession, and publish a recantation besides. The person to do this, however, is not your correspondent J. G.: for either he cannot understand what he reads, or he is morally disqualified by sectarian prejudices, which can permit him to stoop even to misrepresentation and falsehood, for the purpose of giving plausibility to his antagonism. Let J. G. reflect whether some of what he calls "*old heresies* that long distracted the churches," may not prove to be great Bible truths, which the force of an ignorant and priest-ridden popular opinion contrived at various times successfully to repress, but which again and again asserted their right to be heard and judged—not by the tyrannous prejudices of the ill-informed masses, whose religion is too commonly a mere heritage—but by the light of the Bible—the sole arbiter of what is, and what is not, Christian truth. My letter may appear to you, Mr. Editor, to be somewhat indignant, but may not one feel a righteous displeasure at the bigotted efforts of a public reviewer to mask the religious sentiments of a book, for the purpose of scaring away the manly inquisitiveness of devoutly independent minds? I trust I feel a holy jealousy, my dear Sir, for the truth as it is in Jesus, and could bear thankfully to see my own arguments demolished, if they in any degree trench upon that truth; but such masquerading and misrepresentation as J. G. has perpetrated, deserve to be held up to the holy indignation of all lovers of free inquiry, as not only ungenerous in controversy, but paltry, and even wicked. I have confidence in your editorial impartiality in asking the insertion of this reply, and praying that your periodical may be abundantly successful in its high mission of spreading "Primitive Christianity." I beg to remain, dear Sir,

Most faithfully your's,

J. PANTON HAM.

Bristol, February 9, 1852.

[Not having read the volume on "Life and Death" referred to, we could form no opinion respecting the character of the review; but common courtesy requires that no contributor to our pages should feel offended by our publishing the communications of an author, who deems himself misrepresented by any critique to which we have given insertion. J. W.]

INWARD TEACHING.

DEAR SIR,—Painful as the task would be to go over all your comments on my last letter in detail, I nevertheless, for the sake of such of your readers as have shown themselves willing to give the subject in debate betwixt us a more perfect examination, would cheerfully engage in writing a formal reply to the whole, did not circumstances make it imperative that I should now, for a time at least, drop the discussion.

Respecting the inward revelation of the Father and the Son to the consciences and minds of the faithful, by the Holy Spirit, you challenge me, in your second paragraph, to put it on record—to say what this inward spiritual revelation is. As you will have it so, I shall confine myself to this question, noticing the rest of your remarks no farther than a proper answer to it may render necessary.

Viewing the remark with which you preface your query as to what may be implied from it, it is not strictly correct; for, in none of my former letters, have I set myself forward as a special favorite of heaven. It has not been to my own personal attainments that I have sought, by your indulgence, to turn the attention of the readers of the *Harbinger*; but to God's unspeakable gift to themselves, in Jesus Christ, have I labored to direct their thoughts. To proclaim that "the spirit is in MAN, and the inspiration of the Almighty giveth HIM understanding," is what I have set before myself. Unquestionably I profess to be a subject of inward divine teaching; but the divine light which, I believe, has dawned in my inner being, is, I also believe, "the true light that lighteth every man that cometh into the world: it shineth even in the darkness, though the darkness comprehendeth it not." It belongs to humanity, not to one man more than another. All are not equally enjoying this highest light, because the faculties of the spiritual nature are not in all alike developed; neither is reason, nor any other part of humanity equally developed in all. The greater part of mankind are not even aware, seemingly, that there is a spiritual nature in them which requires to be cultivated. The majority even of Christians, so called, are, with you, content to hear of God with the hearing of the outward ear, without

seeking any deeper or more intimate acquaintance with Him; and they would be justified in being so content, if they had not a spiritual nature within them to neglect, for then a spiritual knowledge of God would be in their case impossible, and consequently could not be looked for.

You ask me to express in words the spiritual ideas to which I refer—those very ideas which I have again and again expressed it as my conviction, that they can only be apprehended by the exercise of the spiritual faculty. How can a divine idea be let into a mere natural mind? The fact of its being there would prove that it was not divine. It is not in the power of words to impart to you a spiritual idea, while you remain spiritually dead. How could you express a rational idea to a man bereft of reason? To get hold of a reasonable idea, is it not indispensable that a man first get the use of his reason? You may as well ask me to explain to a blind man what I mean by light and shade, as ask me to explain to you what I mean by the inward divine light, while you remain confessedly spiritually blind. Not that you have not a spiritual eye, but because it appears that your inward eye has not yet been opened.

When I say that spiritual knowledge cannot be expressed to those who are not alive to the spiritual, I mean that to such, spiritual knowledge cannot be expressed so as to be spiritually understood. The apostles gave forth what God revealed to them; and while the present dispensation lasts, I do not believe that He reveals anything to any man beyond what He revealed to the apostles. There is no inward teaching, then, going on, but what may be adequately expressed in the language of Scripture. But the apostles gave forth their divine ideas in words to which even spiritually blind and dead men could assign a meaning, though not the divine meaning which was in the minds of these holy men. The words of Scripture have, therefore, two meanings—a shadowy and substantial, a natural and spiritual meaning. The shadowy man holds with the shadowy meaning of Scripture: he cannot go farther. The spiritual and substantial man passes through the natural and shadowy, and lays hold upon the spiritual and substantial. The names which the inspired

writers have given to purely spiritual things, are all, without exception, the names of objects in nature—things perceptible to men in their Adamic state.

"Should the Spirit of God not condescend to impart to every mind the deep things to which you refer, as no man can be saved without a knowledge of them," &c. I answer, He should; but we must allow the Lord time to do His work. He did not make the world in one day. I believe He has been, from the beginning, preparing to impart to all men the deep things to which I refer, and to which I would fain draw my brethren's attention; and I believe that God will, in due time, accomplish the desire of his own heart. An objection of this kind applies to your theory, not mine. You believe that faith in the statements of the Bible and water baptism, in this state of existence, are necessary to salvation. Has God given to all men baptism and the Bible? The tenth part of human beings who have lived on earth, never even heard of such a book.

To be inwardly taught by the divine nature without reference to words, to know and love God, and to know and love man, you think would render the use of words altogether unnecessary. Not so. The inarticulate voice of the Spirit within man, is the capacity for receiving profit by the outward. The two manners of teaching cannot, without injury, be separated. The inward voice of nature stands in need of outward appliances to develop its hidden powers; and without the inward, the outward would be useless. For example: a mother wholly destitute of maternal affection could never, by reading books or hearing lectures, be taught to love her offspring. She might learn to mimic loving her little ones—to do things which would look like loving them; but if the thing itself was not in her, she could never be taught really to love them.

I have to intimate, that unless circumstances occur—which I think is not likely—to make me change my purpose, I shall send you no more papers on this subject. This may, therefore, be regarded as the closing of the discussion, so far as I am concerned. As a contributor to your pages, I affectionately take my leave of you and your readers. Many thanks to you and to them for your indulgence. It is but

justice to say, that the insertion of articles so much opposed to his way of thinking as mine have been, has shown on the Editor's part a liberality rarely indeed to be met with, and for which I feel grateful.

G. GALLOWAY.

REMARKS BY THE EDITOR.

The present article on "Inward Teaching," by Friend Galloway, terminates the series. We may now state, that the papers were not sought by us, nor have they, as must have been unmistakeably evident, had our approval. Our pages were opened for their insertion by request of Brother Keir, who, if we mistake not, is an Elder in the Scotch Baptist Church in Belfast. The writer, therefore, commenced what he is pleased to designate "this discussion;" and, with a few passing words, we shall allow him to conclude it.

We confess it somewhat astonishes us to find that the writer cannot perceive the confusion and contradiction which characterize his statements. He informs us, firstly, that there is a "true light that enlightens every man that cometh into the world;" and asks, secondly, "How can a divine idea be let, or conveyed into a merely natural mind? The fact of such an idea being there, would prove that it was not divine"—and so on. Then we are informed, thirdly, that the Apostles gave forth what God revealed to them; and that while the present dispensation lasts, he does not believe that God will reveal anything to any man beyond what he revealed to the apostles of Jesus! And G. G. can see nothing contradictory in these positions! Now a revelation, as we understand it, is simply the making known things which have hitherto been secret. When the revelation has been once made, repetition is needless. But we shall leave these unmeaning abstractions of G. G. to those who may delight in them.

Nevertheless we believe there is a spirit in man, and that the inspirations of the Almighty, given to man by Moses and the Prophets, and Jesus and his Apostles, teacheth him knowledge. God is a Spirit: his presence filled immensity

"Ere sin was born, or Adam's dust
Was fashioned to a man."

And He hath spoken to man, inasmuch as the present condition, responsibility, and destiny of the human race are embodied in language com-

municated by the Creator. Now as words are simply signs of ideas, and as the ideas which the inspired volume contains emanated from the Spirit of God, it follows necessarily, that those who are taught by the Bible, are taught by the Spirit of God. Such an idea as that of separating the Word from the Spirit, or the Spirit from the Word, originates with vain self-righteous man. With the word of a king there is power. The words of a parent, master, or magistrate, are a presentment of ideas which have their home in the spirit at the time when language is employed to give them a meaning; and those who listen are instructed by the spirit of him who speaks. So is it with God speaking to man; but if there be no appreciation of the words uttered, proper submission will not be rendered to the mandate. Something more than faith is necessary to constitute a man a Christian. Many who heard the words, and saw the miracles, of our Lord, believed on him as the true Messiah; but they did not confess him, because they loved the praise of men more than the praise of God. Hence love to, and confidence in, the Being who has spoken to man in the Bible, are indispensable to our present peace and future happiness.

And we cordially believe, also, that there is a conscious inward testimony bearing witness within the spirit of him in whose heart the law of God is written. The principles and dispositions of such correspond with the ideas enunciated in the facts, commands, and promises of the Bible. In this pilgrimage state, the heaven-born principles found in God's Word, can alone sustain and assure the mind of man. They are the seal, and their *fac simile* is imprinted on the heart of every true disciple of Jesus, by the Spirit of the living God.

Friend Galloway and his adherents will perhaps permit us to say—and we do it with every feeling of regard—that so long as they retain their present standing, in rejecting all obligation to observe Christ's outward institutions, or church ordinances, they are following, in this respect at least, a deceiving and disobedient spirit before God.

G. GALLOWAY ON "INWARD TEACHING."

DEAR SIR,—I confess I feel some interest in the letters of G. Galloway, as I see in them that which every one who advocates the special or abstract

influence of the Spirit should admit. They are honest in admission, temperate in defence, and by no means barren of the best arguments which can be brought forward in defence of the idea.

I think G. G. has gone as far as any man can go in nullifying the power of the Scriptures; and yet not one step further than every advocate of abstract spiritual influence ought to go. The Scriptures, with him, are as a tale that is told—but a page out of the history of man; while the vital power of salvation is flowing in one continuous stream from the throne of the Almighty. In fact, his views are a sort of spiritual counterpart to the "Mass" of Popery, where the spirit, instead of the priest, is the operator—in which earthly men are erratically seized, and at once converted into the blood and body of the Son of God. Witness his statement, that, "In the Word's being made flesh, I can see the light of the Divine life made ours, given to us of God, to be consciously in us, as a light for us to live and move in consciously." Is not this with him a work of the Spirit, in which man, in his responsible character, is entirely passive?—plaster, indeed, but as the clay of the modeller.

Look now for a moment at the explanation he attempts. "Words," says he, "proceeding from a human spirit, would be to us unintelligible, were no human spirit in ourselves to make response"—that is, I presume, if our spirit were not constituted so as to be able to comprehend the words proceeding from another spirit. Upon this must hang the whole question, and the illustration he gives as explanation contains the very question at issue. I would ask him, in all seriousness, For what purpose was the "Word made flesh"—did divinity appear in the person of Jesus, if it were not that men might by that means know him in the highest sense of knowledge? Had not the Word been amongst men (flesh) then might, for aught I know, his theory have been truth. But man could not then have been what he is. Where is the sense in the following passage: "Neither can words proceeding from God, expressive of what is in God, be intelligible to us, if the Spirit of God be not within us to explain their meaning!" The passage is unmeaning, because the words are addressed to man by God's Spirit. Now what G. G. calls the explanation, is the

very words themselves, spoken, not by an interpreter, *who is always a third person*, but by the original speaker; therefore, God without, if we may use the expression, is represented as speaking in an unknown language first, and then becoming interpreter, or rather reiterator, as God's writer. The first point at which man acquires the knowledge of his having spoken at all then, is when he has spoken as God within; and when that is acquired, he is able to read the language of God without. But G. G. uses no equivalent idea for God without and God within. The only idea I can gather from him at all is, that God has not spoken to us at all, unless he is within us; and if he is within us, he takes possession of us himself: driving us out, as it were, and converting us into the word, we becoming thus the "Word made flesh." By what means G. G. thinks he perceives his identity, I know not. Were his theory true, he would be lost in the Great Spirit of eternity, beyond all separate consciousness of power or thought.

Who is the "us" to which he refers? It must be one of three classes: the natural man, the spiritual man, or the man irrespective of character. In regard to the first you will say, "This is he who, relying upon his own judgment, teaches religion from nature and the dictates of his heart, instead of from the language of the Holy Spirit." I am sure G. G. will not deny this; therefore, they cannot be the "us." Neither, I presume, can it be the last to which he refers, as we may question the recognition of man at all in the Scriptures, irrespective or apart from character. If, then, it is the spiritual man he means, how does he gain his spirituality, in order that the Spirit of God may explain to him, or cause him to hear, the words of God? Is it not by means of adopting the very idea G. G. throws out, viz. viewing the Scriptures as a glass through which to look at eternal things, and as a means of spiritual illumination. Such a one, he must admit, is of God. Indeed, this is the only point on which his responsibility can be brought to bear; for the "inward teaching," if any there be, must come as the dew on the tender plant, to strengthen that which is already in existence. Nothing is left for the sinner, but the gospel of God's Son.

Let us look, then, for a moment, to see how this gospel can operate on the sinner, to bring him under the influence of the Spirit's teaching—how he gains knowledge of salvation, and the remission of sins. The work to be accomplished is redemption from sin—the means adopted are manifestations of love. Now we all know that these are not words, but deeds; therefore, it is by means of deeds of love God would save man: and why does he adopt this course? Is it not because, of all the principles in man, love is the strongest? Man has capacity to love. If he had not this, no presentation of deeds of love, however stupendous, could ever cause his heart to beat with increased vigor, or induce him to think the doer of them was his friend. These deeds of love are done by God, and are now presented for man's acceptance, in order to his salvation. How is this presentation made? G. G. seems to infer that words are not the means; manifesting, if not a contempt, at least a great disregard for them. Yet I contend that without them, no past deed can be made known, nor any thing not in actual sight revealed: unless we take, in a modified sense, pictorial representations (Popery again!) And these words are urged in a form of reason, and in the language understood, from instruction in it, by the sinner. Since words, then, are the only means whereby knowledge can come to man, if the Spirit teaches it, teaching resolves itself into words, in order to be stored up in the memory of the man, that he may meditate on them, and communicate to others. Words are never even by childhood confounded with the things to which they refer; while, *well accredited*, they are all sufficient to set the heart in lively motion—to bring before the mind things long since gone by—to induce a journey, yea, from the kingdom of Satan, to the kingdom of God's dear Son. And what is this accrediting in the case of the gospel, for we see that the words, however presented, "*even in contention*," if accredited, are enough to induce a sinner to be saved? Is it not by making him aware, through the Word of God, of his own sinfulness, by faith in his own experience. God's Word alone gives us this power, by showing how perverted he is in his thoughts, actions, affections—how adapted this gospel is to turn his thoughts, correct

his actions, and purify his affections; and then asking him, in the very words of the passage quoted by G. G. to do God's will, when he shall know, in the highest sense, the divinity of the doctrine. If the telling of the story of the cross cannot excite love, nothing will; for love is a moral principle, put in action by moral means: such as seeing or hearing loveable deeds. Jesus may thus be well typified by the glorious sun—his gospel the beams, man the recipient, if he will: for he may hide himself even from the sun, and make it a curse to himself instead of a blessing.

With all this, however, we may adopt the very language of G. G. "The written word makes us acquainted with Christ's outward history"—"us," that is, who believe; for, as his sayings and doings, which constitute his history outward, are rejected by all but those who believe, it is not a history to any but believers; and as it is by his sayings and doings we know of the excellence of his nature and character, we justly call this history, the light of the Father's Spirit. It is wrong to think the whole Bible is for sinners; this is an error which causes much mischief. A sinner is told he cannot understand this and that, although it is said to be addressed to him, because he has not received the Spirit; whereas the truth is, it is not addressed to him at all, but perchance to the erring or feeble Christian. A sinner can have but one proof of salvation offered first, namely, obedience to the gospel. "Go," says Jesus, "preach the gospel to (or disciple) all nations." Then do his proofs multiply: "Teaching them to observe all things whatsoever I have commanded you apostles." This teaching leads to that experience which enables to say, we are taught of God. Seeing, dear Sir, that my remarks are too extended, I will conclude by asking G. G. if we do not hear the voice of Jesus in the teaching of his apostles, and if these teachings do not extend from spiritual birth to entrance into eternal rest? M.

WHAT DOES MAN KNOW OF GOD, WITHOUT THE BIBLE?

DEAR BROTHER,—As I have no doubt that your readers will consider they have been sufficiently lectured upon "inward teaching," without being favored with

the things inwardly taught—and may also regret that so much space has been occupied by such lectures—I would propose a method by which, I think, we might be relieved in future from such a galling yoke. I would ask G. G. and all of his school:

1st, To define that "intrinsic excellence" in the nature and character of Christ, as the Son of God, which we *cannot* discern in his word? *And*

2nd, What is that true knowledge of God, derived from this "inward teaching," not attainable from the Bible?

Let G. G. distinctly understand, that I want direct answers to the above; I do not want to be told that the Scriptures teach this, and recognize that; but to be informed plainly, and without equivocation, what the "intrinsic excellence," and what the "true knowledge" above referred to.

Perhaps G. G. has an interpretation of his own of the term "universalist." Upon this may depend the truth of his rather startling declaration. But if by the term "universalist" he means what is well understood (in Scotland, at least) by that term, when he says that "every spiritual child of God is such at heart," I must be plain to tell him, that a more gross falsehood has never been palmed upon any portion of the numerous progeny of Eve, since the day that the serpent said to her in the garden of Eden, "You shall not surely die." We should be careful how we speak of *perfect* Christians, as the word perfect is subject to so many different applications. At the same time, I must protest against G. G. being the true and only standard of the length, breadth, and height of a spiritual child of God.

R. MILL.

THE PROPHECY OF DANIEL.

DEAR BROTHER,—Will you allow me to say a few words in reply to R. Mill, page 92. He says that the prophecy by Daniel (ii. 44) has not been fulfilled. If it have not, I say it never will or can be fulfilled. In the first place, the kingdoms referred to by Daniel, are among the things that were, but are not. In the second place, the Apostle Peter received the keys of that kingdom which the Prophet said the God of heaven would set up in those days. Peter is dead, and we have no evidence that he left the keys to the keeping of any other

person. If R. Mill should say that the kingdom will not be opened or appear until Peter rises from the dead, then it seems to me that he mistakes the import of the passage, for it will then be opened in its glorious character by Christ, and not by Peter. I learn this by reading Mat. xxv. 11, and parallel passages.

I now acknowledge the blunder made by me in giving the image legs of brass instead of the belly and thighs (page 43.) This, however, is a small matter. R. M. asks, Where are these kingdoms now? I ask the same question in return, and affirm without fear of being refuted, that the kingdoms referred to have long since become like the chaff of the Summer threshing floor. They have no existence in locality, extent, or power. They are lost, not only to my vision, but to the vision of the whole world. Their once extended dominions are now governed by the Beast and the False Prophet.

I will now tell R. M. who smote the image. It has been remarked that Jesus the Christ gave to Peter the keys of the kingdom of heaven. On the day of Pentecost, then, he opened the door of the kingdom to the Jewish nation; and, soon after, in the house of Cornelius, to the Gentiles. These events took place in the days of the kings of whom Daniel the prophet wrote. It detracts nothing from the truth of a prediction, whether it were done in the days of the first or the last of these kings. It is sufficient that it was in their days. On the day of Pentecost this smiting commenced: shall I say ecclesiastically among the Jews, for their theocracy was destroyed. In about three hundred years afterwards, Constantine professed Christianity, ascended the throne, and smote the Pagan Empire on its feet—that is, he conquered the Pagan army, on which the empire rested. This was done by the power of those professing Christianity. Constantine divided the empire amongst his four sons, whose misgovernment scattered its strength to the four winds of heaven; and there has not, since that period, been any monarch of universal dominion, excepting the Lord Jesus, whose kingdom will extend from the river—(did the prophet mean the Jordan or the Euphrates? Ed.)—to the ends of the earth.

R. M. may object, by saying that Constantine was a Christian only in

name. That may be true. Balaam was not a good man, yet we have not a clearer prediction of the coming of Christ in the writings of Moses, than he uttered in the presence of Balak, King of Moab. R. M. admits that the kingdom of heaven was at hand in the days of Christ; but, he says it is still true, and those speaking and writing respecting it, may not perceive its approach. Jesus said to his apostles, "They that hear you, hear me;" and the apostles said, after they were filled with the Holy Spirit, "They who are of God hearken to us." Now before Pentecost, the kingdom of heaven was at hand. This was the topic in all their proclamations. I have read the Acts of Apostles and the Epistles addressed to the several churches, but no such phraseology or proclamation is to be found in them. The disciples are called "a holy nation," and are described as being "translated out of the kingdom of Satan, into that of God's dear Son." The Apostle John says, he was in it; and Paul says, that James, and Cephas, and John were pillars in it. What more need be said on the subject? When Christ comes, what kingdom will he deliver up to God the Father? And when did it commence? The Saviour will not come to reign in the Jerusalem that now is, for she is in bondage with her children. David reigned there as king in type, but Christ is king in fact—over the New, and not the Old Jerusalem. We have, then, a new covenant, new laws, new promises, a new Jerusalem, and a new King; and the stone cut out of the mountain of fallen humanity without hands, shall roll on until it fill the whole earth. Not that we are to suppose all will be in love with it, but that every opposing power will be overturned in its onward progress.

I do not intend to write anything further in reply to R. M. on this subject. Your's, &c. J. F.

THE WORD "CHURCH."

DEAR BROTHER,—Though our Brother Mill cannot see "eye to eye" with some of us as to the commencement of the reign of Messiah, still, if he, and those of your correspondents who are taking a part in the discussion of this important subject, will only see to it, that their words are seasoned with Christian love and soberness, I do think that the result will be good.

In my view, most unfortunately for Brother Mill's argument, he appears to play upon words, and loses sight of ideas. For instance, most determinately does he abide by the word "*church*," as the designation of "that community with Jesus as its head." A great deal, however, will depend upon what meaning we are to attach to this word—or rather what would be the generally understood import of this word in the land of Judea, at the time when it was adopted by our Lord as the name, style, and designation, of that people which he came to gather out of the nations.

Now the word "*church*" means an assembly or congregation. It may be of angels, or of men—of a kingdom, or of kingdoms—of the righteous, or of the wicked—of the living, or of the dead. Such is the general import of this word. You can restrict it to wherever two or three are met together, or you may extend it to the congregated universe.

There are a variety of words capable of a similar application. Take as an instance the word baptize. The word itself merely means to dip—it may be an inanimate substance, or a living and believing subject—it may be into water, into blood, or into fire. This significant word has been adopted by the Messiah, as the name of a New Testament ordinance; hence, when we speak of Christian baptism, we at once understand the word in the restricted sense of the immersion of a believer in water "into the name of the Father, and of the Son, and of the Holy Spirit." Let us, then, try the word "*church*" by this rule, and we shall find that its New Testament meaning is as significant, and as easily to be understood, as the word baptize.

To the Jew there could be no word more familiar from the days of Moses, than that of congregation. The God of Israel was pleased to adopt this word when he gave to the kingdom of Israel their constitution. In almost every chapter and section of their great charter of incorporation, they are called, styled, and denominated "The congregation"—"The congregation of the children of Israel"—"The whole congregation of Israel," &c. There is a beautiful familiarity, fitness, and propriety in this word, to give expression to the peculiarity of their national and religious usages, as the chosen people

of Jehovah. When we read of "the congregation of the children of Israel," it conveys the idea, not merely of that particular nation; but more especially of the assembled or congregated kingdom of Israel. The Prophet Joel refers to this usage, and calls on the nation thus to assemble together: "Blow the trumpet in Zion, sanctify a fast: call a solemn assembly. Gather the people, sanctify the congregation" (Joel ii. 15-16).

Now the Jews finding themselves so styled, named, and designated by Jehovah, their Great Lawgiver, and also by their prophets, would doubtless, when they heard our Lord speak of "his congregation" in connection with the "kingdom of heaven," understand the word in its generally received national acceptance.

John the Harbinger, together with both Jesus and his disciples, had in the most public manner proclaimed "The kingdom of heaven is at hand." All Jerusalem, and all Judea, and all the regions round about the Jordan, were already baptized into this belief. The souls of the disciples were big with expectation. Peter fully recognized in his Lord and Master, the person of "the Christ, the Son of the living God." The enunciation of this fact believed, was followed by the declaration of Messiah, "Upon this rock will I build my congregation, and the gates of hell shall not prevail against it." Here our Lord adopts a word to which Peter as a Jew could appropriate but one meaning. "The congregation of Israel," and "the kingdom of Israel," would doubtless be to him synonymous terms; hence, when our Lord declared that "on this rock will I build my congregation," Peter would at once understand, that upon the Messiahship of his Lord, would the kingdom of heaven be established. And that this was the idea which was intended to be conveyed is evident from what follows. "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Could a doubt by any possibility have existed as to what our Lord meant, when he spoke of "my congregation," the statement contained in the remainder of the sentence would at once remove it. Indeed we cannot conceive of language

more ambiguous, and more calculated to mislead, than that now quoted, if by "my congregation" our Lord did not mean "the kingdom of heaven," the constitution of which was to be proclaimed by Peter. Is it then to be wondered at, that the Messiah, followed by his disciples, should adopt a word, which from the days of Moses was so familiar to the Jew, and which as we have shown, was the style by which the kingdom of Israel was designated in their national charter of incorporation?

Can we attach any intelligible meaning to the last sentence of this discourse of our Lord with his disciples? It reads, according to Matthew, "Verily I say unto you, some of those who are present shall not taste death, until they see the Son of Man enter upon his reign." Mark has it, "Till they see the reign of God ushered in with power." Luke reads, "Until they see the reign of God." Either this prophecy has received its accomplishment, or those disciples are still alive on our earth, or (what would be a fearful conclusion for the truth of Christianity) it has fallen to the ground. Mary Magdalene was the first who was privileged with an interview with the risen Messiah. On that occasion "Jesus said to her, Touch me not;" but why this prohibition? On other occasions after his resurrection the disciples not only saw but handled him. Hear the reason! "Touch me not, for I have not yet ascended to my Father; but go to my brethren, and say to them, I ascend to my Father and your Father, to my God and your God." Can we draw from this message sent by Mary to the disciples, any other inference than this, viz.: that he ascended to his Father before he appeared to them, and having received authority from heaven, "He (then) shewed himself unto them," saying, "All authority is given to me in heaven and upon earth." We are informed by Luke that he was "seen by them forty days, and speaking of the things concerning the kingdom of God." We have the substance of the most important topics of these conversations given, but not a word about what is called the "personal reign." The disciples, however, with whom this was still a cherished idea, on the very day of his ascension, ventured once for all to interrogate their Lord on this subject. "Lord, wilt thou, at this time,

restore the kingdom to Israel?" The reply is significant, inasmuch as it is in perfect harmony with the Messiah's former conversations concerning the kingdom of God. "It is not for you to know the times or seasons which the Father hath reserved unto himself, but ye shall receive power by the Holy Spirit coming upon you; and ye shall be my witnesses in Jerusalem, and in all Judea, and in Samaria, and even to the utmost parts of the earth." Now, what witness did they bear to the world? "Let, therefore, all the house of Israel know, that God has made this Jesus, whom ye have crucified, Lord and Messiah"—"This is the stone which was set aside by you builders, that is become the head of the corner"—"Him has God exalted at his right hand, a Prince and Saviour, to give reformation to Israel, and remission of sins." We would ask, could the apostles have adopted stronger language than that now quoted, to have assured the Jews? Yes! and the great Sanhedrim, that Jesus was exalted a King at God's right hand, for the purpose of bringing about a reformation in their nation? To the Jew all the imagery of prophetic story, all the glorious predictions of the kingly power of Messiah, were exhausted by these inspired men to maintain the burden of proof, that their risen Lord was then the anointed "King on God's holy hill of Zion." And what witness did they bear to the church? Those who composed the congregation of Christ, are spoken of as being "translated into the kingdom of God's dear Son"—as having "received a kingdom which cannot be moved"—as being "made kings and priests to his God and Father"—and as being "companions in tribulation, and in the kingdom and patience of Jesus Christ." To the church he is proclaimed "The faithful witness, the first-born from the dead, and the ruler of the kings of the earth"—"He is Lord of lords, and King of kings." Mark this! Not he will be, when he has overcome the "Harlot" and "Beast" before spoken of, (Rev. xvii.) but he is now, and was when John was on the Island of Patmos, "Lord of lords, and King of kings." John saw him—not as Brother Mill, by some strange and unaccountable mistake supposes, after the Beast and False Prophet were cast into the lake of fire, but—when he was leading

the armies of heaven out to war against those kings and their armies; and he had then "many crowns on his head," and there was "on his garment and on his thigh a name written, *King of kings, and Lord of lords.*"

In the 23rd chapter of Matthew, our Lord gives various parables illustrative of the present state of the kingdom of Messiah, which Brother Mill will do well to ponder, before he further proclaims, that he whom God has made "Lord and Christ," is not a king, and that he has not a kingdom.

Your's in the kingdom and tribulation of Christ, JOHN WILLETT.

Swansea, February 11, 1852.

REMARKS ON THE ESSAY "THE KINGDOM OF HEAVEN."—No. III.

HAVING given the essay on the Kingdom of Heaven, No. III. in the January *Harbinger*, an impartial perusal, as recommended, I beg to make a few remarks upon the same. The writer says, let us look to the testimony, to the whole testimony. At the same time he confines himself to a very small portion of the testimony, and some of the parables he interprets thus. The parable of the grain of mustard seed, teaches the small beginning and wondrous extension of his kingdom, as an institution in the world; that of the leaven, the spiritual or inward nature of that kingdom as an influence; that of the hidden treasure is similar, and presents the unseen blessings of its subjects, as the pearl of great price its outward or apparent blessings. Now, with all due deference to J. B. F. and his interpreter, I beg to state, that something more is required than the bare assertion that such is the true interpretation of, and such are the things represented by, these parables; and if he will show, by any recognized system of logic, or by Scriptural argumentation, that the first of these teaches the wondrous extension of his kingdom, I undertake, by the same means, to prove that the second does the same: and if the hidden treasure presents the unseen blessings of its subjects, so also does the pearl of great price. In short, whatever the one represents, so do the others; and when he has shown definitely, what the one teaches, we shall try the rule he works by upon the other three—although the outward or appa-

rent blessings of the kingdom are things of which J. B. F. can form no idea. If the blessings of the kingdom are only apparent, what is reality? I have again and again asked myself, what *can* they be? and I now ask him what are they? I may remark, in passing, that the wondrous extension of that kingdom is what has been long and anxiously looked for by many; but to such extension it is difficult to refer. If it be true, as he says, that it was planted in the height of Israel on the day of Pentecost, in what *sense* has its extension been wondrous? Certainly not for its rapidity! As I wish to occupy as little space as possible, I would just say to him, that although he is prepared to state that the kingdom of heaven is both an institution and an influence, there are many who are not prepared to receive his statement, upon such slender evidence as he presents; viz. that he has examined the divine declarations in connection with the theories of men upon the subject. There are many who are aware of the worthlessness of the many theories extant upon this subject, and something else is required to ensure conviction. There is one sentence which might have saved him some trouble, had it been conceived a little sooner, viz. "But it is truth and not men, of which we desire to speak." Such desires, however, are generally "*born out of due time.*" The notable Tertullus, when about to accuse Paul, desired not to be tedious; but this desire only took hold of his mind after he had alluded to the "*very worthy deeds*" of "MOST NOBLE FELIX." In like manner, the desire to speak of truth, not men, seizes hold of the mind of J. B. F. after he has alluded to the hopes of some who have not paused or stopped. But Paul, who, by his address, made Felix tremble, was a more valuable friend to him than Tertullus. Let those to whom the complimentary effusions of J. B. F. so significantly refer, take this hint from one who wishes them as well as he does. There is that which he terms the "spiritual idea," which, when grasped, prevents those who grasp it from being disturbed by the crude notion of an earthly kingdom. If he has been informed thus by others, the truth of it will depend much upon the veracity of those who informed him; and if he has experienced it in his own person, why did he not hold it after

grasping it?—for it is evident he holds it *not* now; or, if he does, it has not the effect he gives it. So far as my knowledge extends, he is the first to designate the kingdom of Christ an earthly kingdom. If he is the discoverer of this idea and its effects, there never was a more pressing necessity for a practical application of the well understood phrase, “*Physician heal thyself.*”

I would earnestly recommend him, notwithstanding his sincere struggles through the changes he alludes to, to pause, or stop short for a little, the very first opportunity he finds for exchanging a few words with some of those who have stopped to talk of an “*Elpis Israel.*” And although they may not be able to talk so fluently as he about the “clarion note of the kingdom,” they will be able to present ideas to him which, if grasped, will effectually cure him of his “earthly kingdomism.” If I understand him aright, he teaches that Jesus could not be present with his disciples, had he remained on earth, in such a manner as he is now; but I cannot see why. He told his disciples, that it was expedient that he go away, that the Comforter might come to them; but while on earth he could heal the sick, although he did not come under the roof where they lay; and I can see nothing to prevent his being present with his disciples as he now is, although he had not gone away. If he had attributed the elevation and refinement of society, the fountain welling up in every good man’s heart, &c. to the Holy Spirit—the fruit of which is in all righteousness, goodness, and truth—instead of attributing it to the kingdom of heaven—it would have been more Scriptural. The expectation of the second coming of Christ, he says, feeds the hope of a personal presence hereafter; and such belief he terms “the error of a fleshly kingdom.” I happen to know something about the origin of this expectation or belief—or rather the foundation upon which it rests, and shall here refer to only a small portion of it. In John xiv. 2, Jesus says to his disciples, “I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there ye* may be also.” And in Acts i. 10-11, two men who stood by the disciples, in white apparel, said, “This Jesus, who is

taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” Again, Paul says, “Unto them that look for him shall he appear the second time, without sin unto salvation.” Such being a part of the foundation upon which the expectation of his “second coming” is built, the readers may perhaps be able to judge for themselves whether it is, or is not, the error of a fleshly kingdom: and they may, if they choose, attribute their mistakes to the grossness of their mental images. But I would not give such a foundation for all the theories upon fleshly kingdoms, I have seen or am likely ever to see: and being entirely ignorant of a literal Jerusalem, a “millennial heaven,” a “sensible and outward Christ,” a “historic Christ,” and such like phrases, I must pass them over; and when the time comes, to which J. B. F. alludes, when millennium will appear no more, may earthly and fleshly kingdomism disappear with it.

ROBERT MILL.

ITEMS OF NEWS.

HALIFAX, FEBRUARY 10, 1852.—Dear brother: We beg through the medium of the *Harbinger* to inform the brethren of the different churches, whose members, in the good providence of God, may visit this place, that there is a small congregation of disciples who statedly meet for worship and the breaking of bread every Lord’s-day, in Grove Street. In 1849 we numbered 48, but since that period many things have occurred to retard our progress; thirteen have removed to America and other places on account of employment; six, having forfeited the confidence of the brethren by their disorderly conduct, have been excluded; and three have died in the hope of the gospel, thus reducing our number to twenty-six. To these three have been added from the world, and two from another congregation, Brother Farquer and his wife (the authoress of the “*Pearl of Days.*”) As those brethren who left for America were our chief speakers—in fact, almost the only persons amongst us capable of proclaiming the Word of Life to a perishing world—we were greatly crippled by their removal: so much so,

that we have not been able to have any aggressive action on the world, for want of men of energy and moral courage, to stand forth. Brother Wellman and another were authorized to take the oversight of the congregation, while more suitable persons could be found to discharge its important duties. They have succeeded thus far in keeping it together: but we cannot spread the good cause, without efficient men to go forth. An evangelist would be of essential service to us, and doubtless many of them, though they are very poor, would gladly contribute a little to sustain one.—I take this opportunity of thanking you for the many lessons I have learned from your valuable works; and I do consider the price is nothing, compared to the value of the articles which appear from time to time. Indeed, whoever will be at the trouble of comparing the articles which appear in your magazine, with those which are issued by some of the leading denominations, cannot but be struck with their superiority. Having been a subscriber for 9 years, I trust I am in some measure able to speak of its merits, and should be glad could I prevail on others to avail themselves of it, and thus see, for themselves, the prominence which is given to the Oracles of God.

W. MITCHELL.

OSWESTRY, FEBRUARY 18TH.—Dear brother: Since I last wrote you, one has been immersed into Jesus in Wrexham. Connected with this place, I have had three good meetings at a country station, viz. The Moss, where weekly service has been established. In connection with Mollington I have held two very cheering meetings at Birkenhead, where the brethren are determined to do more than they have hitherto done, and I expect great good to result from their labors, — My visit to Ellesmere this journey has been most encouraging: we obtained the Baptist chapel, two miles from the town, for a morning meeting, and they reciprocated the feeling of kindness, by attending our evening meeting in the town. On the Monday night, at another country station, we had a crowded meeting by the attendance of a large number of the Baptists, many of whom inquired when I should again visit them.—Our prospects at Welchpool continue very cheering. Since my last visit, four have been add-

ed, one last Lord's day, and several more are expected. The attendance at all our meetings was most animating. This place presents another proof of what may be accomplished by the patient perseverance of one devoted disciple. Our leading brother here, a few months ago, stood alone; but determined to be consistent with the truth he had professed, he obtained a room in which to hold meetings: he soon attached a few to himself in the service of our Lord and Master, and now he has abundant cause for thankfulness. The truth is mighty above all things, and must prevail.

Yours, &c.

F. HILL.

PANCRAS ROAD, (LONDON,) FEB. 2.—Dear brother: You will rejoice to hear that two persons became obedient to the faith yesterday morning, and were accordingly baptized into Christ. They broke bread with the church in Elstree Street immediately after, having been planted in the likeness of the Saviour's death. May they so live that when death comes, they may be able to say, "I have kept the faith; and there is laid up for me a crown of life." Blessed be God for Jesus our exemplar! May we with increased ardour obey his teaching, imitate his devotion to God, and the promotion of man's present and eternal happiness. Your's affectionately in the truth,

FRANCIS APPERSON.

OBITUARIES.

KIRKALDY, January 25, 1852.

Our beloved sister, Eliza Saunders, departed this life on the morning of Monday, the 19th of January. She has been for more than a year lingering under a painful disease—not the burning sun of fever, which blights the flower with his scorching rays—but the corroding canker-worm, that stealthily and voraciously devours, till it perforates the vitals of the tender plant. During the time of her illness she manifested the greatest amount of patience and resignation to the will of her Heavenly Father; and though towards her end she suffered much pain, her death was beautifully serene. Her eyes

"Set as set the morning star,
Which goes not down behind the darkened
West,

Nor hides obscured amid the tempests of the sky,
But melts away into the light of heaven."

She was in the full bloom of youth, and had been a Christian upwards of nine years — an ornament to the profession of the name of Jesus, quietly and meekly adorning the doctrine of God our Saviour. She was a delicate and tender plant, that shed a healthful fragrance around her own humble sphere, unseen and unknown by the pursuers after this world's friendship. There is something very interesting in the life of a Christian female. Her sphere may be circumscribed and humble, but it is nevertheless important, having the finest sensibilities, and a heart softened into the love of Jesus. 'Tis hers to diffuse the salutary effects of that love, in deeds of sympathizing kindness, into the hearts and homes of the widow and the fatherless. This is another instance to us of Death's impartiality—

"Leaves have their time to fall,
And flowers to wither at the North wind's breath,

And stars to set; but all,
Thou hast all seasons for thine own, O death!"

Yes, Death has a snow-white chaplet twined for the brow of all: the ignorant babe that lisps on its mother's knee, the independent youth, and the happy maiden, are no more steeled against him than the "weary old and grey."—His will be done in whose hands are the lives of all. May the Lord bless the dispensation of his providence to her widowed mother and friends, who are left to mourn their loss! May they remember, though it is loss to them, to her it is gain! And may we all more seriously consider our latter end, that we may more faithfully apply our hearts unto wisdom! J. MUIR.

FRASERBURGH, FEBRUARY 17TH.—
Dear brother: It is with keen sorrow that we have again to state, the falling asleep of another useful member of the few in this place. How mysterious are the ways of our Heavenly Father! Two of the most useful, in less than six months, have been called away. The subject of our present memoir, who died on the 13th instant, is the widow of our late brother, William Murray, of Turrieff, one among the first in the North who pleaded for a return to primitive Christianity; and our departed sister, to her last, did what she could to the

same end. In all the weakening and flattering stages of consumption, she was cheered with a good hope of a glorious body, like unto Christ's, and subject to none of these afflictions.

G. BRUCE.

THE PAST.

BY THE REV. HENRY THOMPSON, M. A.

SAY not, "It is gone by!"
The past alone is present; joy and grief,
Each in its being brief,
Live, like the soul they fill, immortal when they die.

Emotions of the child,
Loves, joys, illusions, yearnings, from the well
Of faithful memory swell
In ceaseless freshening flow through manhood's
burning wild.

Words ev'n in utterance past
Live through all life, to torture or be calm—
Breathe o'er our woes in balm
Or scorch our scarce born joys with desolating
blast.

Small deeds of patient love,
And momentary, wrought by hands long cold,
And mingled with the mould,
Live through dark deadening years, and softening
influence prove.

Grim forms of Wrong and Pain
Are no mere shadows; in their rigid grasp
Our struggling spirits gasp,
And battle to be free; but strive and gasp in
vain.

Say not, "Twill soon go by!"
No present cloud can pass, but thou hast power
To light each clouded hour,
From founts exhaustless still, when stars and
sun shall die.

For vigil, alms, and prayer,
Vice and inaction—thoughts of inmost breast—
Or holy, or unblest—
Are past but to heaven's page, and must con-
front thee there.

Seas of repentant tears
Obliterate no accusing syllable;
All power in earth and hell
Vainly would cloud one gem the crown that
waits thee bears.

One only living flood,
Paschal and Pentecostal, can outblot
Transgression's dragon spot;
The Spirit, and the water, and the blood.

Haste! hold the present fast
Ere it become immortal; write it thine
In love and deeds divine:
So bind thy future bliss firm in the changeless
past.

ERRATUM.—In the first column of page 81, line 40, for "shall be baptized," read "shall be saved."

MARCH, 1852.

THE IMPORTANCE OF A PURE ENGLISH VERSION OF THE CHRISTIAN SCRIPTURES.

LOUISVILLE, Ky. November 3, 1851.

ELDER A. CAMPBELL—*Dear Sir*: I am directed, by the Provisional Committee, earnestly to solicit your attendance on the convention of the friends of a revised and corrected edition of the English Scriptures, to meet in Memphis, Tenn. December 26th proximo. I hope you will find it convenient to attend, and give your powerful influence to that noble enterprise. The object of the convention is, to unite all who are friendly to a pure version of the Scriptures in English, upon that *one* object, and thus divest it of the other unfortunate issues involved in the organization of the American Bible Union—and to coöperate with that institution in that *solitary* work.

The committee also direct me to request you to address the convention on the following theme: "The importance of procuring a pure English version, shown from its bearing on the existing divisions and corruptions of Christianity in English Christendom." Of course, if you prefer, you can modify this theme, or select some other.

Please let me hear from you at your earliest convenience respecting these matters. Your's respectfully,

JOHN S. WALLER, Chairman of Provisional Committee.

EXTRACT FROM A. CAMPBELL'S REPLY.

Although I could not, in the midst of my numerous and various duties, public and private, bestow that attention to the transcendent importance of the great object of this meeting, yet the long cherished interest which I feel, and have so long felt, in reference to such an undertaking, compelled me to waive all apologies, and to volunteer my services, such as they might be under all the circumstances, and to do the best I could, in so short a time, on a subject so grand and comprehensive. The following discourse is the best I could furnish, and without further apology, I submit it to the candor and generosity of my numerous and various readers.

"God, in these last days, has spoken to us by his Son" (Heb. i. 1.)

WHILE, before the days of open vision or of oral revelation, our Heavenly Father may have, on numerous and various occasions, communicated to his saints ideas and volitions in the form of simple suggestions, he did, in the Patriarchal times, as well as in the Jewish age, personally speak to individual men—and then, through them, as prophets, or his mouth, to their respective contemporaries and posterity; but he has now spoken to mankind by his Son, by whom, and for whom, he builded the universe and constituted the ages of time.

Since the WORD that was "in the beginning with God, and that was God," became Emmanuel—"God in us," and "God with us"—all the public communications of God to man have been by words addressed to his ear, or by pictures presented to his eye. Language, therefore, coeval with the first public revelations of the divine will to man, necessarily consisted of visible symbols or of articulate enunciations. And as the Author and Founder of the Christian faith was from the beginning with God the Father, and in reference to creation and redemption, the efficient divine agent by whom and for whom all things were created and constituted, he, in reference to future developments, was, from the beginning, significantly called THE WORD OF GOD.

The language first spoke, coeval with Adam and Eve, continued one and the same; continually, however, enlarging with man's progress in the knowledge of things human and divine, during a period of seventeen hundred and fifty-seven years.

That language, we presume, was the ancient Chaldee. This presumption is

generally, if not universally, acquiesced in by the most eminent antiquarians of the present day. Its calamitous confusion, one hundred years after the flood, in the age of Peleg, was intended to divide and scatter the human race all over the earth. In no very long period afterwards interpreters became necessary, even amongst conterminous neighbours.

As men were scattered all over the face of the earth, dialects or diverse forms of speech, multiplied and increased. Finally, the idea of a foreigner was matured, and, in the Chaldee or primitive language, was called a *Barbarian*, from the Chaldee word BARBER—a monumental proof that the Chaldee language preceded any other dialect known to history or to man.

This division of speech grouped men together, according to their dialects. But while it became a bond of union and coöperation, it also became a line of demarcation, and of consequent alienation. So much so, that as one of our most moral poets has said—

“Lands intersected by a narrow firth
Abhor each other. Mountains interposed,
Make enemies of nations, who had else,
Like kindred drops, been mingled into one.”

Truly we may say, with all the pages of history before our eyes, that languages interposed, have made more enduring enemies than either mountains or rivers have ever made.

Thus the science and art of interpretation, or translation, became necessary at an early period of the world, and gave birth to a calling which has continued from the days of Nimrod till now. The language of Holy Writ, the history of the world, and the nature of the work, justify the assertion, that interpretation and translation are identically the same work.

To translate, is but to transfer or carry an idea from one language to another. I, therefore, choose to illustrate my conception of a true and faithful translation of the Holy Scriptures, by the fact usually called the translation of Enoch and of Elijah to heaven. In their translation to heaven, these saints were wholly—body, soul, and spirit—carried up to heaven. Their bodies, souls, and spirits, were alike taken up to heaven; but their bodies and souls were changed into a glorious harmony with their spirits. They assumed a new costume, and appeared in a new style, without the evaporation or annihilation of a single element essential to their individual and proper personalities.

Thus, when we have every individual idea, sentiment, emotion, and volition found in the original Scriptures, with the evaporation or annihilation of a single element essential to their identical constituency, transferred from the Hebrew original of the Jewish Scriptures, and from the Greek original of the Christian Scriptures, into our vernacular, as now spoken in the year 1851, then, and not till then, can we have a perfect and complete translation of God's words and ideas, of his character and will, into our native tongue; and so of every other language spoken by the human race.

It was a very essential arrangement of God's all-wise and benevolent providence, in the ages of inspiration and new revelations, that the church should be furnished with “the gift of tongues.” Thus perfect translations of the Christian gospel and institutions were at once communicated to the nations of the earth in Hebrew, Greek, and Latin, as well as in ruder and less perfect dialects of speech, by those great fathers of mankind, into whose care and keeping were committed the new oracles of God.

The first translations of the Christian Scriptures were, therefore, in perfect

harmony with this view of the subject, consummated by inspired men, or men possessing spiritual gifts. And this unfolds to us the wisdom and grace of God displayed on the opening of the Christian age, in vouchsafing to the twelve apostles and others, gifts of tongues, as full and perfect as he vouchsafed to them clear and comprehensive knowledge of the New Institution, called "the Reign of Heaven." Thus, as in the giving of the Law, God, in the person of the Father, descended to Mount Sinai, veiled in pitchy darkness—made more terrific by the awful demonstrations of his presence, which made Sinai shake to its centre, and Moses quake as an aspen leaf—so in the introduction of the gospel, God, who had spoken by his Son in human flesh, now appears in the person of the Holy Spirit, in separated tongues of fiery brilliancy, and communicates the gift of tongues, and the gift of infallibly interpreting, not merely the ancient Scriptures, held sacred for ages, but the marvellous facts and events lately consummated in the death, burial, resurrection, ascension, and glorification of the Lord Jesus.

This gift of tongues is too superficially considered, and probably less regarded, in its sublime and comprehensive bearings, than almost any other display of divine interference concomitant with the origin of the Christian dispensation. The Christian Religion, in a more comprehensive and sublime sense than we seem to be aware of, is, indeed, a "DISPENSATION OF THE SPIRIT."

The Holy Spirit is the spirit of wisdom and of revelation. It is, also, the spirit of truth, and the spirit of heavenly eloquence, surpassing all the eloquence of angel or of man. Hence, at the commencement of every chapter of the three dispensations of Nature, Law, and Gospel, the Holy Spirit was the great consummator of all the acts of the drama of creation, of legislation, and of redemption.

In the first dispensation, darkness sat upon ancient chaos till heaven and earth were born. He moved upon the face of the waters, till air, and earth, and sea, were replenished with all the forms of life.

In the second dispensation, he directed the angels that waited upon Moses, and handed down by them, from God the Father's right hand, "the Fiery Law."

In the third dispensation, he again descended to the earth; and when Mary was espoused to Joseph, he fashioned out of her person the body of the Lord Jesus.

When Jesus had, by his coöperation, dispossessed demons, held nature in abeyance, and raised the dead, after his demise, he quickened his dead body with a new and imperishable life, and transmuted it into an unfading beauty and a glorified immortality.

When Jesus was crowned in heaven with glory and honor, he descended to earth, inspired his apostles with heavenly wisdom, and gave them power to announce the glad tidings, with triumphant success, in all the languages of earth. He then became the Holy Guest of his body, the church, and gave to it an infallible knowledge of the mysteries of Christ. He furnished the ideas and the words which they uttered, and finally gave them all the powers and eloquence of earth; amongst which were pre-eminent, an intuitive knowledge, and an infallible use of every tongue then spoken by their auditors. And last, though not least, he created a host of inspired translators, to give a living form, in all the languages of earth, to the sublime conceptions and wonderful developments of Almighty love, in rescuing man from eternal death. Thus are we, step by step, led to that special topic now before us, indicated in our theme, viz. "*The interpretation of tongues.*"

Be it, then, emphatically observed, that while there are diversities of gifts, there is but one and the same Spirit; and while there are diversities of administrations,

there is but one and the same Lord ; and while there are diversities of operations, it is one God that worketh all these by all persons. Here, then, are beautifully simplified the offices of the Father, of the Son, and of the Holy Spirit, in the sublime drama of man's redemption, so far as the subject of spiritual gifts is discussed by our great Apostle to the nations of earth.

All the *operations* are of the Father, as the *original* cause. All *administrations* are by the Lord, as the *dispensing* cause. All *impartations* are by the Holy Spirit, as the immediate *efficient* cause.

The Roman adage is forcibly developed here — *Facit per alterum per se* — he does himself what his agent does.

God the Father *works* all through the Lord Jesus. The Lord Jesus *administers* all by the Holy Spirit. The Holy Spirit *effects* all by the immediate inspiration of the Apostles : and the Apostles *consummate* all by "the Word which endureth for ever." And to this Word was given a local habitation in the Greek originals of the volume now lying upon our tables.

Our immediate duty, privilege, and honor, is, therefore, most obvious. We are first to understand it ourselves, and then endeavour to make others understand it.

But have we a true and faithful translation of it in our own vernacular ? All Christians admit we have not, as their hundreds of commentaries, and their thousands of marginal readings and translations, satisfactorily attest.

There are false translations, mistranslations, and defective translations, in the judgment of all denominations in Christendom. There are *false* translations, such as give a *wrong* meaning ; *mistranslations*, which give an *indefinite or unprecise* meaning ; and there are *defective* translations, which only give a part of the meaning, or that do not fully express the whole mind of the Spirit. Of each of these we shall give an example.

Jesus is made to say, (John v. 37,) "The Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape." In this version there is a flat contradiction of the Saviour's assertion. The Father, he affirms, has borne witness to me ; and yet he is made to say, "You have neither heard him, nor seen him bear witness to me !" This is not more inconsistent with the argument, than should I affirm that a certain person present had attested my orthodoxy, and yet, on calling him to appear as witness before you, he arises and says, "I have never before heard this person speak, nor have I at any time before seen him." In such a case, would you not say that I had failed to redeem my pledge ? But when we contextually translate these words, the argument is obvious and unobjectionable. It is this : "*My Father has attested me. Did you not hear his voice ?*" When he said, at my baptism, "This is my beloved Son ;" did you not see his symbol, or "a form" of his presence, when the Holy Spirit, in the appearance of a dove descending from heaven, perched itself upon my head ? This is a grammatical and rational rendering of the passage, making the context suggest the punctuation—a rule which, on many occasions, the most learned translators are obliged to follow.

There are, also, *mistranslations*—such as the selection of an inapposite meaning of a word instead of one apposite to the case, giving a loose and indefinite expression, instead of one that *gives* the precise translation of the passage. This may be fully illustrated from many passages taken from any one of the Evangelists. We shall confine ourselves to the first of the four.

Matthew xxiii. 23, "The weightier matters of the law—judgment, mercy, and faith." Neither "*judgment*" nor "*faith*," in their established usages, was, at this time, in our Saviour's eye, nor necessarily in his language. We care not,

though *κρισις*, like *κριμα*, may sometimes signify a legal judgment given. The law does not make every man a judge, nor require every man to decree a right judgment. But it requires every man to dispense justice to others. And this is just what the Saviour has in his eye; and therefore, he uses a word which very generally indicates distributive justice, and not legal judgment.

As for *pistis* (*πιστις*) *faith*, seeing it also signifies *fidelity*—and as the Saviour here speaks of the law which does not treat of *faith*, but of *fidelity*—a discriminating translator would certainly translate it, not *faith*, but *fidelity* or faithfulness.

Take another example from Jonah in “the whale’s body.” Many an infidel has laughed at this “whale story,” and alleged that it was not physically possible for a whale to swallow a man. It is alleged by commentators, that there are sundry species of the whale—such as the Cachalot or Spermaceti whale, of sundry species—and the Greenland whale, of the genus *Balaena*, seventy feet long and thirty-five feet round. But, on the other hand, it is alleged, such are never seen in the Mediterranean, in which Jonah then sailed, and therefore, they cannot believe that Jonah was carried to the shore in the stomach of a whale. Besides, they add, the largest whales have not capacity of throat to swallow a full grown man, &c.

But it is alleged other great fish, and especially the sharks of the Mediterranean, have been found with dead men in their stomachs, whole and unbroken. But all this learned and unlearned lumber is uncalled for. Our Saviour does not mean the whale at all. It is a mistranslation. He speaks of *κετος* (*ketos*) “a great fish.” The Lord provided a *great fish*, says the Septuagint. I, myself, and many others, have seen such keep round ships for several days.

Scores of such verbal errors may be found in the historical books of the New Testament, but we will only give another specimen.

It is found Matthew xiv. 33, and again Matthew xxvii. 54. In both cases a Pagan is represented as having more faith than any one of the apostles. In Matthew xiv. 33, unbelieving Pagan mariners anticipate Peter’s good confession, for that is reported in the 16th chapter. Peter, as there reported, made the confession that “*Jesus is the Son of God.*” But it is equally a sin against Peter and the Greek language, to make a Pagan say this before him. It is not, in the original, *ho uios tou theou*—*ho huios tou theou*; but *uios theou*—a son of God. This was a Pagan, and not the Christian, idea of “*the Son of God.*” Pagans believe in many sons of many gods, but Peter believed that Jesus alone was the only Son of the only God.

Besides false translations and mistranslations, there are defective translations, in which words and phrases are translated only in a part of their sense. Of this species, as of the former, we have many instances, but we can only give a mere example.

The phrase, *καταβολη του κοσμου* (*katabolee tou kosmou*) is usually rendered the *foundation* of the world. Yet it never literally means merely a foundation, or is merely equivalent to *θεμελιος*. (*themelios*), which does simply mean a foundation. The first of these words occurs eleven times in the New Testament, and is ten times improperly translated foundation. The latter occurs sixteen times, and is uniformly properly rendered foundation. We have, then, the word *foundation* twenty-six times in the English Testament, and in the original but sixteen times.

Καταβολη του κοσμου, properly means *the foundation of the world*, which is as much more comprehensive than *θεμελιος*, a *foundation*, as a building is more comprehensive than its foundation. Instances of defective translation are more readily perceived and acquiesced in, when no favorite dogma is in jeopardy, than when we have some special opinion to sustain.

But the next instance of this error which I shall give, though as glaring as this, will not be so cheerfully acquiesced in by mere partizans.

In the commission given to the apostles, they are commanded to “*teach the nations*,” according to the common version of it, found in Matthew xxviii. But in the same verse we have the word *διδασκωτες*, teaching them. According to the Common Version, it therefore reads in fact—*teach the nations, teaching them*. But not so in the original. There are two word, *Μαθηται* (*Mathetai*), and

Διδάσκω, (*Didaskoo*), *disciple*, or convert the nations. This required preaching, baptizing, and teaching.

A controversy has, very unhappily, arisen from the error now under consideration. The word *matheteuoo*, should have been wholly translated by the term *convert*, or *make disciples*. This was done—1st, By preaching to them. 2nd, In the next place, by baptizing them into the name of the Father, and of the Son, and of the Holy Spirit. These items were severally comprehended in the commission; and not until all these had been performed, was the first part of the commission accomplished. The second part had respect to them after they had been converted or made disciples of Christ, and not till then. Then they were to be taught to obey all the precepts and institutions given in charge to the Apostles.

As there is no pending controversy on the difference between the phrases, "foundation of the world," and "formation of the world," every one will admit it. Again: all will agree that if the world had only been founded, it could never have been formed. *Formation* comprehends, according to Greek, English, and common sense, much more than *foundation*. And just as evident is it, that *making a disciple*, comprehends more than preaching to him, or teaching him the gospel. It comprehends three things—preaching to him, baptizing him, and teaching him. No one ever made a disciple, in the evangelical sense, until he had enlightened and baptized him, any more than God had not formed the world when he founded it, or pronounced the first fiat.

There are processes in creation, providence, and redemption. There are, also, processes in conversion. There are illumination, conviction, repentance, and baptism. These may be reduced to faith, repentance, and baptism. Paul said that faith, hope, and love, were three, and not one. May we not also say, that faith, repentance, and baptism, are three, and not one, in fact, in form, or in essence?

Having now, as far as it is compatible with the occasion, defined what we understand by translation, and what are the errors of translation comprehended in the terms false translation, mistranslation, and imperfect or defective translation, we shall proceed first to the general object of our address, and then to its special object.

As the occasion which called for this meeting is both general and specific, it has occurred to me that our address should be somewhat general, as well as special. I, therefore, solicit your indulgence, while I farther allude to the obligation under which we now stand to the living generation, to posterity, and especially to the present attitude and character of the Christian profession in our country, to make a vigorous effort to consummate such a translation as the church and world of the nineteenth century require from us, whose hearts the Lord has opened and stirred up to attempt and achieve this great work. Let us, then, look at our position and obligations to the Lord, his cause, and people. We agree in the following general views:—

1. That the Old Testament, in Hebrew and Chaldee, and the New Testament, in Greek, are the only volumes on earth of which God himself is the author. The holy men that wrote these, "spoke as they were moved by the Holy Spirit." God is not the author of the Septuagint version of the Old Testament, nor of the Syriac or Vulgate version of the New, nor is he the author of any version of these books in the world.

We yet have the divine originals of these inspired volumes. Of these, also, we have numerous and various versions in the living tongues of the present day. Of those now read by ecclesiastic or political authority in by-law-established churches, or by communities emerging out of them, not one has been directly made from the original tongues, or since the science and art of criticism and of translation attained its present pre-eminence over that of the age in which the by-law-established version, now in use amongst us, was made.

The science of hermeneutics, in the last two and a half centuries, with all the other improvements in literature, science, and art, has greatly advanced towards perfection beyond that of the reign of James the First. We now have, therefore, the means and facilities of making an improved version of the Holy Oracles, if not in the same exact ratio, at least greatly superior to that now commonly received among the Anglo-Saxons.

With these premises in our view, the only question then is—*Is it necessary or expedient to attempt a new version, or an improvement of the commonly received version now amongst us?*

That it is quite possible to make such improvement, will not be denied by any man whose judgment is worthy of our sincere respect. The proofs of its practicability are found in many modern languages, as well as our own, in the many private versions now standing on the shelves, not merely of our own public libraries, but of the private libraries of almost every well educated Christian minister. This question we regard as no longer debateable.

The question, then, is not upon the possibility or the practicability of such an effort, but upon its expediency. And what shall we say upon the expediency of a new version? Shall we decide it by authority, or by the common sense of the Christian profession? By both, it will doubtless be responded.

We shall, then, attempt to furnish both. And first, it may be asked, *Where is the Divine authority?* I now propose to give it, only presuming that the word *interpretation*, and the word *translation*, are two names for the same work, as already indicated, and are perfectly equivalent in Bible currency. But for further proof, we shall produce Old and New Testament authority.

A letter written in the Syriac language by Bishlam Mithredath, and Tabeel, and addressed to Artaxerxes, we are told, had an exact copy of it taken in the Syriac tongue, and *interpreted* in the Chaldee language. Was not this translation?

But, still more pertinent. In the New Testament it amounts to a rule, that all foreign words and phrases quoted shall be interpreted. Consider the following examples: Early in Matthew (chap. i. 23,) the word *Emmanuel* is introduced from the Old Testament, and is, by that Apostle, interpreted, "God with us." *Talitha Cumi*, is translated "Maiden arise." *Golgotha*, the place of skulls. *Eloi, Eloi, Lama Sabachthani*, is interpreted, "My God, my God, why hast thou forsaken me?" In John, too, *Rabbi* is interpreted "Master;" *Cephas*, "stone;" and *Siloam*, "sent." In the Acts, *Tabitha* is interpreted "Dorcas;" *Elymas*, "sorcerer." In the Epistles, *Melchisedek*, "King of Righteousness;" *Barnabas*, "son of consolation." Paul, indeed, commands that all the foreign tongues should be interpreted in Corinth. "If any speak in an unknown tongue, let it be at a time a few sentences, and let another one interpret it." "If no interpreter, let him keep silence." Indeed, amongst the gifts bestowed on the Christian church, that of the interpretation of tongues is most conspicuous and of most practical utility, where foreign languages happen to be in the churches. Now, we argue, that if proper names and special phrases were to be interpreted in the churches, *how* much more the gospel and the inspired writings, given to us in a foreign tongue!

Regarding this as a matter settled by apostolic authority, and by the fact that foreign tongues were employed on Pentecost, to suit all the nations and dialects present that could not otherwise have understood the developments there made in the Syro-Chaldaic, we must strongly affirm, that according to apostolic law and precept, it is a paramount duty of the church to have the gospel and the apostolic writings exactly translated into our own vernacular, and into every other to which we send evangelists to announce the glad tidings.

But although such important duties are usually to be ascertained and decided by authority, they are also commanded and sustained by approved precedent or example. How has the Christian religion come to ourselves, but by translation? And what is the chief employment of the present Christian ministry? Is it not pulpit interpretation?

The word interpretation, in Scripture usage, is also applied to the development of dark sayings. Solomon speaks of the interpretation of a proverb, or the opening to common vision a dark saying, or a hidden meaning. Not a few, even in Protestant Christendom, suppose that a minister of the gospel, or a teacher of Christianity, needs to study the original tongues for the purpose of interpreting the Common Version. Hence, modern sermonizing and lecturing is rather exegetical, doctrinal, or explanatory of the sacred language, than practical or exhortatory.

What, indeed, mean the fashionable prevailing pulpit expositions of Scripture? Are they not rather literary than theological—rather interpretative and expo-

sitory translations of the verbiage of the popular text, than practical and exhortatory? Hence, our most fashionable and best educated clergy are those who are most addicted to amending the common translation, or to commenting upon the mere terminology of the inspired penmen. These liberties so often taken with the Common Version all over the land, every Lord's-day, in the form and fact of interpretation, or of translating the translation into a language, as they suppose, much more intelligible than that of the version, not only demonstrates the need of a more intelligible version, but also authorizes the effort to consummate it. Perhaps half the time of half the learned clergy of this age and country is weekly consumed, and the Lord's-day with it, in new translations and expositions, and then in the vindication and confirmation of them. Better, cheaper, happier far, to have them all assemble and spend the proper time in translating the Scriptures in such terms as they have weekly to employ in the pulpit, to interpret them to the understanding of their flocks.

I fear the combination of all that class of licensed interpreters against a new and an approved version in the current Anglo-Saxon of the present day, on the very conservative plea of not divesting themselves of all their official importance of interpreters, and with that, much of the respect, admiration, and generous liberality of large congregations, that hang with so much worshipful homage upon their hebdomadal translations of single texts and paragraphs.

For this reason I fear that the Baptists, of every orthodox name, will have the exclusive honor, with the whole labor and expense of consummating a correct, lucid, and faithful English version of the Christian Scriptures. They are not afraid of the consequences of its perfect completion, as likely to interfere with their useful employment in the large and increasing fields of evangelizing labors.

But we have yet two other pleas or arguments for a new version of the Living Oracles. We must send the gospel abroad, and it must be translated into all the languages of Pagandom. And shall we not give to them the pure word of life, with all the institutions of our glorious King, in the form that his apostles gave them to us? And will not the American Anglo-Saxon New Testament be the *beau ideal* of all our translations, in all the languages spoken in our large missionary fields abroad? It is not for ourselves or our churches in America, that we plead the cause, and endeavor to accomplish the great work, of an exact translation of the Christian Scriptures. It is for Asia, Africa, and Europe, so far as we take any portion of them into our special care and keeping, in sending to them the living word of life eternal.

In the fourth and last place—living languages are ever changing, and, therefore, translations must change to keep up with them. For this reason we need revisions at home, and will need them abroad.

In view of all these premises are we not constrained, by every argument and motive of both piety and humanity, to combine, unite, and co-operate with a liberal zeal, an ardent piety, a holy enthusiasm, and an untiring perseverance, in reference to the perfect consummation of this most philanthropic, sublime, and glorious object?

But we have a special object in view, which, indeed, was made the special object of my address. The subject specially assigned to me has not yet been distinctly announced. It is based upon the present unfortunate, divided, distracted, alienated condition of European and American Christendom. And as the union of Christians is Christ's own foundation laid for the conversion of the world, whatever may contribute to that is a superlative—a paramount object in the Christian's eye, and must occupy a very large space in his heart. My attention in this address has been, by your distinguished Corresponding Secretary, in his very courteous and complimentary invitation tendered to me, directed to the great question, How far a faithful and perspicuous version of the Christian Scriptures might rationally be expected to harmonize and heal the unhallowed distractions and divisions of Christendom? To this absorbing question I would now devote and concentrate our united attention. To do this with most effect, we must probe the wounds, and cleanse the putrifying sores, that have long consumed, and are still consuming, the health and vitality of the present Christian world.

On a careful and laborious investigation of the concomitant causes that first corrupted and carnalized the Christian institution—doctrine, discipline, worship, and piety—as spread over ten thousand pages of what is not improperly called politico-ecclesiastic history, I simply affirm the conviction, that moral philosophy, falsely so called, and secular politics, to a perspicacious mind, will be found to have been the original and efficient causes. Christianity, as spread over the pages of the Christian Scriptures, has its facts, its precepts, its promises, its doctrine, its polity—not systematically nor speculatively arranged and assorted, but naturally and simply propounded—not theologically classified, but sown broad-cast over its pages, here a little and there a little, as God has spread over the earth its bountiful provisions and comforts for every thing that lives.

It was obviously intended that every man should read, think, believe, feel, and act for himself. The apostles and prophets, nor their Master, ever intended to fabricate any form of labor-saving machinery, in the shape of summaries and digests, to keep a man from gathering the hidden manna, and drinking of the water of life at its pure and perennial fountains.

The Christian institution has its facts to be believed, its precepts to be obeyed, its promises to be hoped for, its doctrine to be understood, and its polity to be submitted to. But as soon as the apostles died, converted Jews, reformed philosophers, and aspiring demagogues began to new modify its structure, to conform it to the wisdom of the schools, and to the politics of the state. Every age, or individual life-time, it was more alloyed with human opinions and false reasonings, until dioceses were formed, prelates created, philosophers installed in chairs called pulpits, and a visible head, or a representative of Aaron, Melchisedek, or Christ, was conceived and born.

Christianity, then, became a science, a theory, a polity, a state, with a representation of Peter or of Christ at its head. The sanctuary of the Lord was converted into a polemic school, *then* into a holy fair, and finally into a house of spiritual merchandize. Heretical views triumphed over its native catholicity, and schisms were nurtured and matured. Centralization, *a la mode* the empire of Rome, was cherished, debated, and carried into effect. The glory departed, and a Pope was conceived.

Every circle has its centre, and every system of philosophy and politics has its central idea. Those ideas which had the most of the flesh, the world, and the Devil in them, gained the ascendance, and gave names to the new sections into which disaffected leaders and successful heresiarchs filed off.

There can be but one real head to one real body, and as they were more enamoured with the headship than with the humble services of the sanctuary, new schisms were concocted around new centres of attraction and of radiation. Parties began, first about doctrine, then about politics, and filed off under their respective politico-ecclesiastic chiefs.

Remonstrants, or dissidents under diverse forms and symbols of doctrine, began to clamor, debate, and divide. The grand and attractive prizes of church preferment and elevation, became new magnets of attraction, new apples of discord, and the fruitful and efficient causes of new parties. Thus, from bad to worse, they declined, until a full developed Patriarch at Constantinople, and a more crafty and puissant rival at Rome, became competitors for one crosier, one mitre, and one sword.

New doctrines graced the controversy, fascinated the ambitious, gratified the speculative, and deluded the pious. And after many new philosophies, ingenious policies, and orthodox doctrines had gained the day, Christianity, in their hands, languished, and wept, and bled at every pore. A dull, cold form, not of godliness, but of policies, triumphed over all competition. "Night, sable goddess, from her ebony throne," swayed her leaden sceptre over a slumbering church, and the sword of the Cæsars, sharpened on hard and stony hearts, held its fearful vigils at the gates of the church, observant only of the intrusions of the faithful. A Pope was born—Christianity was secularized—centuries of darkness and error succeeded.

In the fulness of time, Luther appeared in the evening of the fifteenth century; Oecolampadius one year before him, and Zuinglius one year after him; then Bucer, then Melancthon, and then Calvin, A.D. 1500. Six valiant men of

faith and piety, with an ordinary share of human infirmity, well educated for that age, in less than eighteen years appeared upon the theatre of the Western Poppedom. In the first half of the sixteenth century, they manly fulfilled their mission. Calvin alone reached the age of sixty-four. Erasmus, too, who, as the Pope's retainers said, laid the egg that Luther hatched, was their contemporary—born sooner, and lived longer than any one of them. These six mighty men, on different portions of the Poppedom, wrought together in the great work of reformation, and were active contemporaries with Erasmus during a period of nearly one-third of a century. With them rose a generation of learned ecclesiastics, valiant men of faith, spiritual soldiers of resolute moral daring, who, with the doctrine of justification by faith, without the works of law or of the Pope, gave to the Man of Sin a mortal wound, from which he has not recovered, and never will.

But, fortunately for truth, ever since they took the field, Protestantism and Popery, in the Western part of Christendom, have been continually at war. Protestantism, in its intemperate zeal, hatched scores of sects and parties. The world is yet full of them—orthodox and heterodox. Each and every one of them is, when thoroughly analyzed, demonstrated to be founded upon one idea. All other ideas are held in common, or made matter of forbearance. But there is, in every denomination, one idea which can never be compromised, nor its denial endured by any of its members. Fortunately, from this central idea each party takes its name. The name of the party is, therefore, the name of that idea.

It is a remarkable fact, that, with one or two exceptions, the grounds of partyism are not faith, nor righteousness, nor humanity, nor morality, but religious politics. Christianity has a polity as well as facts, precepts, promises, and doctrine. It has faith, hope, and love, as principles, and its forms of expressing them. But it is a kingdom in its social character. It is an organized community. It is builded upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone.

The word *doctrine*, in religious controversy, has received an extended meaning, commensurate with every opinion and notion of men. In Scripture style, the doctrine of Christ is the meaning of what God has said on the objects and subjects of Christian faith, hope, and love. It is equally remarkable, that all Protestant parties, as such, acknowledge the same facts, precepts, and promises; but, more or less, add to them the opinions and doctrines of men. These they value so much more than the facts, precepts, and promises of Christianity, that they circumscribe their communion by their agreement in the latter, rather than by their perfect harmony in the former. This is the condemning sin of Protestant Christendom. Instead of making faith and obedience the test of Christian fellowship, they make unity of opinion, or an agreement on their inferential reasonings and their notions of expediency, the bond of community, and a disagreement in these the occasion of excommunication.

With many professors, Christianity is all matter of opinion. With them, therefore, unity of opinion is indispensable to Christian fellowship. Yet, after all, there are not two members of a church of one opinion upon all subjects named in the New Testament. Yet they could not but observe, if it were properly translated, that Paul commands Christians to receive one another "*without regard to differences of opinion*." And this he enjoins when going on to specify the subjects on which some Christians at that day divided in their opinions.

It is a remarkable fact, that when Paul preaches Christian union, he lays a broad catholic basis. He affirms that there is but "one Lord, one faith, one baptism, one body, one Spirit, one hope, and one God and Father af all, who is above all, and through all, and in you all." He does not say *one opinion*, because that would not be true. There are very many opinions on all subjects. But Christ's church is builded upon the recognition and acknowledgment of these seven facts.

We have affirmed the conviction, that church government, church organization, or church polity, has, all the world over, with a very few insignificant exceptions, become the covenant, or bond of union; in other words, the central idea of the present Christian profession—the centre of attraction and cohesion; and in proof of it, we allege, that as in the sciences and in the politics of earth, we classify

and denominate Christians by their central ideas. Nay, they themselves not merely submit to it, but adopt it, and glory in it. Let me be understood on this topic, for much of the value of a new version of the Christian Scriptures will consist in its bearings upon this, the most vital question of the present age.

To illustrate to the humblest capacity, I call the sciences and the politics of the present day to my mind.

Why do we name our planetary system the *solar* system? I am told from *sol*; the sun, because this luminary is the largest mass in it, and controls the movements of every planet within the circumference of its influence. What means the science of Astronomy, or that of Geology? Is not the central idea of the former *astron*, a star, and *nomas*, a law; and of the latter, *gee*, the earth, and *logos*, a discourse. They are both Greek words. The former literally indicates the *law of stars*; the latter a discourse upon the earth, or upon the mechanism of the earth. So of all classified knowledge, and of the names denoting it.

In politics the same usage obtains. *Politicos*, the Greek original of the word, is derived from *polis*, a city—*political*, pertaining to the city or the State. The first *States* in Grecian history were cities. Of these cities, or states, there were four kinds, as respects government. There was a *despotism*, from the Greek *despotees*—a master, an absolute master. There was a *monarchy*, from *monos*, *sole* and *archos*, a chief. One chief alone governed. There was an *aristocracy*, from *aristos*, a noble, and *kratoo*, I govern. The nobles govern. There was also an *oligarchy*; from *oligos*, few, and *archee*, rule. They might be noble or ignoble. The differential attribute in this case was *number*, not quality. And there was a *democracy*, from *demos*, the people, and *krateo*, I possess or govern. In this age and country we all understand this Greek word, and, therefore, on this occasion, I prefer to make a democratic argument in favor of a new version.

From state politics we have an easy passage and a fair wind to ecclesiastical politics. As, in this country, politics have become a calling—a trade—so, in this age, church politics have become a very essential item in orthodox theology, and in all that pertains to the visible and sensible prosperity of religious parties. We have Papacy, Popery, Prelacy, Episcopacy, Presbytery, Congregationalism.

These terms follow the same law. *Pope*, with all its arrogant pretensions, is more modern than any of the Greek terms already noted. The Greeks had monarchs, aristocrats, democrats, oligarchs, but they had no Popes. It is a French or an Italian word—modern, compared with *Bishop*, *Presbyter*, *Deacon*. These are venerable Greek words—New Testament words. But we have nothing for *Pope* in the New Testament. The idea, therefore, is not there; for where a word is never found, the idea it represents proves an *alibi*—an elsewhere. We have no representative in Hebrew or Greek of the idea named *Pope*, and therefore, the word belongs not to the language of Zion. We have, indeed, in the Greek language, the word *papas*, a father, and the American Indians have the word *pappoose*, a babe. But from these we cannot create a Pope. Babes, in all languages, say *papa*, and some say *papas* and *pappas*, by simply pressing their lips upon their breath. Hence, the word *papa* is an

Onomatopœia, "which coins a word from sound,
By which alone its meaning may be found."

Pappa is found in all the Northern and Southern tongues, from the fact that all babes, in all climes, make the same natural or physical sounds. The Scythians, Chaldees, and Syrians, as well as the Greeks and Romans, had *pappas* to indicate a grandfather and gray hairs. But *Pope* is found only in Roman Catholic countries and dialects, since the Grecian and Roman schism. It is, therefore, unequivocally in the ablative case, and has not one word in favor of it in the Bible.

A word not found in the original Bible, of course comes not into any translation of it. But the Church of Rome, not finding in that volume, in Hebrew, Greek, or Latin, the word *Pope*, Cardinal, or Archbishop, &c. created them, and a new nomenclature, either by inference, or the romance of a poetic imagination. Still, in order to the sanction of such an idea, it behoved that there should be some show of scriptural premises for such an inference or imagination. Hence

its premises, real or pretended, must be examined with critical accuracy to disabuse the involuntarily ignorant, the heedless, and the unwary.

But I have another reason for the investigation of the sub-basis of the Popedom, inasmuch as the same line and style of argument reaches, and involves, the basis of all Protestant parties, founded upon church polity or church economics. And as it has been made my special duty to indicate how a correct and lucid version of the New Testament Scriptures might be an efficient instrument of harmonizing, reconciling, and uniting all Christians of all denominations, and as the present sects and parties, with few exceptions, are *political*, and not religious schisms, it behoves that we attentively consider the real foundations of existing sectarian institutions.

I need not more than suggest, that there are amongst the orthodox but two philosophic platforms of Christian doctrine—one called Calvinism, or Augustinianism; another called Arminianism, or Pelagianism. But as now modified and qualified, we call the one system Calvinism, the other Arminianism. These terms denote two contradictory speculative systems of theology, well marked and defined by the modern pulpit and press. But it is incontrovertible, that neither of these is, in any denomination, the differential idea, name, or centre of attraction. We have Episcopal, Presbyterian, Congregational, Baptist, Methodist Calvinists, and yet they will not worship at the same altar, in the same church, nor around the same communion table.

We have, also, Episcopal Methodists, and Protestant Methodists, and Independent Methodists. We have Baptist Arminians, and Independent and Congregational Arminians, to say nothing of German and Dutch Reformed Arminians, that are equally true hearted, zealous, and indefatigable champions of their peculiar orthodoxy. Need we affirm or prove that these will not worship in the same church, at the same altar, nor around the same communion table? And why not? BECAUSE THEIR CHURCH POLITICS OR POLITIES DIFFER.

I do not affirm, (because, in an argument like this, it is not required) that there may not be individuals, scores or hundreds, that would, and that do, occasionally, on their own individual responsibility, commune with any one of them without church censure. But we are not speaking of individuals, but of communities. And as such they do not, else why keep up their rival institutions?

Now, from these premises—and certainly they are ample enough—may we not say, that a new version of the New Testament, however exact or perspicuous it may be, can effect but little, unless it tends to the obliteration of the sectarian politics of the present day.

There is, indeed, the baptismal controversy, a sort of exception to this general rule. This is wholly a literary question, and will, of course, by an impartial and honest translation, be quashed, so far as the *action* is concerned. The literature of the age, and the history of the church, have settled that point. It would be a reproach to the age and to the church, in the focal light of the present day, to translate it by the novel words *pour*, or *sprinkle*, or *wet*. The boys of our present schools would despise either the literature or the obliquity of any man, or set of men, possessing an ordinary knowledge of letters and common sense, who would say, "Go you into all the world and *sprinkle*, bedew, or wet the nations." The world, wicked and ignorant though it be, could not, would not, endure this. And to retain the Greek word *baptizo*, is giving up the argument for any and all translation. Why not, on that principle, turn Papists, and pray in our popular assemblies in Latin, or Greek, or in some unknown tongue!

The translation of this word will, indeed, effect a great revolution, despite of all opposition. It will unite myriads of believing and honest men in one holy communion, who are now in total darkness on this subject.

This, however, is but an item of the good fruits of a good translation. It will strike a strong blow at the tap-root of the great error of founding Christ's church on a polity—on a form of church government—instead of founding it upon the rock Christ. To illustrate the tendency of a faithful version, I request your attention to a few remarks upon the foundation of the Roman church, properly called the *Papal Hierarchy*.

It is founded upon a literary blunder—a grammatical error—an historical

falsehood. A critical investigation of this subject on a large scale, would be a great service to the church. It would be a blow at the root of all the heretical politics of Greek, Roman, and Protestant Christendom. It would be an axe at the root of that malignant Upas, whose secretions, at least, if not its atmosphere, are poisonous and pestiferous to every living thing.

I fully realize the invidious and ungrateful attitude in which any individual places himself, who presumes to question the claims of such an ancient, and powerful, and haughty institution. But our great Master and Teacher, the Messiah, has commanded his disciples not to call or acknowledge any man, or set of men, their masters, or their rulers in Christian doctrine, faith, or piety.

I, therefore, speak as freely on this as on any other subject, and, I hope, with all due respect to every man, according to his moral worth and moral standing. As for *Pio Nino*, I know him not, according to the flesh, nor according to the Spirit. I know, indeed, that he is a fallen, sinful man, and a very weak and crazy rock to become the stay and support—nay, the corner, stone of the church of Jesus Christ. And yet he may have been, before his mystic emasculation, as clever a youth as was Simon Peter, when he begirt himself with his canvas shirt, and leaped into the Sea of Galilee. But to strike at once at the tap root of this tree of the knowledge, not of good and evil, but of evil alone, I must open the case with a full statement of the issue.

The supremacy of Peter as prince of the Apostles, as Vicar of Christ, and as the foundation of the holy, catholic, apostolic church of Christ, is the fundamental error of the papal hierarchy. On this assumption she claims to be the mother and mistress of all churches, whether of Jerusalem, Samaria, Antioch, Constantinople, Greece, Rome, England, or America. There is no canonical ministry, no baptism, no marriage, no legitimacy, no salvation, extrinsic of her communion. All the Episcopal, Presbyterian, Methodistic ministry, that hold their right under her to preach, convert, baptize, or to celebrate the rites of matrimony, are, in her esteem, but excommunicated heretics, without consecration, without church honor, office, or dignity. Their acts and deeds, are consequently invalid, and without effect.

On what plea, then; from what Divine charter, grant, or patronage, claims she this awful, worshipful, God-like authority? This she mainly and essentially maintains on the assumption that Jesus Christ gave to Peter the keys of the kingdom of heaven, and founded the church upon him.

This figment of Popery out-vaults every other romance in the history of man. It has founded a spiritual empire upon the misconception and the consequent mistranslation of a word. It metamorphosed a fisherman into a Pope by a parody upon his name, and an allusion to it by the Messiah, when he spoke of the central truth of his spiritual kingdom in this world.

The occasion of the utterance of that truth seems to have escaped the observation of all the founders of the Roman hierarchy, and of those who at sundry times, and in diverse manners, have assailed it.

The Saviour's manner of uttering original and cardinal truths, if appreciated, would have been a sufficient guarantee against such a fearful aberration of the human understanding as that which conceived that a fisherman of Galilee should personally, or officially, be the corner stone or basis of Christ's empire, and that a lineal succession from him, founded not in flesh nor in faith, should be the rock of its salvation.

Every teacher and public orator has his own mannerism, as peculiar to himself as his own personality. Jesus Christ had *his* method of uttering new and original truths, as clearly marked as the contour of his person, his accent, or his gait. He made the sensible creation, the manners, and customs, and callings of men, the imagery or vehicle of communicating to them, and through them to mankind, great original truths and conceptions. Hence his love of metaphor, parable, similitude.

When he first called Simon, the fisherman, afterwards surnamed Peter, he said to him, "Follow me, and I will make you a fisher of men." Did he mean to give him a drag-net and a boat? This would have been a more apposite inference than that on which is founded the See of Rome, and the Pope's keys of Paradise. But when, with an observant eye and a discriminating judgment, we

follow the Great Teacher through his public ministry, as reported by the four Evangelists, we have no difficulty in satisfactorily interpreting and applying his discourses, whether public or private. Take a few examples as an illustration of this position. When standing in the Temple, and asked for a proof of his mission, he replied, "Destroy this Temple, and in three days I will raise it up." When surveying the harvest fields he said, "The harvest is ripe, pray the Lord of the harvest to send forth reapers to gather it." When persecution and present sufferings were about to be the fortunes of his followers, he exhorted them to "Take up their cross and follow him." When Martha was busied with much cooking and serving, he said, "One thing only is needful, and Mary has chosen that good portion, which shall not be taken from her." When a ruler of the Jews came to him by night, to converse with him on the affairs of the kingdom of heaven, which he preached, he said to him, "Except a man be born again he cannot see," and unless "born of water and the Spirit, he cannot enter into the kingdom of God." When at the well of Samaria, he asked a drink out of the well of Jacob, from a Samaritan woman; in the course of his conversation he said, "If you knew the gift of God, and who it is that asketh a drink of water, you would have asked of him and he would have given you living water." When, after feeding five thousand on five loaves and two fishes, he was followed by hungry multitudes, he said, "Labor not for the food that perishes, but for that which endureth to everlasting life;" and "unless," he said, "you eat my flesh and drink my blood, you have no life in you." When some said that Moses gave the Jews the manna, he said, "My Father giveth you the *true* bread which came down from heaven." When he saw, on another occasion, the sheep following their shepherds, he said, "I am the good shepherd, that gives his life for the sheep." "My sheep hear my voice and they follow me," &c. When on the Mount of Olives, he was "the true vine, and his Father was the husbandman." And when on his way to Cesarea Philippi, builded by Herod the Tetrarch, or greatly embellished and improved by him in honor of Tiberius Cæsar, the Emperor of Rome, he commenced a conversation with his disciples as to himself, and the honors due to him. In that conversation Peter uttered an oracle of transcendent importance. In dissent from those who supposed him to be Elias, or Jeremiah, or some of the Prophets—believing, as they did, in the transmigration of souls—he asked them for their views of his person and position. "Who do you say that I, the Son of Man, am?" Simon Peter responded, "*Thou art the Christ, the Son of the Living God.*"

In commendation of this happy utterance by Peter, turning his face to him he said, "Simon, son of Jonas! Happy man, flesh and blood has not revealed this to thee, but my Father who is in heaven. I also say to thee, thou art *Peter*, and upon this *Petra* I will build my church, and the gates of hell," or of death, "shall not prevail against it."*

* We shall first give the Vulgate, or Roman Catholic version, as found in the London Polyglott, containing eight languages:

"18. Et ego dico tibi, quia, tu es Petrus, et super hanc petram edificabo ecclesiam meam, et Portæ inferi non prævalēbunt adversus eam. 19. Et tibi dabo claves regni cælorum. Et quodcumque ligaveris super terram, erit solutum et in cælis."

To this canonical version, which, to the Romanists, is sacred as the original Greek, we shall annex another version of it, taken from Beza. According to the London version, which, word for word, accords with my oldest copy of Immanuel Tremellius and Franciscus Junius, London, *Anno Domini*, 1581:

"18. Sed et ego tibi dico tu es Petros et super hanc petram edificabo meam ecclesiam; et portæ inferorum non superabunt eam. 19. Et tibi dabo claves regni cælorum: et quicquid ligaveris in terra, erit ligatum in cælis: et quicquid solveris in terra, erit solutum in cælis."

Besides these, I have before me a vellum copy, whose title is defaced, of great antiquity, which exactly accords with Beza, Tremellius, and Junius.

To this we shall add yet a higher authority—the words of Griesbach's Greek text:

"Κ' αγω δε σοι λεγων οτι συ εις Πιτρος, και επι ταυτη τη Πιτρα οικοδομησω μου την Εκκλησιαν, και πυλαι αδου ου καταρυσουσιν αυτην."

This text exactly harmonizes with the Greek text of Scholz, with the London Polyglott, and the commonly received Greek text.

The substitution of *quia*, because, for *οτι*, that, is one of the most daring and unwarrantable

Here hangs, upon a slender thread indeed, the pretensions of the Popes of Rome for many centuries. What a temple at Rome, and how many palaces and temples all over Christendom, have been founded upon a gloss of this passage, which a school boy of this country might rebut, with all success, by an attention to the mannerism of the Messiah.

But there is a plurality of errors and misconceptions on this subject. First, as respects the reason why Simon was called *Cephas* in Syriac, which is *Petros* in Greek, *Sarum* in Latin, and a *stone* in English. *Petros* is a common noun in Greek, and, as I affirm, was never before given to any man. No man was ever called *Petros* before Simon, son of Jonas. But *Petros* does not mean anything but a splinter of a rock, or a stone; whereas, *Petra*, the foundation of the church, is that of which *Petros* was a splinter. *Petra* denotes a *rock*, or a *mountain*, of which *Petros* was a fraction, however large or small it might be. A pebble was a *Petros*, or any moveable stone, however large; but *Petra* was an immoveable rock or mountain.

In America, every stone is called a rock; but in England, and by all well educated men, nothing moveable by human hands is called a rock. So it was among the Greeks and Hebrews. The Rock of Gibraltar, the Rock of Israel, or the Rock of Ages, is not a *Petros* but a *Petra*.

The Greek, the Vulgate, Beza's Version, the Spanish, Italian, and all the versions into modern languages that I have ever seen, or know anything of, except the French, have made this difference between *Petros* and *Petra*. It is in all the Latin, as in the Vulgate, "Tu es *Petros* et super hanc *Petram*." "Thou art a *stone*, and on this *rock* I will build my church."

But, conclusive though this be against the arrogance and false hermeneutics of Papal doctors, the second error is worse than the first. The *gloss* is virtually this: "Thou art Peter, and on thee, Peter, I will build my church;" placing Peter and the rock in the same second person. But this is an outrage on all grammar and criticism. *Petros* is the person spoken to, but *Petra* is the *thing*, not person, spoken of. It is "*super hanc Petram*"—upon this rock I will build my church.

But we have another Simon in the apostolic college, who was called a Canaanite. Some think it ought to be read Canaite, indicative of Cana, of Galilee, supposed to have been the place of his nativity. We will not contend with any one as to the meaning of this cognomen, affixed to the second Simon; whether from the Hebrew *kaina*, meaning zealous, whence a *zealot*, or from his birth place.

Jesus also added a cognomen to James and John, calling them *Boanerges*, sons of thunder, intimating their zeal and energy. Some have, from these premises, presumed that Simon, the brother of Andrew, was called *stone*, as indicative of his firmness, but it would have been a better type of his hardness. Besides, Simon Peter was neither distinguished for firmness nor hardness; constitutionally, he was more prompt and forward than either resolute or hard. More in harmony with himself and all the facts of his history, it is much more plausible, if not morally certain, that because of his promptness and priority in the utterance of this cardinal and fundamental item of Christianity—the true and real basis of Christ's kingdom—he was prospectively named *Cephas*, or Peter, a *stone*; in good keeping, too, with the manner of Jesus, as already indicated by an induction of sundry particulars. It was just as apposite to call Simon a stone, as for Jesus to call himself a rock. The church, indeed, in allusion to a building of God, for

perversions of a Greek particle, to impose a favorite error upon an ignorant community, that I now remember to have met with in any version of the Christian Scriptures; for, admitting that it may sometimes signify *because*, it could, with no plausibility, be so rendered in this passage.

I am happy to say, that this false gloss is not followed by the French, Spanish, or any modern version of any reputation.

Pardon the reading of these quotations. They are not very edifying to a popular assembly; but in every speech made on such occasions as the present, there is a portion of it, to at least a respectable minority of all in attendance, as unintelligible as the passages read can be to any of you.

an habitation of the Holy Spirit, is figuratively and beautifully said to be "builted on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone."

But this is not all the honor conferred on Peter for this confession of his faith. Jesus immediately adds, "I will give to you the keys of the kingdom of heaven, and whatsoever you shall bind on earth, shall be bound in heaven; and whatsoever you shall loose on earth, shall be loosed in heaven." To the same effect, the Saviour says by the Apostle John, "Whose sins you remit, they are remitted; whose sins you retain, they are retained."

Protestants, I presume, rightly interpret these words, when they say that the Apostles *doctrinally*, and not officially, forgave sins. They preached remission of sins through the gospel, and not through themselves, to the world. To this orthodox view I give a cordial assent. It happily confirms our exegetical interpretation of this passage. Moreover, the events of the day of Pentecost, succeeding the coronation of the Lord Jesus, fully sustain his promise. Peter, on that day, opened the kingdom of God to the Jews, and preached to them remission of sins in the name of the Lord Jesus. And when the time arrived, that, in the wisdom and grace of God, the gospel should be announced to the Gentiles, Peter is sent by a special vision, and commanded to open the gates of Zion, and to invite them into a joint participation of the blessings of the new reign in common with the Jews. He preached to them, also, remission of sins, and invested them that obeyed the gospel with all the privileges, immunities, and honors, of citizenship in the kingdom of the Lord Jesus Christ.

Thus the promise to Peter was fulfilled, and the gates of the kingdom of heaven have never since been locked, and will not be, until the King comes in person and says, "IT IS DONE." The drama of redemption is passed. "He that is unjust, unrighteous, and unholy, let him be so for ever."

To this central idea of the remedial system of moral government, of divine providence, of man's salvation, every line from the whole circumference of the Bible, is a straight line. Here they all meet in one grand focal point. And what a glorious light radiates from this point! The beams thereof, as they pass through the refreshing showers of divine grace, never fail to renew the church of God! What a bright bow of glory and peace spans our heavens, cheering the eye of faith, and gladdening the eye of love! 'Tis then we hear the angels shout through all the bright circles, "Glory to God in the highest, on earth peace, and good will among men!"

In determining the meaning of this passage, and in settling the question as to the foundation of the reign and kingdom of heaven, which the Messiah set up; and in ascertaining the literal and doctrinal import of this long and violently litigated question, as to the foundation of Christ's church, on the subject of its polity, the character and the fortunes of all the present existing polities of all Protestant sects, is virtually, if not formally, determined.

It has passed into a proverb in physics — and it is equally true and demonstrable in metaphysics, in morals, and in things spiritual—that the stream can never rise above its fountain. Therefore, those who claim their ecclesiastic pedigree and authority from Papal Rome and its polity, and build upon its foundation, are equally without scriptural and evangelical authority. They build upon the sand of incoherent assumption, and are without a divine warrant and authority. They are human institutions, without the seal or evidence of divine approbation, and are predestined to annihilation and destruction.

But a paper wall, and that perforated by the moths of antiquity, is said to hang between the polity of the English Hierarchy and that of Rome. Puseyism, which, in its swaddling bands, attests its paternity, has already become so insolent and haughty, that she is affiliated by her holy mother, Rome. She reforms backwards, and even vaults into the arena of the middle ages, in her zeal for papal antiquity and a long venerated tradition.

But why should I notice the polities of Rome, England, or Scotland? They have all, more or less, proved by their respective polities, that they sympathise with one another in their notions of sacerdotal lineage and the authority of human heads, on which a Roman prelate has laid his blood-stained hands.

Classic presbytery and Episcopal conclaves are but political off-shoots of Papal

conceptions and Papal authority. And every man has at least one pope in his body, who either desires or attempts to prove his divine warrant to officiate at the Lord's table in Christian baptism, or at the hymeneal altar, in virtue of a sacerdotal line of unbroken connection with Gregory the 1st, who sent Augustine to convert the Anglo-Saxons, distinguished alike for his lofty notions of Papal authority and for an implacable hostility to classic literature, down to Gregory the XIIIth, who had the extraordinary merit of being the occasion, at least, of reforming the calendar, so late as the close of the 16th century.

But he must be a dull scholar who, after perusing the prosing pages of Papal history, animated only by a fiery and an intolerant bigotry, does not come to the conclusion, that if there ever had been any lineal virtue in Roman, or any other scholastic hands, it must have long since leaked out of those crazy vessels, or evaporated into a gas so subtle that no spiritual laboratory on earth can detect or analyze it.

The doctrine of apostolic succession, as claimed by the Greek, the Roman, the English, or the American hierarchies, it is now conceded by every historian of any respectability, is more baseless and less ingenious and ingenious than the lunar hoax. According to the most learned and competent historians, both political and historical, down to Macaulay of our own times, there lives not the man on earth that can assure himself, or any one else, that there is one official in Christendom that could, by any possibility, believe, know, or rationally conjecture, that the hands laid on his head had any more connection, lineal or direct, from Peter or any of the apostles, than they have with Aaron or Melchisedek. And every man who pretends to such a connection or descent is, by the whole enlightened world, political and religious, regarded as either a knave or a fool.

It is an oracle of reason and of revelation, as well as of some who know that there is no such lineage on earth, because they know they have no such connection, that the efficacy of Christian ordinances consists not in, nor depends upon, any official virtue or power in him that does administer them.

And yet it is scriptural and proper that every man who stately serves officially in the Christian church, or is sent out to do the work of an evangelist, should be solemnly set apart to said work by prayer, fasting, and the imposition of the hands of the elders of one or more congregations convened for that purpose. Christianity exhibits this in its own Scriptures, when faithfully interpreted or translated.

And here it is opportune to add another example of mistranslation, on this particular topic, and so dismiss the subject.

To ordain is only to appoint in some formal way. It always succeeds election. Be he bishop, elder, deacon, or evangelist, he is not, according to New Testament teaching, to elect, ordain, and send himself. His own judgment is not his rule, nor his authority, nor his mission. Those who have least confidence in themselves often both deserve and enjoy more of the confidence of others.

The term *Presbiterion* occurs but three times in the New Testament, once translated presbytery—rather once adopted—and twice translated elders. Presbytery, like all words that obtain a technical import, when that technical import is not assigned to them, should be translated according to contemporaneous etymology, and leave the English reader to judge for himself, as well as the translator. The seventy elders of Israel were a presbytery. The elders of our community, acting officially, are called a presbytery. Presbyterians have no exclusive right to the name. Baptists are, or ought to be, Presbyterians, as much as Presbyterians ought to be Baptists. Baptists, in the present technical sense, and some of our Christian churches, are not Presbyterians, because they have but one elder in a church, but one elder cannot make a presbytery. Presbyterians, in their superior learning and tactics, make a new class of dumb elders, who vote but do not teach nor preach. They legislate and judge. They are rather associate judges, after the manner of our civil courts. They have one judge of law and two ecclesiastic squires, or two lay elders, and thus give a majority, which saves appearances.

I am not delivering a treatise on any subject, much less on church government. I am illustrating a principle by a reference to the scriptural import of

the word *presbytery*. It belongs alike to the Jewish and Christian dispensation. Jews had their elderships and councils of elders. Amongst the Jews, in their sessions, they judged matters civil, religious, and mixed, according to the genius and character of that dispensation.

In the Christian church elders were also ordained in every city where there was a church. Every church had its presbytery or eldership. They judged cases involving only religious, moral, and prudential matters, but not political. Their qualifications, as elders, were essentially the same in both dispensations. They were, as their name indicates, seniors in age. Consequently, in experience and in prudence they were above their junior brethren, and were virtually *bishops, overseers*, or presidents. These terms merely indicated their office.

But without due respect to the proper import of these terms, we have, in modern times, and especially in this warm climate, given and received the title without any regard to its original import and scriptural acceptation. We create elders from twenty years old and upwards. Even before they have obtained wives they become fathers in our Israel, and sometimes claim the title of overseers before they can oversee themselves.

That a lucid, correct, and faithful version of the Christian Oracles would tend much to correct abuses now existing in the polity of the Christian church, and in the administration of its affairs—to annihilate the false centres of partyism, which have either annihilated or made of no effect the true central idea—the foundation of our union with God and with one another; and to unite the church of Christ on the foundation which God himself has laid in his Zion, there can be no rational doubt. "Other foundation can no man lay" of union and communion with God, and of union and communion with one another, in his spiritual kingdom, than that which is already laid by God himself, namely, "*that Jesus is the Christ*," the anointed prophet, priest, and king in God's own Zion. Faith in him, hope through him, and love to God—being reconciled to God by his death—is the only evangelical basis of Christian union and communion.

Hitherto, we have been contemplating the subject almost exclusively with special reference to its bearings on the present divided, distracted, and alienated condition of modern Christendom. And yet we have noted but a few items, engrossed in one or two views of the subject. We have not yet named the prolific themes of division, found in the politics of the Christianity of the 19th century, to say nothing of its doctrines.

The word *church* is, itself, a prolific theme of debate and strife amongst modern professors. The difference between a church and the church of Jesus Christ, is not yet understood by one-half of Protestant Christendom. I am a Congregationalist, a Presbyterian, and an Episcopalian, in the proper sense of these words—in their fair etymological construction. In the sectarian sense—which is now the current sense—this would be impossible, because they now represent three politico-religious and antagonistic institutions. I am not any one of the three, in their theological and popular ecclesiastic signification. There is a church of Jesus Christ—an independent community, having its bishops or elders, and deacons—of which one may be the president. In the Scriptures we find bishops, elders, evangelists, and deacons. Yet there was not a Presbyterian, Episcopal, or Congregational church in the age of the apostles, any more than there was not a Greek, a Roman, or a Protestant church, Methodist or Quaker. The Christian church has faith, repentance, baptism, the Lord's supper, the fellowship, and discipline among its institutions. What is their true and evangelical import, a pure and faithful translation will demonstrate.

Our education, training, and associations are, by concession, superior to those of former times, in all that pertains to subtle and new metaphysical distinctions. Yet comparatively few can satisfactorily discuss the difference and connection between sacrifice and atonement. It is yet a question with many, Are they equivalents, synonymes, or stand they as cause and effect? Is there any delicate shade of thought between atonement and reconciliation? Many ask, What is the difference between preaching and teaching Christ? What is the proper field for an evangelist, a pastor, a deacon? What is the difference between the Sabbath of the Lord, and the Christian's Lord's-day?

It is true, that no one can perfectly translate what he does not understand;

and it is equally true, that a man may be well skilled in discussing "the *five points*," who could not, *impromptu*, answer to the question, *What is the sixth?* Still we must concede, that of those minds cast and moulded in the schools of antique theology, many are of genuine metal. But whose image and superscription do they bear? A pure version, into English, of the Scriptures of the New Testament, would, doubtless, greatly contribute to the adjustment of many such questions as these, and of others which we cannot now name.

A *new* translation is not so much a desideratum as an amended one—a just and *faithful* one. A Romanist of the present day could make a new translation—but would Protestants endorse it? Pedobaptists could also make a very good translation, in their acceptance of the word—but would Baptists receive it? Baptists, too, (we may compliment ourselves, though Pedobaptists may not) can make a new and improved version—faithful and true in all our distinguishing views; but will the Pedobaptists endorse it? Nay, do they not condemn and repudiate it in advance? *What is our duty in the present case?*—is an important question, yet a plain one.*

I am fully of the opinion, that those practising the immersion of believers, are the only people that can make a really valuable and faithful translation of the New Testament. They have, in Protestant Christendom, the only commanding and favorable stand-point for such a work. Their eyes are couched. They can see what no man, looking through the leather spectacles of Pedobaptism or Pedorantism, can see in the Christian institution. I speak experimentally, as well as theoretically, having been on the top of Mount Sinai, before I stood upon the top of Mount Zion. I know the horizon of both these time-honored summits. I, therefore, emphatically silence every cavil as to their incompetency, and strongly declare the conviction, that they, and they only, can furnish a version worthy of the age; and, therefore, argue that it is their special duty to set about this great work with all their powers.

We do not say that we *believe*, but that we *know*, that there are thousands of errors, great and small, in the Common Version; not errors in doctrine, in the popular sense of the word *error*, nor in the popular sense of the word *doctrine*. I should, perhaps, say in the *technical* and appropriated sense of the word *doctrine*. But true doctrine, in its general sense, is true learning. To say, for example, that God is *a* Spirit, or that Jesus is *a* Lord, (1 Cor. xii. 3,) is not damnable heresy; yet neither of these propositions is true doctrine or learning: or, in other words, it is not what is meant in those passages, "God is Spirit," and "Jesus is Lord," in the sense and *point* of the arguments or annunciations in which these words occur. These are very small doctrinal errors. Still, they are errors. It is true that Jesus was *a* Lord, for there are Lords many; but he is Lord of them all, not *a* Lord of them all, for there is no other Lord.

We may say an angel is a spirit, but it is not Spirit, nor the Spirit. *Man* frequently represents the whole species, but *a* man represents only an individual. A man may believe that Jesus is *a* Christ, but that will not save him; for Aaron and David were *Christs*, or anointed ones. A man must believe that Jesus is *the* Christ in order to salvation. This seems to be a little error—not even a verbal, but a strictly *literal* error—yet it has a large import.*

I have numerous and various versions of the New Testament—one of which is said to contain 20,000 emendations—yet it has not those of this class. So far from it, it inserts the article *the* in the phrase, Jesus is Lord. It has it, Jesus is *the* Lord. It is true that Jesus is *the* Lord, but it is not, in truth, the sense of the passage. The Vulgate Version is literal, and sanctions my version of it. Griesbach, Mill, and Greenfield justify it also, by rejecting the article. We could find hundreds of larger errors than this in almost all the versions, private and

* I am aware that it requires judgment as well as taste to discriminate in New Testament usages when it should be *a* Spirit, *the* Spirit, and Spirit. In John vi. 63, we have a good illustration of this usage, "It is *the Spirit* that quickeneth—the flesh profiteth nothing. The words that I say to you are Spirit and they are life"—not *a* Spirit and *a* life. The translators are right here, for the reason they were wrong in the former case. But here they follow the original, in the former case they did not. To have been consistent with themselves, in this case, they should have said, the words that I say to you are *a* Spirit and *a* life.

public, all slightly affecting the sense, but still not containing any error dangerous to faith, piety, or humanity. Many a person, however, has faith, which has not the *faith* for its object. It is, however, he that has faith in the *faith* that is approved.

Much depends upon a proper translation of the particles and connectives of speech, in order to make the sense of an author apparent. This can be strikingly illustrated in the Greek particles *eis* and *en*, so often occurring in the New Testament. The Church of Rome, with all her haughty pretensions, has erred, and caused others to err, in confounding the particles *en* and *eis*. Fascinated with the charms of authority, she enacts many ceremonies to be performed "In the name of the Father, and of the Son, and of the Holy Ghost." Yet there is not such a phrase within the lids of the original Bible.

Her formula of baptism, servilely followed by all Western Christendom, is a proof of this. After her example, they all, with a very few exceptions, baptize "In the name of the Father, and of the Son, and of the Holy Ghost." This is both grammatically and religiously wrong. *In the name of the Father, and in the name of the Son*, indicate, and are equivalent to, *by the authority of the Father and of the Son*. This formula is scriptural, and according to the revelation of God. The Greek formula, *en too onomati*, is equivalent to, *By the authority of the Father and of the Son*.

Jesus said, "All authority in heaven and on earth is given to me." But no passage in the Bible says, or indicates, that either legislative or judicial authority are given to the Holy Spirit in the remedial system. In the name of God, or in the name of the Lord, is very frequent; but in no case do we find the formula, *In the name of the Holy Spirit*. Men are, by the authority of the Father and of the Son, baptized *into the name* of the Father, and of the Son, and of the Holy Spirit. But here is a different form. It is not *en too onomati*, but "*eis to onoma*."

Every American citizen knows that the phrase, "In the name of the Commonwealth," differs much from entering into the Commonwealth. Just as much differs being baptized in the *name of the Lord*, from being baptized *into the name of the Lord*, or into the name of Christ. Hence the two New Testament phrases, *en too onomati*, and *eis to onoma*. They are never equivalent, and, in Holy Writ, are never confounded. *Eis to onoma* is found in the formula of baptism, but never *en too onomati*. *Eis*, according to Greek usage, requires after it an accusative case, and *en* a dative. *En too onomati* is the dative of the agent, instrument, cause, or manner of an action. The former, *eis to onoma*, denotes the object, end, or termination of an action. In the name of the King or of the Commonwealth, a person may be sent, not *in*, but *into* exile or prison. We could fill a volume with examples to this effect.

An enlightened man may say—and that, too, in harmony with the whole New Testament—"In the name of the Lord, I baptize or immerse you *into the name of the Father, and of the Son, and of the Holy Spirit*." But no man, with the knowledge of the Greek Testament and of the English language, in his understanding, can say—"I baptize you *in the name of the Father, and of the Son, and of the Holy Spirit*." It is impossible. The reason of this is sublimely beautiful and interesting.

In giving a few samples of the extremes of error, in the great and in the minute—so far, at least, as we hope to be understood—we have not noticed any of the more prominent errors of the Common Version. Nay, indeed, we have not touched at all upon any of the great themes of the gospel of Christ.

In the facts, precepts, promises, and statements of the Living Oracles, as understood by many of the most learned and evangelical Protestants, we most cordially concur. And, indeed, so far as faith is concerned, we could cordially commune with them all.

But we have not yet answered the question—the all-interesting question—*What is our duty on all the premises before us?* We have some duty to perform. What is it?

To wait for the general concurrence of all Christendom—Romanists and Protestants? Then it will never be performed. Protestants, at former times, have not waited. Wickliffe, Tyndal, Luther, Beza, &c. on their own responsibility,

undertook this work, and for their day and generation, rendered good service in this field, as well as in other fields of labor.

The Protestant parties in different countries got up their respective versions. None of them waited for the concurrence of the communities from which they had separated or stood aloof. Their heterodoxy, in a little time, grew up into orthodoxy. And so of the foreign translations in other European States.

It is a remarkable fact in favor of zeal and diligence in this great work, worthy of record, that in one generation after William Tyndal had been strangled, and then burnt to ashes on the continent of Europe, for his new version of the New Testament, and for his essay on "Justification by faith alone," both of which were being imported into England; and five months after the murder of Queen Anne Boleyn, by her profligate and abandoned husband, the English Henry, (Archbishop Cranmer consenting thereunto,) that same version, so far as translated by Tyndal, was the *first* Bible, the reading of which was so strictly enjoined by the king, the pliant Cranmer and Cromwell consenting thereunto. Well might the amiable and pious Cowper say of Tyndal:—

"His blood was shed
In confirmation of the noblest claim—
Our claim to feed upon immortal truth;
To walk with God, to be divinely free;
To soar, and to anticipate the skies.
Yet few remember him. He lived unknown,
Till persecution dragged him into fame,
And chased him up to heaven. His ashes flew—
No marble tell us whither. With his name
No bard embalms and sanctifies his song;
And history, so warm on meaner themes,
Is cold on this."

The question, What is our duty at this crisis? becomes a plainer one as our horizon amplifies and expands. There never can be a new version, and a true one, got up by common consent of Christendom. There never was such a one introduced. All the versions made in the memory of man, were made by one party, or by one individual, on his own responsibility. *Pædobaptists and Baptists will never agree to make a new version.* Not one Pædobaptist will touch the ark of our sanctuary, fearing he might be stricken dead.

Why should he? How could he? It would be suicidal on his part to raise the tower that would certainly fall upon himself. If an angel in disguise should substitute *immerse* for *baptize*, he would say he came not from the skies. He would not, true to his party, improve the volume in any thing that would crush him in every thing dear to him as a Pædobaptist. Such politicians form no such entangling alliances. While it is a show of generosity or catholicity, on our part, to invite him, he will, with all complaisance, say with one of olden time, "I pray you, sir, have me excused."

None but immersionists can unite in this work, and none but they could do justice to the subject. And, perhaps, even the word *immersionist* may be too broad a term for the spirit of this age. *Can THEY all agree?* Some even doubt this. I am not one of this class. Still, I cannot say that my horizon is wholly cloudless. There may be a speck somewhere not broader than a man's hand, and yet some electric change in our fitful clime might cause it, like the prophet's cloud, to spread itself all over our heavens, and at once hide from our vision sun, moon, and stars. Still, our hopes are stronger than our fears. Neither will all the English, Scotch, or American Baptists, I fear, agree in this grand enterprise. Some of them, very charitably, fear to wound the delicate feelings of their Pædobaptist neighbors. And some think that, as a denomination, they would lose rather than gain by a new version. The good Pædobaptists will, they fear, say, "The Baptists have got a Baptist Bible, because the good old common Bible would not sustain their views."

Why, then, do these good and tender-hearted brethren wound the feelings of their good Pædobaptist brethren, by ever preaching at all upon the subject of Christian immersion? And when they do preach upon the subject, why do

they affirm, and then labor to prove, that the Common Version is both faulty and defective, in not translating, but retaining in Greek, this all-important term *baptism*, with all its correlatives? In my opinion, and in my experience, a new version would be better, and will be less offensive, than this everlasting declamation against the Common Version, and these unending historical and literary expositions of the Pædobaptist sophistry, so common and so frequent on all baptismal occasions.

It will, also, save many an unedifying and jading disquisition from the pulpit, in defence of immersion, and give to the ministers of the Word more time to teach, and the people more opportunity to hear and learn, the more sublime, edifying, and consoling doctrine of Christ, applicable to Christians in all the temptations and trials of this life. If I should turn political economist, and proceed to estimate the annual cost of so many sermons per annum, delivered by all the Baptist ministers in America, to supply the defect of the Common Version in this particular, estimating their sermons at two dollars each, to be paid by the members of the communities that hear them, I would undertake to show in pounds, shillings, and pence, or in golden eagles, dollars, and cents, that it costs the denomination more, in five years, to battle against the errors of the Common Version on this subject, in the form of Greek nouns, verbs, and prepositions, than it cost the British nation to get up, maintain, and pay the assembly that made this Common Version. As a political economist and a philanthropist, I would at once say, give up the controversy, or settle the matter for ever, by a plain, unequivocal, grammatical, and faithful version in the current Anglo-Saxon language of the second half of the 19th century.

But I have a still weightier argument than that of a political economist. As a Christian preacher and teacher, I ask myself, and I ask my Baptist brethren, from Nova Scotia to the Gulf of Mexico, from the Atlantic to the Pacific coast of our country, as if standing upon the earth and lifting up our hands to heaven, to swear by him that liveth for ever and ever, do we sincerely believe that immersion in water, into the name of the Father, and of the Son, and of the Holy Spirit, is an ordinance of Jesus Christ; and that pouring or sprinkling water upon a speechless babe, or moistening its forehead with a drop of water, a moistened finger, or a damp handkerchief, without faith, knowledge, or consciousness, be an ordinance of Jesus Christ, what answer would we give? Would we thus solemnly affirm yea or nay? If in the affirmative, then I ask, should we not give them a faithful version of this institution? And if we do not, what answer shall we give to the Judge of all? And what apology for such silence or neglect, shall we give to our contemporaries and to posterity? Let us, then, ponder on these words, "Occupy till I come." Let every Christian Baptist on this continent answer these questions in such a way, as that he may not be ashamed or confounded in the presence of the Lord at his coming.

For more than thirty years I have so considered this subject, and my version of the New Testament—based on the most valid authorities taken from the Pædobaptists of Europe and America—and my debates and endeavors on this theme, I allege in evidence of the sincerity and depth of my convictions on this great subject.

May I add, that I cherish no Utopian views, or hopes, or expectations, on this subject. With all the prejudices against me—with all the allegations of false doctrine and soul-ruining heresy, I have continued in the field until my orthodoxy, in all the great doctrines of evangelical Protestantism has, at length, been conceded, both in Europe and America; and more myriads of persons have been immersed, in the ratio of our fellow-laborers, than were ever before baptized on this continent by the same number of preachers in the same time.

As Christians, we should have no time-serving, no compromising policy. As immersionists—and we are all immersionists of believing subjects—we confer not with flesh and blood. Truth is our policy, heaven our destiny, and the smile of the Lord is our consolation and confirmation.

We respect all our conscientious and sincere Pædobaptist professors, of every name and party. We ask them not to help us to read our Bibles, nor their permission to translate, or preach, or teach them. We ask all Baptists, of every name and shade, to unite with us, and to give us their aid in this great work.

If they will not help us, neither by their learning, their smiles, nor their prayers, we will not resent it, nor cower down in their presence. They may repent, but we never will, we never can, repent of our best endeavors in this great work. If the Lord has put it into our hearts, let us give him the glory, and do our duty faithfully and promptly.

Of its triumphant success over all opposition we cannot doubt or despair. The children of those Baptists that, through weakness or cowardice, or any sinister motive, have refused their smiles or their aid, will read your version, and will, as dutiful sons, "only wish their fathers had been more wise." It will as certainly pervade the Baptist brotherhood, and multitudes of our fellow-citizens of every name, and of no name, as the atmosphere of America is liberal, and free, and all-pervading.

Before I sit down I must express my conviction, and my regret, that owing to the short time since I received an invitation to attend this convention, and to address it—and in this short time my attention has been continually divided in the discharge of numerous, various, and onerous duties, all indispensable—I could not so concentrate my mind upon it, as to do it that justice which I feel and realize is due to a theme of such vital and transcendent importance, and to the occasion that called it forth.

In conclusion: if on the return from the Captivity, Ezra, the Scribes, and the Levites, read and expounded the law to the people, so translating it from the Hebrew into the language of their brethren of the Captivity, as "to make them perceive the sense and understand the reading;" and if at the conclusion of the Christian Canon, a divine malediction is uttered against them that add to, or take from, the words of that book—becomes it not the Christian Levites and brethren, to make the people of our country and time perceive and understand the Christian institutions?

Seeing, moreover, that the professed Christian world, in its great aggregate, has so long lost the Christian ordinances connected with the Saviour's death, burial, and resurrection, in their true meaning, import, and design, is it not our duty, our interest, and our honor, to give to our fellow-citizens, and to posterity, in the language of our country and of the 19th century, a faithful, exact, and lucid translation of them? To which work we are now providentially called, and for which we are amply possessed of all the necessary means!

Let us, then, relying upon the God of light and love, of righteousness and truth, not only advocate, but undertake, under his blessing and guidance, this great work, to which, in his Providence, and under his guidance, our minds have been called. With a single eye and a pure heart, let us patiently, prayerfully, and fraternally coöperate, according to our several ability, following the leadings and the openings of his Providence—having respect unto the final recompense of the reward. And whatever may be the opinions, the sayings, or the doings of those that oppose it, we will go forth bright as the morning, "fair as the moon, clear as the sun, and terrible as an army with banners."

INDIVIDUAL RESPONSIBILITY.—Dr. Wayland, speaking of the Christians who were dispersed by the first persecution of the church at Jerusalem, says, "This little band accomplished more for the conversion of the world, than all the Christians of the present day united have done." Does any one ask why? "Because," says he, "every individual felt that the conversion of the world was the work of which *he himself*, and not an abstraction called the church, was responsible. Instead of relying on man for aid, every man looked directly up to God to forward the work. God was thus exalted—His power was confessed—and very soon, in a few years, the standard of the cross was carried to the remotest extreme of the then known world."

Where has Infidelity ever purified a heart, or blessed a family, or enriched and tranquillized a community, or built a hospital, or opened an asylum for orphans—in short, done anything good?—*Morrison*.

Christian union is not founded on perfect agreement with respect to all the will of God, but agreement about the truth that unites them all in one body in Christ.

NOTES OF LECTURES

BY A. CAMPBELL.

No. XVIII.—CHARACTER OF PHARISEES.

WE intend to note all the important events at the close of Messiah's life, beginning at the 23d chapter of Matthew, and considering the important events that occur in the five following chapters. In writing biographies, the character of the individual is more or less colored by professions either for or against him, according as it is done by a friend or an enemy. But the authors of these narratives relate every thing equally alike, and apparently without feeling any interest in the issue, for they make no notes of admiration, to call our attention to any particular event.

In this chapter we learn that Jesus made a public address at a great festival, and that the subject of his address was, the character of the public teachers—the Scribes and Pharisees. This address was made to his followers and a promiscuous multitude, and I believe it was the occasion of his being taken up at this time, for he draws their characters to the very life. He says—“Alas for you blind guides! you shut up the kingdom of heaven instead of opening it: ye hypocrites, who sit in Moses' seat,” &c. For them to be thus arraigned before the people, and by a person whom the people venerated, makes it still more cutting; and I wonder not at their being so exasperated as to assassinate him, if they dare: yet they do it not for fear of the people. Jesus gave all parties an opportunity of developing their characters on this occasion, both his friends and foes. He said to them, “Fill ye up the iniquities of your fathers, that upon you may come all the righteous blood shed from Abel to Zaccharius.” We learn here that the sins of a nation are remembered, as well as those of individuals, and that the whole nation is made responsible for all the crimes committed in it. Vengeance was to be taken of that generation, as if they had done the whole. There is just as much mercy with God in destroying the wicked as in saving the good. This was the last speech of the Messiah to the public assemblies in the cities of Jerusalem, and he so portrayed the wickedness of the rulers, that they could bear it no longer—they determined to get him out of the way.

Jesus retired from the city that night, probably to be beyond the reach of the machinations formed against him within its walls.

DESTRUCTION OF THE TEMPLE.

The sun shining upon the golden gates of the temple—(its entrance was on the East, and the Sun was now setting in the West)—as Jesus sat on Mount Olivet, induced the Apostles to call His attention to its beauty, which was the occasion of His predicting its overthrow. They asked him when these things would take place. In the beginning of the 24th chapter, He says to them, when you see the Roman eagle in the holy place polluting it, this will be to you the signal of its destruction. It is important that we should exemplify, as we proceed, what we have said on former occasions on the subject of miracles. We have said that every man in all time could see a miracle for himself, by bringing up his own time to this meridian. Now in forty years from the period when this prediction was uttered—speaking in round numbers—what is here foretold, happened precisely as it was predicted. This temple was one of the wonders of the world. The Jews spread its fame into all the surrounding nations whither they went to trade, and induced many persons to undertake pilgrimages from all lands to see it; and of course, whatever concerned the temple, would be publicly known. The Messiah goes on to show that not one stone of this temple should be left upon another. This prophecy, like every other in the Sacred Volume, is remarkable for its particulars, and its fulfilment was no doubt a miracle to those who lived at that time, as well as a demonstration of the truth of the mission of Jesus and his apostles. Josephus records the fact of the fulfilment of this prophecy, without intending it, in its most particular points, and gives the natural reason for ploughing up the ground and removing the stones, which no human foresight could predict. He says, it was done to obtain the gold which had melted and run down among the ruins when the temple was burned, and this seems natural enough. There was a general dispersion of the Christians; as soon as they saw the Romans in the holy place, and it came to pass, that there was not an individual de-

stroyed in the overthrow of the city, who believed in Christ.

Jesus next tells them, that they were not to listen to any false Christs, since they had positive proof that He was the true one.

Some theologians here raise a question, and give it as their view, that Jesus spoke of the destruction of Jerusalem, and at the same time and in connection with it, the final catastrophe of the human race. Now the subject here introduced, and the question asked, is of the Jewish nation, *not* of the race; and it is not fair to take advantage of the ambiguity of the word race, and say it means so and so. The question was, When shall these things you have told us, come to pass? The whole that He said had reference to the Jewish state, and this prophecy has the accuracy of history. It is, therefore, one of the best evidences we have of the truth of God's revelation and Christ's mission. It also shows us, that in the ratio God blesses a nation, in the same ratio He will punish it, if it disobey him. This nation is of itself a miracle from beginning to end. Christian nations will be punished even greater than were the Jews. No Pagan nation was ever treated like as the Jews have been. And there is a fall predicted in this book to happen to Babylon — a power now in existence, greater by far than that which befel the Jews.

The moral is, that we are responsible to God, to do His will, in the ratio of our talents, knowledge, and means of knowing His will.

THE FATAL MISTAKE; OR, THE MIDNIGHT SHIPWRECK.

BUT a short time since the entire community was startled by the news of a sudden and fearful shipwreck. The bark "Elizabeth" was returning richly laden from a foreign port. Her voyage was almost finished, when, as she neared our coast, a violent storm arose. In the darkness of midnight, as she is driven before the tempest, her officers mistake the light on "Fire Island," for the one on the "Highlands;" and steering, as they suppose, for the latter, but in reality for the former, the bark is soon dashed, an utter wreck, upon the breakers, and part of the crew and all

her passengers are swallowed up in the waves—swept, as in a moment, to eternity!

It is of little moment *how* the mistake was made — whether from erroneous calculation, or presuming confidence, or careless neglect of chart and compass. The fact that it *was* made, is certain; and the awful result, like all the realities of the past, is beyond the reach of prevention or remedy. All that remains for us, as we mourn the dreadful calamity, is, that we endeavor to open our hearts to some of the many lessons it so solemnly teaches. And,

1. *It shows that the SINCERITY of our belief, on any subject, is no proof of its CORRECTNESS.* Here is not an uncommon error, especially in reference to religion. How often, from sceptical or thoughtless persons, do we hear the assertion, "*It is no matter what a man believes, if he is only sincere.*" But, alas! this fatal shipwreck tells a different story. Doubtless the officers of that ill-fated bark were *sincere* in their terrible mistake. They honestly believed that the light towards which they were steering, was the one that would guide them to their expected port in safety. But did the *sincerity* of their belief prove its *correctness*? Did it calm the raging of the winds and waves, or break the violence of the terrific crash, or save from the jaws of death a solitary one of its appointed victims? And if sincerity of belief is not of itself an assurance of truth or safety in ordinary life, is it in matters of religion? If it is not a safeguard to the mariner on the deep, is it on the voyage to eternity? There are many *false* lights in this world of error and sin. See to it that you mistake not any one of them for *the true light*—the light of divine truth as it shines in the pages of the Bible. Err here, and your *sincerity* will not save you from the shipwreck of your eternal welfare—from the ruin of your hopes, your happiness, your soul!

2. *It shows that CONDUCT is not necessarily connected with BELIEF.* It is often said, and here again especially in reference to religious things, that, "*it is no matter what a man believes, if his conduct is right.*" But this maxim, like the one already alluded to, is both false and dangerous. Would the officers of that shipwrecked bark have steered their vessel towards the wrong light, if they had not *believed* it to be another? Did

not their *conduct* necessarily flow from their *belief*; and is it not self-evident that the former could not be safe, while the latter was erroneous? And as this principle uniformly holds good in common life, *so it does in religion*. No man can *act* right, who does not first *believe* right. All true morality must have its foundation in a true faith—all right conduct in correct belief. No action is acceptable to God, or approved by an enlightened conscience, that does not spring from right principles. No stream can rise higher than its source—no water be pure, that flows not from a pure fountain—no action be right or good, which does not spring from right principles: those of the Bible.

3. *We are as truly RESPONSIBLE for our BELIEF as for our CONDUCT*. And for the plain and conclusive reason, that conduct is always connected with belief, and originates in, and takes its character from it. The two are so inseparable, that to hold we are accountable for our conduct and not for our belief, is as unphilosophical and absurd, as to hold one responsible for the explosion by which he blows up his neighbor's dwelling, and yet not for the touch of the spark by which he fires the train. So we reason, and justly reason, in common life. If the officers of that lost bark had made their fatal mistake through gross carelessness and neglect, they would have been held accountable for its fearful loss; just as that druggist in one of our cities, who lately weighed out poison to a patient, is held accountable for the death caused by his mistaken belief, and is now in prison under indictment for the crime. And on the same principle implied in these cases, we blame our fellow-men for being uncandid, and partial, and prejudiced, and censure them severely for their *opinions*, almost as often as for their *conduct*.

But if thus *responsible for belief* in ordinary life, where we are so liable to err, much more are we *in religion*, where there is no need of mistake—where the truth is plain from revelation, to all that *wish* to know it—so plain, that even the wayfaring man, though a fool, need not err therein; and where God has promised to enlighten, and teach, and guide all that ask him. And for this reason it is, that God not only invites, but *commands* us to believe, and blames us for *not* believing, and threatens us

with the *punishment* of eternal death for our unbelief, and ascribes the fact that we do not believe to a *wicked* heart. Reason, then, and the common judgment and practice of mankind, unite with the Bible in declaring, that *we are responsible for our belief*.

4. *How important to be ALWAYS PREPARED FOR DEATH!* The passengers in that ill-fated bark little thought that their end was so near—that the progress they supposed they were making towards their expected port, was but progress to eternity! And yet, as in a moment, they were summoned to the world of spirits—ushered, almost without warning or season for preparation, to the presence of their God and Judge! Death may not come as suddenly to you, as it did to them. But, on the other hand, *it may*. You have no sure hold upon to-morrow. You know not what a day may bring forth. At any time, amid all the uncertainties of the future, it is the part of wisdom to be prepared. And the warning alike from God's providence and his Word is, that you prepare *now*. *Now* believe on the Lord Jesus Christ; *now* begin a life of faith and holy obedience, that, whether living or dying, you may be safe. Delay not at once to enter on the great work of life, lest when you stand upon the passway of death, you find it too late to obey the admonition, "PREPARE TO MEET THY GOD!"

THE JERUSALEM MISSION.

[The following letter is the eighth received from Brother Barclay, and is selected from *The Disciple* for February, 1852. It is matter for regret that the whole of these interesting letters have not come to hand in the order in which they were written. We shall, nevertheless, continue to give them as they reach us.]
—J. W.

TO THE BOARD OF MANAGERS OF THE AMERICAN CHRISTIAN BIBLE SOCIETY—CHRISTIAN SALUTATION.

Dear Brethren,—Although I have nothing of special interest to communicate in relation to the subject upon which I am about to address you—the distribution of the Scriptures purchased by the appropriation you were kind enough to make to this Mission—yet, as it is doubtless expected, and is altogether proper, if, indeed, not requisite,

that you should be furnished with an account of the manner in which the commission confided to my charge has been executed, I embrace the present opportunity of communicating with the United States, to write you a fraternal epistle by way of report upon the subject.

The brethren of the Eastern Virginia Coöperation having kindly placed in my hands the sum of two hundred and thirty-four dollars and fifty-two cents, for the purpose of circulating the Scriptures abroad; this amount has been united with your grant of three hundred dollars, for the purpose of forming a common fund for the purchase of Bibles. Of this sum only three hundred and forty-four dollars and ten cents have been as yet vested in the sacred stock and material, but owing to high rates of exchange, and attendant expenses, only one hundred and ten dollars and thirty-one cents now remain on hand; the nett amount realized being only four hundred and seventy-six dollars and six cents, and the purchases, costs, and discount amounting to three hundred and sixty-five dollars and seventy-five cents. But in order that you may have a more specific explanation, the following detailed statement is subjoined:—

Amount appropriated by American Christian Bible Society, - - - 300,00 dollars.

Amount appropriated by Eastern Virginia Coöperation, 234,52

Total amount contributed in United States funds, - - - 534,52

From this amount deduct 10½ per cent. discount on Bill of Exchange on Baring, Brothers, & Co. at sixty days, 56,07

Further discount for cashing bill in London, - - - 2,89— 58,46

Amount realized in London, - - - 476,06

Deduct, Bill with British and Foreign Bible Society, - - - 165,75

Bill with Society for propagating Christianity amongst the Jews, - - - 28,50

Other purchases for S. School, &c. - - - 12,00

Bill with Depository at Valetta, 7,50— 218,75

527,21

Draft for this sum discounted in Jerusalem at 5½ per cent. 14,15

243,16

Freight, storage, commissions, &c. - - - 7,50

Balance on hand, March 1, 1851, - - - 235,66

Bill with Beirut Mission, for Arabic Testaments, &c. (July 29,) - - - 50,85

185,31

Printing press (purchased on account of Virginia contribution,) - - - 75,00

Leaving balance on hand, October 1, 1851, 110,81

From the foregoing statement you perceive that in order to make your donation of money available in London, where the Scriptures in foreign languages are generally purchased, it must needs be subjected to discounting operations amounting to about one-eleventh of its amount, and this loss is farther increased by a discount of five or six per cent. here—at least fifteen per cent. in all! Now should you find it in your hearts to make another grant, as I sincerely trust you will, I am glad to inform you that this heavy loss need not be incurred. Mr. J. Hosford Smith, our excellent consul at Beirut, informs me that for every dollar deposited with E. O. Hamilton, Esq. No. 31, Bond Street, New York, he will pay me ninety-six cents, or their equivalent, in Turkish currency. But might it not still be better to purchase Spanish pillared dollars in New York, and ship them directly to Beirut or Jaffa, to each of which places there are now regular conveyances several times a year from New York? We would, then, deal exclusively with the depository at Valetta. I doubt not that Brother Parmly, of Bond Street, New York, could furnish you with very exact information in relation to this whole matter.

The version of Scripture principally distributed is, of course, the Arabic, that being the language universally spoken, and most generally read, throughout all these regions. But, besides the Arabic translation, I have also distributed a goodly number of the Coptic, Syriac, Syro-Chaldaic, Judeo-Arabic, Turkish, Hebrew, modern and ancient

Greek, Spanish, Judeo-Spanish, Italian, German, and our own vernacular, here, as well as on the route hither. Bibles, to a much greater extent, might easily be distributed here in a short time; but Palestine has been so well supplied, that I deem it best to direct my main effort to the supply of pilgrims from a distance, of whom there are vast numbers here at the festivals, who come, the Greeks from Russia and Greece, the Armenians from Constantinople and Armenia, the Copts and Abyssinians from the banks and sources of the Nile, the Mahometans from far beyond the "Great River, the River Euphrates," on the one hand, and from the Southern Pillar of Hercules on the other, the Romanists from the opposite Pillar of Cadiz to the remotest of the many waters upon which the meretricious Scarlet Lady sitteth, and the poor outcast Israelite "from every nation under heaven." For, strange to say, Jerusalem is as much the focus of religious feeling as it ever was. Hither the tribes (not alone) of Israel, but of all the kindreds of the earth still come up.

From what you know of the Papal Apostacy, even in your favored valley, you are prepared to hear that very few members of the Roman Catholic, Greek, or Greek Catholic Churches, will accept a copy of the Word of the *Lord*, however implicitly they receive and obey the word of *man*. The Arminians, Copts, Abyssinians, and Syrians, are far more accessible, and frequently receive the Scriptures with readiness in the absence of their priests. The "common people" amongst the Jews, will generally receive at our hands the Hebrew Old Testament and frequently the New; and even amongst the Rabbins I have found some few, who will receive the New Testament and promise to examine its claims upon their credence. But most of them obstinately reject it, even though they confess that they have never read it! The dogged obstinacy of some of the cabalistic devotees of the Talmud may be inferred from the following conversation (verbatim as translated,) which I held one evening with one of the most intelligent Scribes amongst them, in whose family I was administering medicine.

"I wish to talk with you about the Messiah," said I to him, at what I thought might be an opportune season.

"But what's the use?" said he.

"Why this is the use; I believe that Jesus of Nazareth was the promised Messiah, and I accordingly worship and serve him. Now this is very wrong if he be not the Christ. But if, indeed, Jesus of Nazareth is the Messiah, it is very wrong in you not to acknowledge and obey him. Now I declare to you, if you can prove that the Messiah has not come, I will become a Jew this very evening; for if Christianity is not true, Judaism undoubtedly is. That's the use of talking about it. And if I prove Jesus of Nazareth to be your Messiah, will you not forthwith embrace him?"

"Oh! I can never believe that Jesus of Nazareth was *our* Messiah!"

"But don't you believe that Isaiah and Daniel were inspired prophets?"

"Oh, yes."

"How long, then, since the decree of Darius went forth to restore and rebuild Jerusalem?"

"I don't know exactly—(hemming) —I don't care about that."

"But has it not been more than seventy weeks, and was not Messiah the Prince to come in seventy weeks, or four hundred and ninety years from the going forth of that command?"

"I—I—(balked, silent, and confused,) I—."

"Don't you really think that Shiloh has come?"

"No. I can never believe it."

"Well; has not the sceptre departed from Judah, and the lawgiver from between his feet?"

"In some sense; but not as you Christians seem to think."

I went on to specify some of the Messianic prophecies of Isaiah, Micah, &c.; but he told me rather petulantly, that I need not tell him about any of these things: "for you certainly misunderstand them," said he, "for when the Messiah comes, there will never be another war, nor even a sword or *pistol* upon earth"—quoting Isaiah ii.

"You take that passage literally, then?"

"Yes: certainly."

"Do you understand all the Scriptures in the same way, whether they be prose or poetry, narrative or prophecy?"

"Most certainly I do."

"Then you think that the wolf and the lamb shall be on good terms, and the lion, feeding no longer on flesh,

shall literally eat grass like an ox, &c. when the Messiah comes?"

"Oh, yes: all Scripture must be construed literally—none of your figures!"

"Then you think that the three branches of which Pharaoh's butler dreamt, are three *days really* and not figuratively?"

"Yes."

"And the three baskets three days too?"

"Yes."

Well, thought I, if it be a true axiom that things which are equal to the same are equal to one another, then a grape vine and a basket are identical! So, finding the rabbinical logic of this poor deluded son of Abraham so egregiously at fault, I was constrained to let him alone, knowing that

"He that's convinced against his will,
Is of the same opinion still."

He derives his support from the foreign Jewish contribution, and that is the secret of his ignorance and obstinacy. Of what a large class of these teachers may it be truly said, "they be blind leaders of the blind."

But it is gratifying to know, that though the Jews and Christians so generally reject the Word of the Lord, some of the most influential devotees of Islamism not only willingly accept, but occasionally earnestly ask for it. The truth is, Moslem intolerance and fanaticism are wonderfully on the wane. Never have I been more agreeably disappointed than by our reception at the hands of the Mahometans! Instead of surly looks and even open insult and meditated injury, with which I expected to be treated, they demeaned themselves with the utmost civility, respect, and kindness; particularly the upper classes—the effendis of the city, and the various officers who have been sent hither from time to time from Constantinople. Some of the most influential amongst them have even gone so far as to wish me success! It is not, however, to be supposed for a moment that they have visited me in quest of the truth. Their curiosity may be the only motive—or they may be actuated by a desire to ascertain whether I have come to spy out the land—or, what is more probable, respect to the United States alone has dictated this respectful consideration for us. For at this time there is no power on earth so high in

favor with the (*de*) crescent "moon and star," as the stars and stripes that "wave o'er the land of the free, and the home of the" *blest*.

Although I have omitted much that I wished to say, yet my near approach to the end of the sheet compels me to come to a conclusion: and when I mention that this desultory communication has been written, amidst unceasing interruptions, at the bedside of my children during their convalescence, I trust it will be regarded with that indulgence to which the circumstances entitle it. And now, brethren, I commend you to God and the Word of his grace. May your efforts to disseminate that Word, by which you are built up in the most holy faith, be crowned with the richest success: and may the beauty of the Lord our God be upon us, and the work of our hands, may *He* establish it! With highest Christian regards, your's in the Lord,

J. T. BARCLAY.

Jerusalem, Oct. 13, 1851.

THE ACTS OF APOSTLES.

No book ever written on the Christian religion, from the nativity of Jesus Christ down to the year of grace *one thousand eight hundred and fifty-two*, can, for its intrinsic value and importance, be at all compared with the book called the Acts of the Apostles. May I also affirm the conviction, that if the Reformation for which we plead had done no more for the advancement of Christian learning and the Christian church, than to have called the attention of the religious world to this book of the Acts of Apostles—as, in the providence of God, has been done for about the one-third of the present century—it would have rendered no inconsiderable service to mankind and the church of God? We hope to be ever grateful and thankful to the Lord for the humble part we have acted in this great event.

I am not insensible of the invidious attitude in which we seem to appear, in assuming so much as may be implied or inferred from such an utterance; but, on counting the cost, we encounter it for the double purpose of giving still more conspicuity and importance to the value of this book, and also, for the purpose of developing more fully the

things that are written in it, in all their bearings on the world and on the church. In doing this, we hope still to enlarge the empire of truth, by a more rapid consumption of the Man of Sin and Son of Perdition—the prolific parent of that ignorance which has so long covered the earth, and of that thick darkness which has shrouded the understanding of the people on the great subject of original and apostolic Christianity.

It is now generally admitted in Protestantdom—but it was not admitted for half a century after the era of Luther's Reformation—that the single item of justification *by faith*, without the works of Moses or of the Pope, was the test and pledge of a standing or a falling church. It was, no doubt, in the sense of that age, as much the test of the best church then in the world, just as the Roman dogma of the *opus operatum* was the test of a dead and fallen church.

May we ask, without intending to give, or, in fact, giving offence to any one, a few questions, to interest and engross the attention of our readers in the study of the Acts of the Apostles?

1. In what theological system, current and popular in any denomination fifty years ago, was it written or indicated as a matter of importance, that Christianity and the Christian era were not identical?

2. In what Baptist or Pedobaptist church was it then taught, that John and his baptism belonged not to the Christian dispensation?

3. In what system or school of theology in Protestantdom, was it taught that the Christian church did not begin to be, while Jesus Christ lived on this earth, nor even when he rose from the dead?

4. In what treatise was it written that the kingdom of heaven could not come, and, consequently, did not come, till Jesus Christ was judged and acquitted by God, of the crimes of treason and blasphemy alleged against him by the ecclesiastic and political courts of that day?

5. What system of theology current fifty years ago, or even thirty years ago, taught that the public coronation of Jesus as King of kings and Lord of lords—as Head of the universe—by his own Father, in the presence chamber of the heaven of heavens, amidst all the

grandees and hierarchies in heaven, was essentially necessary to precede the gift of the Holy Spirit, and the commencement of the kingdom or reign of heaven, in the church of Jesus Christ in this world?

6. What system of theology then taught that the dispensation of the Holy Spirit, in the evangelical sense, differs from the dispensation of the Holy Spirit, in the patriarchal and Jewish sense?

7. I will receive as a favor from any person, to be informed of any people or teacher, on this continent or in the European world, that clearly or definitely stated or announced, in unequivocal affirmation, that the Christian church did not commence, and consequently, was never organized, till the first Pentecost after the crucifixion, death, burial, resurrection, ascension, and glorification of the Lord Jesus Christ; that then placed upon the throne of David, and upon the throne of God, he commenced his reign *personally* in heaven and *spiritually* upon earth, by the mission of the Holy Spirit to his apostles, and through them to his church, which is now his natural and earthly body—the fulness, or manhood development of him who fills all things, in all places, with life, and beauty, and happiness. Here I shall pause with my interrogations for the present.*

I have been more deeply than ever penetrated with the simplicity, beauty, and grandeur of Christianity, as laid

* To prevent misconception of this allusion to the throne of David, I simply remark for the present—to be developed, probably, more fully again—that the throne of David was, in fact, *the earthly throne of God*, in the midst of ancient Israel. David was his viceroy—that is, *the Lord's anointed*—a fact not well understood by the church, and still less by some untaught and unteachable dogmatists of the present day. It was necessary to the plans of Jehovah, which are all sublimely grand and wonderful, that he should have two thrones—one on earth, and one in heaven—for a time occupied one above by himself, and one below by his vicegerent, called and constituted by him; and therefore his solemn oath or covenant with David, that he would raise out of his person, in fulness of time, one that would occupy both thrones. Hence, said the inspired bard of Israel, "Jehovah said to my Jehovah, sit thou on my right hand, till I make thy foes thy footstool." It is beautifully in accordance with

open in the Acts of the Apostles. I therefore feel it due to myself, the church, and the world, to descant, in a few essays, on this book, besides finishing my notes on it, broken off some two years since.

But before resuming these, I design to furnish a few general essays on the grand developments of this treatise, with special reference to objects in my horizon of much interest, of which I will not now speak particularly.

But I have not yet, satisfactorily to myself, noted the importance of the study of the Acts of the Apostles. And my wonder is, the most singular neglect of this treatise all over Christendom, especially, too, on the part of our most popular commentators and system builders. They seem to me to have too little use for it. This has originated a question in my mind as to the cause of this neglect. Is it that all

this fact, that Mary the Virgin was the last bud on the tree of David which could blossom and fructify, and bring forth a representative of David. So that if Jesus be not the heir of David's throne, there never can be one born, and God's covenant has failed. This is a death-blow to Jewish infidelity, if their eyes were not closed, and their ears sealed. But Jesus was the son of David, and born to be a king, as he told Caesar's representative. On the throne of David, as King of Kings, he now sits, and also on the throne of God: for he has all crowns upon his head, and affirms that all authority in heaven and on earth is given to him.

Any one who wishes to peruse the most conceited, consequential, and dogmatical treatise, based upon a hallucination, and a parody upon the words *Elpis Israel*, will, if he have a dollar to throw away, have a demonstration of a disease called in Kentucky "*the big head*," probably unequalled in this century—making *the hope of Israel* (indeed, the hope of the gospel in full development) to consist in raising up again a throne of David, in Palestine or Jerusalem: as if that throne had been vacant now for 1800 years, or as if Jesus Christ would remove his throne out of the Heavenly Jerusalem, to rebuild it and locate it in old Jerusalem, and there to aggrandize the empire of the universe! But this is only in passing, as one of the specimens of the power of a love of notoriety or of the marvellous, in wrecking and bewildering the human mind. We regard this development of the passion for notoriety as one of the most admonitory dispensations in our immediate circle of observation. It has made a man that might have been useful, worthless to himself, worthless to his friends, and worse than worthless to the world.

Protestant sects find so little encouragement or countenance in it for their modes of preaching, teaching, and dispensing Christianity?

I have again begun to read theology, modern theology, and to inquire into the mystery of the neglect so generally evinced on the part of theorists and commentators to this history of the solemn, sublime, and soul-subduing sayings and doings of the Lord's apostles and ambassadors in the fulfilment of the high commission under which they acted. I am resolved to trace this matter out, and if possible, more fully to satisfy myself that we have not given too much consequence to it, in those views and annunciations from it, found, so far as I am advised, in our immediate communion.

The very preamble to this book of apostolic sayings and doings, would seem to inspire any believing, reflecting reader, with an intense desire to read and understand it. The historian and evangelist Luke, speaks of his former treatise as embracing only what Jesus "*began to do and to teach*," until his ascension into heaven. He then relates a special charge, given to his Apostles' to continue in Jerusalem till other matters should be matured in heaven and they duly informed of them. Especially they were to wait for a promise, or the accomplishment of a promise—of a spiritual and extraordinary baptism in the Holy Spirit. They had been overwhelmed in water, and should as freely be immersed or overwhelmed in the Holy Spirit.

That they had not yet discerned the genius, spirit, and character of his kingdom or government, is manifested in the question that they propounded concerning a Jewish desire, long cherished—that Israel might become the lords of the earth.

He condescendingly rebukes this error, and consoles them that they would ere long receive new lights and a new power from on high; and that they would set out upon a grand commission, commencing in Jerusalem and reaching to the ends of the earth.

The whole apostolic school on Mount Olivet, then enjoyed a glorious vision. While he was speaking a few valedictory consolations to their super-excited, doubting, wondering, inquiring hearts, he was sensibly, visibly caught away towards heaven, until a cloud, a chariot

of angels, escorted him beyond mortal vision, to the bright realms of eternal glory.

Two angelic personages, of celestial mien and grandeur—probably a portion of Messiah's celestial train—returned to Olivet and gave a rich and exhilarating promise, on which the faith of the whole church reposes with unshaken confidence, and around which its brightest hopes cluster with joy unspeakable and full of triumph. It is that the identical Jesus, who thus visibly and gloriously entered the heavens, shall as visibly and sensibly descend to earth again, to escort all his friends from this sin-polluted earth to a new paradise of God, in which the tree of life, in all its deathless beauties, shall bloom and fructify for ever.

Some of the first acts of the apostles are next presented to our consideration. They returned to Jerusalem, and held their first convention in an upper room. The family of Jesus, according to the flesh, but also in the faith, being all present, (several sisters being also present with the elders,) but with what thoughts, and feelings, and emotions, who can tell? It was, however, with one accord, a season of prayer and supplication. But oh! what utterances were there!

During the ensuing forty days, Peter, the first of the Twelve, the elder brother of the apostolic family, (one hundred and twenty disciples being in attendance,) arose, and after a short speech, moved the election of an apostle for the chair vacated by the fall of Judas. They elected two, and referred the decision to God. Matthias was chosen by lot, and was enrolled with the eleven. This was the first public act of the Apostles, and the only one during the interval between the ascension of the Son, and the visible descension of the Holy Spirit—the perpetual guest of Christ's church. So ended the first chapter. Thus seven Sabbaths passed away, from the crucifixion of the Lord; and the first day of the next week being Lord's day, and the day of Pentecost being fully come, they are all in expectation, waiting for the promise given. Nor did they wait, and watch, and pray in vain.

A. C.

JOHN PYE SMITH, L.L.D. & THE "ANTHROPOMORPHITES."

IN glancing over a treatise of this distinguished clergyman and writer, on the subject of "*The Relation between the Holy Scriptures and some parts of Geological Science*," I find a very unhandsome and unwarrantable allusion to myself, (page 173) charging me with the error of *Anthropomorphism*—a very long word, and of course a very long or ancient heresy—which, divested of its Greek apparel, and presented in Anglo-Saxon costume, simply means the ascription to God of *human form, parts, and passions*.

I have also turned over the leaves of the *Biblical Repository*—to which I have been a subscriber for some twenty years, but have never read half a volume of it—and I find that Mr. Landis, of no very glorious memory, as his subsequent history, alas! reveals, ascribes to me the sentiments of a certain Mr. Kincade, author of a book called "*Bible Doctrine*," of which I am as ignorant as I am of the first volume of Chinese history—never having read either of them—and personally, too, unacquainted with the author of this "*Bible Doctrine*." But it seems that this Mr. Kincade called himself, or was called, a "*Christyan*," as the word appears, and as I never spelled my profession in those letters, I plead not guilty of either one or other; for I am neither a *Christyan* nor an *Anthropomorphist* in thought, word, or deed. And never by word, written or spoken, gave utterance to such an idea. Certainly Mr. Pye Smith has wholly mistaken his man. I am just as orthodox on that, and every other great doctrine of Christianity, as Dr. Smith himself.

Mr. Smith must be very credulous, for certainly he had no cause, in such a work, to introduce my name at all, and still less, to use it so discourteously. I must request, and do request, Elder Wallis, editor of the *British Millennium Harbinger*, to copy this my repudiation and denial of any, and every notion that enters into the literal, metaphorical, or mystic meaning of the word *Anthropomorphist*, in body, soul, and spirit, and to send Dr. Pye Smith a copy of it. It is a discredit, nay, a dishonor to Dr. Smith, to have his work circulated among a million of people, who, from all that they know of me,

either personally or through my writings, know that I never taught nor uttered such a conception of Jehovah, in my whole public or private life; and who will, of course, look upon Mr. Smith as of doubtful authority in other matters. A philosopher and a Christian minister, who allows himself to be so imposed upon by any one — even the one-sided, and, in my history, ill-advised and ill-read Dr. Peters—and then, on such doubtful authority, to circulate over Great Britain and the United States such a libel, places himself in no very enviable attitude. I, therefore, hereby call upon Dr. Smith to apologize as publicly as he has slandered me, and many tens of thousands who are therein and thereby wounded, being grossly slandered. It is being well known to all Protestant parties here, that we are just as sound, in all the so-called “essential doctrines of Christianity,” which they call *orthodoxy*, as any who have, by concession, obtained that name and character. It is also true, we think, that we entertain more spiritual views of Christ's kingdom and institutions than very many of our contemporary professors, and therefore, are farther removed from Anthropomorphism than any Protestant community known in the country. I insist upon it, then, that Dr. Pye Smith should either take this matter back, or produce from any thing that I have ever written, or from any one in fellowship with us, for of our fellowship Mr. Kincade never was one. If he does not, on this remonstrance, take back every word of it, this community, and a far more illustrious one above, will hold him in no very high honor.

A. C.

NOTE.—We quote the above from Mr. Campbell's *Harbinger* for February, 1852. The edition of Dr. Pye Smith's work on “The Relation between the Holy Scriptures and some parts of Geological Science,” to which reference is made, is probably an American reprint, in which the passage is found at page 173. A new edition of this work was published in February last, by Mr. Bohn, of York-street, London; and the remarks of which Mr. Campbell so justly complains, appear as a note on pages 227-8. But it is added, as a sort of attempted justification of this imputation of sentiments to those who never held them, and who accordingly have disowned them—“This

assertion has been recently denied, in a publication at Nottingham; but it is fully averred in passages cited in the Am. B. Repos. page 310, from a Christyan book professing to give their system authoritatively, ‘Kincade's Bible Doctrine;’ and other quotations show that the Christyans and Campbellists are here declared by both parties, (themselves) to stand upon the same foundation, and to be one people.’” The editor of this new edition, it will thus be seen, repeats the calumny, and then seeks to justify himself in so doing, by falling back upon extracts from “Kincade's Bible Doctrine,” which appeared in the “American Bible Repository,” notwithstanding that this said work of Kincade was unknown to Mr. Campbell, and the writer unconnected with the cause of the Reformation with which Mr. Campbell is identified!

It is apparent, that Mr. Campbell, at the time he wrote the article which we have given, was unaware of the decease of Dr. Smith, which took place in February, 1851; and his remarks, therefore, apply to the editor who has thought proper to continue such misrepresentations, rather than to their original writer, who would doubtless have embraced the opportunity of correcting the error into which he had fallen. The editor and publisher will be furnished with a copy of this notice; and, should another edition be called for, it will be considered an act of justice, doubtless, to publish Mr. Campbell's vindication.

SACRED COLLOQUY.—No. IV.

DEATH OF CHRIST—THE EXISTENCE AND WORKS OF THE DEVIL—HIS PUNISHMENT, &c.

Julius. You have seen that the morality of our Redeemer is inculcated upon most peculiar principles. The philosophers of the ancient world knew little of faith and hope, and far less of love. Love to God was unknown in their systems, or was prostituted to the vilest purposes—purposes alike dishonorable to their deities, and disgraceful to themselves.

Nereus. I perceive, from our last conversation, my Julius, that the morals of Christians are not derived from mere authority, to the exclusion of principle; but that the Author of the institution has wisely seized upon the great active forces which preside over our moral na-

ture—faith and hope—and has quickened them in his disciples accordingly, by the presentation of proper motives.

Julius. You have understood me, Nereus, on this important point. The system of morals taught by our Saviour resolves itself into the divine authority, as do all other parts of the Christian religion; but nothing is there attempted to be carried on authority alone, irrespective of the principles which characterize mankind, for whose benefit it has been granted by God. The Lord Jesus, when endeavoring to make man what he ought to be, and what he requires to be, before he can inherit heaven, brings over to his side the great principles of faith and hope; and having done so, he, as you have forcibly observed, quickens them within us by proper objects. Our faith and hope are, therefore, said to be living: they are pregnant of eternal life, and will cease to exist only when faith is done away by sight, and hope by fruition. No system of morals, by any philosopher of the ancient or modern world, ever had such a foundation, or ever laid hold of man with so powerful a grasp, on terms comporting with his own proper nature.

Nereus. There are two points of view in which the dignity and supremacy of the Christian institute is, I grant, fairly admissible; these are the model of moral perfectness, which it supplies in the life of its author, who is allowed on all hands to have excelled in all majesty and moral grandeur; and that of which we have just been speaking, the consecration of the great moral forces of faith and hope for the purification and elevation of the morals of its disciples. I verily grant, that with such a pattern, and such principles, the world has reason to expect of you Christians great uprightness. I am happy to understand you so far; but, my Julius, I desire to be made acquainted with the most intimate nature of the Christian scheme. I wish to understand its most essential attributes, relations, and designs. If its privileges can be obtained on the principle of faith, I wish to know what these privileges are—how they were secured to us by the Author of Christianity—whether mankind ever before enjoyed them—whether they lost them, and by what means?

Julius. I am happy, my dear Nereus,

to be able to bring before you the matter which will unfold all the most intimate nature of the Christian scheme, and let you behold unveiled the ultimate causes of its origination: that matter is the death of its Author, the death of our Lord Jesus Christ. To come directly to the point, therefore, it is a fundamental article in the Christian system, that the Author came that he might “destroy the works of the devil.”

Nereus. Julius, I have heard some of the professors of your religion very much question whether there is any devil; and some have even written volumes to prove that nothing more is meant by the word devil, than a personification of evil.

Julius. Such people, my dear Nereus, could, with equal propriety and force of reason, prove that nothing more is meant in Scripture by the “Word of God,” than the personification of good; and so get rid of both God and the devil.

Nereus. You have reduced their notion to an absurdity in a single breath, my dear Julius. The objections and questions which I may raise, shall be intruded exclusively to draw from you that knowledge of the Christian institute which it is my anxious desire to possess.

Julius. I shall do all deference to your questions and objections, my Nereus, knowing that they will be made only for proper purposes. You perceive that there are, in the present order of things, life and death, good and evil. Christianity, then, my Nereus, professes to have been created with a reference to these matters, and she submits to us an explanation of them. She is the patron of all goodness—the enemy of all evil. In her right hand she displays life, even length of days for ever and ever. She opposes death, and swears its destruction. O death! she exclaims, I will be thy destruction.

Nereus. I will confess to you, Julius, that of all matters which time has brought before me for speculation, death is one of the most curious and engrossing interest. I cannot account for it. It appears like the laws of nature—it operates uniformly—it operates universally. Like gravitation, or any other law, it is unaffected by time, or place, or reason, or the volition of man. The destruction of this power, therefore, must give a most exciting interest

to the institution and system of things in which the proposition is involved. I will hear you on this point, the destruction of death.

Julius. The destruction of death is so intimately connected with the origin of it, that it is hardly possible to reach the one without first attending to the other. Let us, therefore, attend a little to the origin of this influence, as described in Scripture. It does not follow, my dear Nereus, that because death is universal, and operates uniformly, that therefore it is, like gravitation, a natural thing, or an inherent law of nature. The Scripture, indeed, asserts the contrary, and accounts for it as a thing wholly preternatural. It is not natural for man to die: this weakness is fortuitous, and not inherent; accidental, and not original. Death entered into our family by sin, or by a violation of law. But you expect that I shall give you all these things in the words of Scripture; and therefore, I shall quote the apostle on the point. He says, "By one man sin entered into the world, and death by sin," so that these things stand in the following order: man, sin, death.

Nereus. Your apostle, I perceive, says, "sin entered." Had sin an existence in the universe before its entrance into this world?

Julius. Yes: sin is described in Scripture as having an existence anterior to the creation of man. It existed in the person of a great fallen angel, with his compeers, who, having violated law, may be said to have become a personification of sin.

Nereus. You refer to what your Scriptures call Satan or the devil?

Julius. I do.

Nereus. I shall be exceedingly gratified to know what account your sacred writers have given of this personage, if you deem attention to the point at all related to the object of our present conversation, which is the development of the first principles of Christianity.

Julius. I deem it most intimately related to the object of our present pursuit, the first principles of Christianity. The devil is described in Scripture as having been originally "an angel," and as others who were cast out of heaven along with him are called "his angels," it is certain that he was a being of a superior order, a ruling angel. The precise rank which he held in heaven,

however, is not made known to us. Whether he was one of the principalities and powers who sway the sceptres over particular legions and hosts of the angels of God, or he that sat next the Most High in power, and stretched a sceptre over both the dominions and high estates, as well as all the inferior orders of seraphic intelligences in heaven, is not revealed by the sacred writers. We dare not even venture on a conjecture on this point. Besides, there is nothing in the inquiry which we are prosecuting, that renders the knowledge of his precise rank in heaven indispensable. He was an angel in authority, having others under him. He abode not in the truth; he was cast out, therefore, into the abyss with all his powers, and is now with them reserved in chains of darkness against the judgment of the great day.

Nereus. My dear Julius, these last expressions, "he abode not in the truth," and "he was cast out into the abyss," I should be happy to have you explain in a manner comporting with your Scriptures. Pray, what is meant by not abiding in the truth?

Julius. The commandments of God are, in all parts of the Scriptures, considered and called the truth. A much beloved apostle says, in one of his letters, "I have no greater joy than to hear that my children walk in the truth." And again, "I rejoiced that I found of thy children walking in the truth, as we have received commandment of the Father." The commandment here referred to is, that we should believe in his Son, Jesus Christ. For it is the truth, and the greatest of all the truths in the Sacred Oracles, that Jesus is God's Son. When, therefore, it is said that the devil "abode not in the truth," it means that he violated some law, or sinned; for sin is the violation of the law.

Nereus. Is it made known what that law was?

Julius. It is not. We do not know what the particular commandment respected, and as it must have terminated on a heavenly matter, perhaps it could not have been described in the language of men; you will perceive that this also was not necessary for men to know. For our instruction it was sufficient to inform us, that he sinned and was punished: for by the revelation we learn the majesty of the law, on

which the general welfare of all God's creatures must depend, is a high matter which cannot be compromised in heaven more than on earth: this itself is a mighty lesson, and an indispensable one in government. The general welfare of all is the end of all law, in every government, whether of man or of God.

Nereus. So far I understand you, Julius, and am gratified. The devil, then, was a superior angel who violated law, but not with impunity—that is, he was punished. You do not know his precise rank in heaven, nor his particular offence there; but, perhaps, you know what was his punishment?

Julius. I do not exactly, unless it was expulsion from heaven, where he and all the other angels enjoyed the blessedness of the divine presence. He and his angels are said to be “cast out,” and to be “cast down,” and this is all we know of the punishment inflicted on him for his offence in heaven.

Nereus. I grant, my dear Julius, that it must have been an enormous punishment for an angel of light to be excluded from the divine presence, and sent forth into exterior regions where, perhaps, all was darkness; nevertheless, you surprise me not a little by saying that this is all you know of his punishment. I am afraid that you are willing to accommodate matters, and to suppress somewhat of the subject lest it should stumble your servant; but be not afraid, I am willing to hear the whole truth. I am very certain that many of your professing brethren would greatly suspect your orthodoxy, were you to stop short here, in regard to the punishment of Satan. Do not the Scriptures say that everlasting fire is prepared for the devil and his angels?

Julius. They do, but this is a punishment connected with an offence wholly different from that which occasioned his expulsion from heaven. His offence against God in heaven, and his offence against man on earth, are as distinct as heaven and earth, and the punishments of these offences are equally distinct. He sinned against God, and was expelled from heaven; he has sinned against man, and by a Son of Man shall be punished for it.

Nereus. You greatly surprise me, Julius; pray what is his offence against man, and how can man ever punish him, seeing he is a spirit and

invisible, and consequently, incapable of being captured by man?

Julius. Aye, my Nereus, that is the question, but before we speak of the manner and means by which he shall be captured by the Son of Man, let us first speak of his offence; and here we can be perfectly definite. Of his rank as an angel, of his sin, and of his expulsion from heaven, we know comparatively little; but with his offence on earth we are perfectly acquainted. He is the murderer of our family. My Nereus, he is your murderer. He is the murderer of us all! Alas! his offence was most foul, most devilish, and most unlimited shall be his punishment. Our family shall yet be avenged of him for the evil he has done us. We have a hero who will greatly avenge our cause.

Nereus. Julius, you must explain, for I confess myself already almost lost. You say he has murdered the human family: what, pray, do you mean?

Julius. It was he, Nereus, that seduced our family into the violation of the law, and made man by sinning obnoxious to death; and the deliverer of our race, our Brother and Saviour, gives no other interpretation to the affair, than that it was a foul, a murderous seduction. “He is a murderer from the beginning,” said our Redeemer.

Nereus. You allude, I presume, to the part which your Scriptures say the devil had in the sin committed by Adam and Eve in Paradise. Believe me, my Julius, that though this portion of your religion has been the subject of ridicule among those who are not believers in it, I seriously desire to understand it, in all its length and breadth, as it is related to the development which you propose to make of the first principles of Christianity; and I am happy to understand you thus far. If, indeed, death seized upon our family by the violation of the law, and the parents of mankind were seduced into this violation by Satan, there can be no doubt that he is, to all intents and purposes, the murderer of our family. I confess, however, that you have given this whole business an attitude in which I have not heretofore been accustomed to look at it. Still it is a matter of surprise to me that the Scriptures, after representing Satan as the ultimate cause of sin in Paradise, should make the whole punishment to light upon

our family, and not on him who seduced us. Why did not God punish the devil instead of our father and mother?

Julius. Nereus, ask rather why he did not punish both. The devil was not, in this affair, under law to God, but under punishment; he was an outlaw, roaming through the interminable regions of space, into which he had been driven from the heavenly mansions, on account of his foul revolt from the truth of the Most High. And it was in the condition or state of a being without law, that he came to this world and seduced man. God is a great governor, and as such, the eyes of intelligences are upon his ways. He will do nothing but in perfect righteousness. "He is a God of truth, without iniquity; just and right is he."

The divine character might have been suspected if he had punished the devil in that state, and for having done what, indeed, it was never commanded him not to do—for it was not said to the devil, thou shalt not seduce man—therefore the divine Father made a family matter of the entire affair, and said to the fiend, "I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel." It is out of this family quarrel, then, that the future punishment of the devil arises; for though he has in law escaped God, yet in all equity he is a murderer—the object of man's perpetual vengeance. And therefore man, the Son of Man, will wreak his vengeance on him. Jesus has arisen from the dead for this purpose, and has doomed him to eternal fire.

Nereus. You greatly amaze me: I had not so understood matters. The teachers of Christianity impress me, that God has not only prepared hell for the fallen angels, but for wicked men also; and that he had even destined them from all eternity to this punishment.

Julius. It does not appear from Scripture that God the Father prepared everlasting fire for the devil, or that Christ prepared it for wicked men; yet both wicked men, and the devil and his angels, will be cast into it. It would not have appeared congruous with the character of the Father, to have anticipated the fall even of Satan, by preparing everlasting fire for his punish-

ment; and it would not have been more decorous in Jesus to have prepared it for his brethren of mankind, whom he came to save. The state of the case, therefore, is this: the devil has murdered our family to a man, God saw it, he pitied us, and knowing our incompetency to cope with this infernal adversary, he laid help upon one that is mighty to save. He laid our help upon one who should be both skilful and powerful enough to seize the murderer and avenge our wrongs. But before the deliverer could avenge our wrongs, it was necessary that he should feel them; and before he could feel them, it was necessary that he should put himself in our circumstances; but before he could do this, it was necessary that he should partake of our nature. Inasmuch, therefore, as the children were partakers of flesh and blood, he himself also took part of the same; that through death he might destroy him that had the power of death, that is the devil. The author of Christianity is our hero or captain, and is now perfected, by being endowed with the family feeling. He is a son of man, and has been murdered like his brethren; with the family vengeance, therefore, will he one day meet the murderer, and consign him to the fearful, the tremendous punishment which he has prepared for him. And to the wicked, who take sides with him, he will say, "Depart from me you cursed, into everlasting fire, prepared for the devil and his angels." So that the truth of the case seems to be, that the devil goes into a punishment which God the Father never prepared for him; and wicked men to a punishment, which Jesus never prepared for them.

Nereus. My dear Julius, you have, at every word, so filled me with wonder and amazement by the great game which you describe, that I feel unqualified for further parley upon a subject so interesting. Give me time, I pray you, to reflect on these momentous subjects. I have many questions to ask, but—

Julius. Farewell, my Nereus, read the Scriptures, and you will know all things. W. S.

We should endeavour to make every passion subject to reason and moral principle.

NEW VERSION MOVEMENT.

(From the *Christian Age*, Feb. 1852.)

It is seriously proposed by many wise and excellent men to employ an association of Biblical critics, selected with reference solely to their literary and moral qualifications, irrespective of their denominational alliances, to correct all the obvious mistranslations, and translate all the untranslated terms found in the Common Version. This proposal, the primal object of which is, to allow every man to know just what God has revealed, has subjected its originators to much obloquy and reproach, from those who unblushingly declare their opposition to the removal of the time-honored errors and obscurities with which the Common Version abounds. Elder Walter Scott has taken a bold and uncompromising stand for an improved version of the English Scriptures, which he conceives to be imperiously demanded by the enlightened progress of this age of scholarship and enterprise. He is now engaged in delivering a series of lectures on this grave and momentous question to the congregation worshipping at Mayslick, which are clear and masterly expositions of the propriety of divesting King James' translation of its magisterial, sacerdotal, and ecclesiastical terms, by rendering them into intelligible English. He holds, and very justly, that the past is but a history of schism, and not of the church of God, and that the logical consequences of the retention of the present version are divisions and strifes beyond calculation. Elder John Young is also doing yeoman service in this great work, and maintains the principle of pure versions in all languages with singular ability.

Rev. John L. Waller, one of the big guns in the Baptist ministry, is making a tour of the State of Kentucky, addressing at the chief points large auditories, touching the necessity for a revised and corrected edition of the Divine Oracles, which shall conform in every word and sentence, as nearly as possible, to the inspired original, so that it may contain the truth, the whole truth, and nothing but the truth.

The Bible cause in this quarter is triumphant. A few clerical magpies, eager for an ephemeral notoriety, are lifting their puny arms against it; but the great body of educated clergymen

not only sanction, but are advocating the principles of the movement right valiantly. There is no neutral party. From the sources of the Ohio and the Platte to the Delta of the Mississippi, the voice of reform — the desire for a pure Bible is coming up, and these manifestations will be respected — will be productive of THE BOOK, representing the inspired text with unexceptionable fidelity.

FESTUS.

CHRISTIAN UNION AND FAITHFULNESS:

AN EXHORTATION ADDRESSED TO THE CHURCH MEETING AT MOREE, IRELAND.

"I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice — holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your minds," &c. (Rom. xii. 1-2.)

SUCH, dear brethren, is the exhortation of the Apostle to the Christians at Rome — the "beloved of God, called to be saints" — and such, I believe to be equally applicable to every child of the same God, in every nation, and under every circumstance: for He is "the Father of whom the whole family in heaven and earth is named." Here let us pause for a moment, and reflect upon the blessed privileges that flow from the relative position in which the *child* is placed to his *Father*, and the children to one another. What a rich display of love on the part of our Heavenly Father, in organizing Christianity as a system of well-arranged, closely-compacted, and firmly-cemented brotherhood. Political republicans may glory in their "liberty, fraternity, equality;" but these, in human constitutions, are only ideal, or at the best but wax-work figures, that may be re-moulded and re-modeled at the will of the ruling party. Christian brotherhood is as real and immutable as the throne upon which the Father of the family sits, and is in its constitution as pure and as holy as the righteous mind of the Divine Legislator that framed it. Yes, brethren, Christian liberty is *liberty* that has no tendency to licentiousness. Its *fraternity* is not based upon a similarity of worldly pursuits, selfish interests, fleshly feelings, opinions, or prejudices — it is

based upon the heaven-born principle of love—love to Jesus as the great centre of unity, and love to all who love his name. And its *equality* is not of a character that roots up the foundations of society, but an equality founded upon heavenly citizenship—all having the same Heavenly Father, all saved by the same plan of salvation, all enjoying the same heavenly privileges, and all promised the same heavenly inheritance. This equality denies not “honor to whom honor is due,” but its heavenly spirit leads Christians “in honor to prefer one another,” and to esteem one another very highly in love for their work’s sake.

And now, dear brethren, are we children of this Heavenly Father, and members of this highly-privileged family? If so, permit a brother humbly to call your attention to the apostolic exhortation with which we have prefaced this letter. Assuming that, as believers, you all know, in a greater or less degree, what the will of God is concerning you, my object is simply to urge the practice of that will upon you, that by doing it, you may have peace and joy in believing. Such is the benevolence of the Lord Jesus, that he wishes his disciples to be happy here as well as hereafter, by “continuing in his love.” On the night that he bequeathed his peace to his sorrowing friends, he also desired that they might possess a fulness of joy. And for this purpose he says, “These things have I spoken unto you, that my joy might remain in you, and that your joy might be full” (John xv. 11.) What were the things that he did speak? Were they not the consoling truths that he was to them what a tree is to its branches—that by abiding in him, and deriving strength from him, they should bear *much fruit*, by which God the Father would be glorified, and they themselves give proof of their discipleship; and thus, through the indwelling of his word, and the keeping of his commandments, they should be happy in his love, and be filled with peace and joy in believing.

Is it not, then, dear brethren, in a *life of devoted obedience* to the will of our Heavenly Father, that we are to expect the blessings consequent upon our relationship as children? And this, in my judgment, is what the Apostle urges, when he beseeches the Christians at Rome to present their bodies a living

sacrifice—which presentation, he says, is a reasonable service. But, to be more particular, the Apostle grounds his appeal upon the rich display of God’s mercy, not only in the work of redemption, but in all his dealings with the children of men, and especially with *his own children*. Have you not, brethren, experienced the manifold mercies of God? Surely, then, this appeal should reach your gratitude with equal force. You have witnessed, by your confession as a church, “that God, who is rich in mercy, for his great love wherewith he loved you, even when you were dead in sins, hath quickened you together with Christ, and raised you up together, and set you down together in heavenly places with Christ Jesus; and has also made you kings and priests unto God.” The least, then, that *love and gratitude* can do, is, to render unto God the “reasonable service” that he requires.

But again, brethren, as every professor of religion admits the reasonableness of serving God, and even more, the absolute necessity of it, and as many opinions have been formed and acted upon, both as regards the *quantity* and *quality* of service sufficient to express our gratitude, and give us acceptance with God—as many have indeed “kindled their sparks, and walked in the light of them, but in the end have lain down in sorrow”—let us consider the quantity and quality required in this portion of Scripture. I believe that by “bodies” is to be understood all the faculties of rational and intelligent men: a “reasonable service” must be a *spiritual* service—the body, soul, and spirit must be engaged in the work. God never engages a servant for half time, or for the employment of half talent; nor does He ever reward them with half pay, whether for a longer or shorter period they may have been in His service: and the reason is, that all His servants are adopted children, and having the right, as a benevolent Parent and an all-wise Creator, to claim the obedience of every faculty that He implants in the bodies, souls, and spirits of these children, He will jealously maintain that right, and will not allow a disregard of His authority to be practiced with impunity. Therefore, dear brethren, whilst the worldly-minded, half-hearted professor, that strives to keep upon good terms with both God and mammon, attempts to

define a certain quantity of service as quite sufficient to please God, (and this religious systems founded by worldly wisdom, attempts to do,) let us remember that God must not only be *loved*, but *served* with all the heart, all the soul, all the mind, and all the strength. Therefore, "Let us have grace, whereby we may serve Him acceptably, with reverence and godly fear."

But again, let me exhort you to study well "Satan's devices," for you know that he has often endeavoured to persuade mankind (and has fearfully succeeded in doing so) that if they render a large quantity of service to God, either of *time*, *talent*, or *ceremonious observances*, God will accept it, independently of the frame of mind or quality of heart under which the service is presented. This idea fearfully obtains, wherever the "fear of God is taught by the precepts of men." It was the prevailing sin in the degenerate Judaism, of which the prophet speaks (Isaiah lviii. 1-3); and it can be traced to a fearful extent amongst the formalist daughters of spiritual Babylon in the present day. But, brethren, the apostle is explicit on this subject. He requires that the service of the Christian be not only a "living sacrifice," but also "holy," to constitute it "reasonable and acceptable." Jesus is the living head of a living body. The Christian is a member of that body; therefore, the Christian must have *life*. God the Father is the "Holy One that inhabiteth eternity." The Christian is a child begotten by that Father; therefore, the Christian must be holy. Hence our Lord says, "Because I live, ye shall live also" (John xiv. 19); and hence the Apostle says, "As he that hath called you is holy, so be ye holy in all manner of conversation" (1 Peter i. 15.) Surely, then, it is not too much to urge upon you as a church, or as individual Christians, the importance of cultivating spiritual life and spiritual holiness. Remember the serious charge preferred against the church in Sardis, "I know thy works, that thou hast a name that thou livest, but art dead." Such, I fear, may with strict justice be charged against many of the churches in the present day.

But lest we should misunderstand ourselves, let us examine and see what the chief symptoms of life are in intelli-

gent beings. Are they not a capability of *thinking*, *feeling*, and *acting*? Hence we conclude that spiritual life is manifested by *rightly thinking* about God's revealed character—*rightly feeling* towards Him as our Creator and Father, as our gracious and merciful benefactor—and *rightly acting* in concert with his holy and righteous law. Yet amongst the professed disciples of Christ, do we not find many who, in thinking about God, think only how they may reduce his character to the standard of their own natural predilection, and thus render their service with the least possible sacrifice or self-denial? Others, again, feel as if God was an "austere man," demanding more than the weakness of humanity, even with divine aid, can give; whilst many act as if the laws of God were to be trifled with, or repealed by human wisdom. Encourage, then, my brethren, the symptoms of spiritual life, by drinking deeply at the fountain of living waters—and if any symptoms of disease appear, consult the Great Physician, and strictly attend to the prescriptions he gives you in the Word of the living God.

In conclusion, permit me to call your attention to the two things to which you are exhorted in the 2nd verse—*nonconformity to the world*, and *transformation by the renewal of your minds*. The "world" here is put for the unrenewed or corrupt part of mankind; and you profess not to be of this "world." Cross not, then, the boundary line, for the prince of "this world" is your mortal enemy, and you are in danger of being "pierced through with many sorrows." Transformation here certainly implies a change in sentiments, tempers, pursuits, and pleasures. This must be effected by a renewal of the mind. Hence the renovation of Christians must begin in the understanding. Regulate the judgment, and influence the will and affections. May the Lord sanctify all his children wholly, preserving them body, soul, and spirit blameless. Yours in Christ,

ARCHIBALD LIVINGSTONE.

Certain it is, that as nothing can better do it, so there is nothing greater for which God made our tongues, next to reciting his praises, than to minister comfort to a weary or afflicted soul.—*Jeremy Taylor*.

THE GOSPEL OF JESUS CHRIST.

AMONG all subjects that have ever engaged the attention of mankind, or that ever occupied the minds, or employed the tongues, of the most accomplished orators, the gospel of Jesus Christ is the most important and beneficial to the human family. It informs us respecting the deadly disease that is rankling in our veins—it unfolds to us the depth of the degradation to which we have plunged ourselves by sin—it exhibits to us the heart of the compassionate Jehovah, His unparalleled philanthropy, in condescending to save us from the fearful pit and the miry clay: in giving up the Son of his love to be sacrificed upon the world's altar, for human transgression, when his prodigals were about to rush madly into the vortex of eternal destruction. A voice has issued from the eternal throne, "Save from going down to the pit, for I have found a ransom." A more gladdening voice never saluted the ears of any mortal: it thrills through their inmost soul, and inspires it with joy and peace. The Prodigal is again restored to his Father and his God. Such love as this was never equalled by the world's greatest benefactor. It surpasses human comprehension. Jesus left the regions of immaculate purity and unsullied bliss, to become a "man of sorrows and acquainted with grief." "The foxes have holes, and the birds of the air have places of shelter, but the Son of Man has not where to repose his head." He was a houseless and a homeless wanderer on earth—He was an object of scorn and derision to devils and to men: and, at last, died a victim on Calvary's rugged tree. Oh! wondrous condescension, unbounded philanthropy!

"Love so amazing, so divine,
Demands my soul, my life, my all."

The gospel in embryo was first proclaimed in Eden's bowers, after our pristine progenitors had abandoned their primeval innocence, and forsaken their Father and their God. Alas! what a change has now taken place with the pristine pair! They are seeking to conceal themselves from Him against whom they have rebelled. They are no longer charmed with the mellifluous notes of Eden's feathered tribe, as they soared aloft to sing their matin song, when the morning sun adorned the ceru-

lian arch, and sent forth his beatific rays. Guilt had beclouded their joys—they are now enveloped in spiritual darkness. At length, the star of hope appears in their beclouded horizon. It was seen by patriarchs, shadowed forth by Jewish sacrifices, and foretold by prophets with lively interest. At length the gloom is dispelled—the twilight is banished. By the genial rays of the Sun of Righteousness, he has arisen in all his unclouded and meridian brightness, to gladden the hearts of earth's dreary inhabitants. The birth of the Celestial King is announced by a retinue of the angelic host, whose praises reverberate in the air, saying, "Glory to God in the highest heaven, and on earth peace, and good will among men." The gospel, then, is a proclamation of facts concerning the life, death, and resurrection of the Lord of glory. These great facts were commissioned by heaven's King to be preached to all nations: he that believeth them and is baptized, shall be saved; and he that believeth them not, shall be condemned. He now leaves his disciples, and mounts aloft to his glorious abode, laden with the spoils of victory. Heaven's triumphal arches ring with the welcome shouts of angels and archangels, as he enters the pearly gates of the holy city. This is beautifully described in the 24th Psalm: He is now inaugurated King of Zion, and as a proof that he ascended up on high, he sent the promised Comforter on the day of Pentecost, which enabled the Apostles to preach to every man in his own language the wonderful works of God. The result was, that three thousand fell under the convincing testimony of the Spirit. From Peter's oration, we learn what the ancient gospel was, and we find the same facts stated in all the apostolic orations we have on record, viz. that Jesus died, and was buried, and rose again, for our sins, according to the Scriptures: and, in addition to these facts, after they are received, repentance and baptism are necessary in order to the remission of sins, the reception of the Holy Spirit, and the enjoyment of eternal life. This is the sum and substance of the gospel of Jesus Christ, as preached by his apostles, and "by which, also, we are saved, if we keep it in memory." How perfectly suited to our case as sinners is the gospel! It is a balm to soothe the sin-troubled soul—the only anodyne to ease the wounded conscience—the joyful mes-

sage of pardon to the guilty criminal—the news of liberty to the sin-bound captive. Surely, then, it is worthy of the most cordial reception by all. Oh, poor sinner! receive the gospel. Believe its facts, obey its precepts: then you will enjoy its promises, and be safe now, and at last saved with an everlasting salvation.

O! come, then, poor sinner and take
Salvation so freely bestowed,
No money you need to partake—
O! come, for salvation is free.

'Twas Jesu's blood that did pay
The price of salvation for you;
Assert, then, your freedom procured—
The gospel of Jesus is free.

J. REA.

CORRESPONDENCE.

HOUSEHOLD PRAYER.

DEAR SIR,—I beg to recal attention to this question, repeating my entreaty that it may be calmly and thoroughly investigated. Granting, that "in the days of Adam, Enoch, Noah, Job, and Abraham, the worship of the living and the true God was maintained in the family," can it be shown that these godly men were wont to offer their desires, their confessions, their praises, &c. *in union with the ungodly*, whether members of their family or not? I submit, however, that it will be well to commence our inquiries at the time of the establishment of the Christian kingdom, when those who had been commissioned to establish it, received power from on high—were led into *all truth* by the gift of the Spirit of truth (Acts ii. to Rev. xxii.)

That parents are justified in praying with their children, before the latter are immersed into Christ, we are referred (page 45) to Acts xxi. 5, xxvii. 35. By praying *with* them, I presume *joining* such in prayer and praise is intended: of which I can see no evidence in these, nor any other passages. The family of Cornelius were clearly *all* of an age to believe and obey the gospel—and did so. The Holy Spirit was poured out on *all* who heard the word on this occasion, and they *all* spake with tongues.

Paul offered prayer *in the presence* of children, (Acts xxi. 5) and gave thanks to God *before* a company of idolaters

(xxvii. 35); but this does not affect the question of the *union* of Christians in such exercises, *with* those who have not obeyed the gospel.

We do not unite with the unimmersed at the Lord's table, for that is in the kingdom, and the kingdom must be entered in order to approach it. So, also, is the Christian treasury, (the fellowship); and, therefore, we may not accept the contributions of those who are without. And is not the propitiatory, the mercy-seat, here also? Is not Jesus, our great high-priest, the mercy seat? Can any one come unto the Father, but through him? Is the Lord's table in the kingdom, and not the Lord himself? Assuredly is there no man, woman, or child, with whom we can *unite* in offering prayer, whom we cannot *join* in eating the loaf, and drinking the cup of the Lord.

Acts ii. is often referred to as an example of apostolic order, and may afford us some aid in understanding what the will of the Lord is in this case. Three thousand persons, being convinced by Peter's discourse, were, on this occasion, immersed into Christ, and introduced to the church and its privileges. The order is as follows:—1, faith; 2, repentance; 3, immersion; 4, pardon; 5, union with the church; 6, apostolic teaching; 7, the fellowship; 8, the Lord's supper; 9, prayer, &c. Shall we not observe the original order, both in our teaching and in our practice? Have we more authority to pray with a child than to immerse such an one? If not, let us first bring such to "the obedience of the faith." In the *Christian Messenger*, vol. iii. page 152, it is said that "Jesus and his apostles taught religious people to pray—such as were called disciples, saints, &c.; but never told sinners to pray, or to come and be prayed for." This, I think, will be admitted. Now are the unimmersed—whether children, servants, or in whatever relationship—saints or sinners? Are all persons in a position to worship God, or to unite therein? Is there sought for which a Christian, or the church, can unite with those who are not in the church, in asking (or praising) God for?

I commend these inquiries to the most serious and candid attention of all who may read them, and especially of such as may favor us with their thoughts on the subject.

I beg, also, to join in the desire of

your correspondent G. E. (*Brit. Mil. Har.* vol. iv. page 532) for an example of a "prayer suitable for children, and whether they must address Jehovah as their Father, before they are born of water and spirit?"

Those who are in possession of the *Messenger*, vol. iii. will do well to read attentively the article referred to, which closes with these words—"This way of praying folks into the church, is not the old way." W. D. H.

P.S. Having referred to the *Christian Messenger*, I beg to say, that I did not see that valuable miscellany at the time of its publication, but have recently obtained the series, which I heartily recommend to all who are not in possession thereof. The editor of the *Harbinger* has, I think, a few copies still on hand.

REMARKS BY THE EDITOR.

"Train up a child in the way he should go, and when he is old, he will not depart from it" (Prov. xxii. 6.)

It is a truth which will be acknowledged by every intelligent believer of the Inspired Records, that parents are responsible to God for the proper training of their children in early life. They are gifts from God, to be educated for His glory in time and eternity. As the passiveness of the infant mind gradually gives way to consciousness, the training to which it is subjected will determine the precise time when its responsible action commences. It is greatly to be regretted, that children should be trained to speak and act in a manner which is pernicious to themselves and to society at large, and which, in after years, they find it essential to their best interests to abandon. Such, unhappily, is the training to which large numbers of the rising generation are subjected.

We cannot expect that parents who are themselves unconverted, should train up their children for God. As little, too, may we expect that the mere formalist or sectarian will lead his children to a full participation in those blessings which are provided for the faithful recipients of the gospel of Christ. Yet both classes may, and very often do, bring up their children as useful and honorable members of society. The fear of God is what is lacking. Christianity cannot be learned from human creeds; it can be found in the Bible alone. Still, in the providence of God, there are va-

rious steps which lead to a thoughtful perusal and correct understanding of this invaluable volume.

The training to which reference is made in the passage which stands at the head of these remarks, comprehends the formation and development of the physical, intellectual, and moral powers; and the obligation to discharge this parental duty is binding upon all, but especially upon those who profess to be the followers of Jesus. The encouragement held out to parents is most cheering. The affectionate, devout, and intelligent training of a child by its mother, sanctioned and upheld by the direction, counsel, and prayers of a father, in most cases, is crowned with success. "Bring them up," said Paul, "in the instruction and admonition of the Lord." Of course, this can only be realized through the medium of a correct knowledge of the Scriptures. What the Apostle said of Timothy, ought to be applicable to every young person who possesses a Bible—or, at least, to every one who has been blessed with Christian parents—"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus."

The question, as Brother W. D. H. presents it, is not whether children ought to be taught a knowledge of the Scriptures, but whether the disciples of Christ ought to offer up prayer, socially or publicly, or take the Lord's supper in the presence of their children and others who have not been baptized? It appears to us that baptism is not the first, second, or third step to be taken in bringing sinners to God; and in this view, Brother W. D. H. will, we doubt not, fully agree with us. Reading and teaching what is recorded in the Scriptures, prayer, praise, and exhortation, are with us so many parts of evangelical training, without which the contemplated design of the Christian system can never be fully realized by the young or the old. What saith the Scriptures? Those who take pleasure in perusing the Old Testament, may derive profit from an examination of the following passages on this subject:—Gen. xviii. 19; Ex. xii. 11-12; Dent. iv. 9, vi. 7; Psalm xxxiv. 11, lxxviii. 1-7, cxlviii. 11-12; Joel i. 2-3. Now whatever was before written, was written for our instruction, that through the patience and admonition of the Scriptures we might have hope. "All Scripture, given by divine inspiration, is profitable for doctrine, conviction, correction, and instruction in

righteousness, that the man of God may be perfect, completely fitted for every good work." Now is not the training of children into a knowledge of God and of Jesus Christ, a good work? And then, ought not prayer and praise to form a part of such good work? We think so.

We turn to the New Testament, from which, as a disciple of Jesus, we desire to learn what Christianity is in theory, spirit, and practice. No divine idea involving the salvation of man has been given to the world, which is not to be found in the Bible; and the standard of morality and spirituality of mind pervading the New Testament, is as superior and elevating to that of the Old Testament, as Christ is greater in person, character, office, and glory than Moses. Now in the narratives of the Evangelists, and in the Acts of Apostles, we are presented with facts to be believed, commands to be obeyed, examples to be followed, and privileges to be enjoyed on earth, with a fulness of happiness to be looked for at the resurrection of the just. Apostolic example in acts of Christian worship, are the same in authority with apostolic commands. In other words, what they did, in this respect, is equally obligatory with what they said. "Teach the disciples," said Jesus, "to do all I command you." How did they fulfil their commission? By precept, assuredly—but chiefly by example, which is always more potent than commands. This principle of deduction is recognized and acted upon by Brother W. D. H. and thousands of others every Lord's day, in partaking of the monumental loaf and cup, for which there is not a single command in the Word of God. What, then, in these observances, is the controlling principle? Apostolic example, which, in connection with long-cherished habits, moves the mind in a right direction.

In pursuing the subject, as it regards singing or praying with unbaptized persons, young or old, we have put it to ourselves in the interrogative form, and will so place it before the reader, without comment.

Do we learn from the New Testament that Jesus approved of children singing hosannas in his presence?—We do. Did Saul of Tarsus, Cornelius the Gentile, Lydia, and others, offer up acceptable prayer to God before they were baptized?—They did. Did Paul and his companions, after their immersion, pray with children and persons who had not been baptized?—We think they did. Was the Prodigal Son

in an acceptable praying state of mind before he entered his Father's house?—He was. Would he have been in as happy, grateful, obedient, and reconciled state of mind, had he refused, on the invitation of his father, to enter the house, and unite with the family?—He certainly would not. Did the first congregation of the disciples of Jesus in Jerusalem, in Corinth, and in other places, present worship to God, in the presence of those who had not been baptized?—They did (Acts ii. 46-7, &c.) Were there any parties, in the days of the Apostles, who feared God, and who met for his worship according to the best of their knowledge, with whom Paul and his associates mingled, although they had not been baptized?—There were such. Are there any in the days in which we live, who fear God, constantly pray to him, believe that Jesus is the Christ, and meet regularly for worship, but who, nevertheless, have not been immersed into the name of the Father, Son, and Holy Spirit, and consequently do not satisfactorily enjoy the remission of past sins, and the hope of the gospel?—There are thousands of such amongst us. How ought they to be treated, when within our worshipping assemblies?—With the utmost courtesy and respect. Did the Apostles, and the churches they planted, invite unbaptized persons to partake with them of the Lord's supper?—They did not. Do the exercises of prayer, praise, reading the Scriptures, and alms-deeds, stand in the same relationship to unbaptized persons, as the Lord's supper does to the disciples of Jesus?—Certainly not. How far may an unbaptized person progress in the exercises of reading the Scriptures, prayer, praise, alms-deeds, the Lord's supper, &c. yet not meet with approval by God at last?—We cannot positively say. But the unrighteous professor, whether he may have been baptized or not, can never inherit the kingdom of God. We have not given separately the proofs of the preceding interrogations, our object being, that all who feel interested in the subject, may examine the Scriptures for themselves, and form an independent judgment thereupon.

We are commanded to teach children the fear of God; and, for their encouragement, He says, "I love them that love me, and those who seek me early shall find me." Now where, and from whom, are they to seek the knowledge and fear of God? "This is life eternal, to know the only true God, and Jesus Christ whom He has sent." Has a Christian parent this know-

ledge, and cannot he impart it to his children? It is all presented in the books of Creation, Providence, and Redemption. Is not each open for our inspection? May not parents and children alike bend the knee, and unitedly pray, "Open Thou mine eyes, O Father! who art in heaven, that I may behold the wonderful things contained in thy law?" Knowledge is not obtained without inquiry. Since understanding the truth, so far as we have been able to do, as applicable to reading the Scriptures, praying, or singing the praises of God with those committed to our care, whether baptized or not, we have never felt either difficulty or scruple, providing they feared God, and desired to understand more of his character and will concerning themselves and the children of men. Our labors, in such exercises, have not been in vain, either as respects children or servants. Nevertheless we could not unite in singing *any* spiritual songs on these occasions. There are, however, hymns of praise in which all may join who fear God, and are earnestly inquiring after a knowledge of his heavenly will. J. W.

FAMILY PRAYER.

GOOD men, in all dispensations and ages, have been praying men. Wicked men and hypocrites may pretend to pray, but he who thinks he can be a Christian without praying, deceives himself as much as if he should imagine himself in heaven while on earth. We are commanded to pray always, everywhere, and for all men. It is said, charity should begin at home; so we say of prayer. First we must pray for ourselves before we can make an availing prayer for any one else. We believe in family prayer, and it is the especial object of this brief article to invite attention to it; but we think no one qualified to pray with and for his family, unless he is given to private devotion. And we say, with emphasis, no head of a family ought to be called upon to pray in the congregation, unless he prays regularly at home. There is something to me exceedingly inconsistent in the idea of a brother praying in a congregation, who does not pray for and with his family. Is it possible for children to be impressed with religious truth by the parents, unless they, morning and evening, call the family together and read the Word of God, and in prayer thank and adore him, confess their sins and unworthiness, and ask for the help and blessing of Jehovah? The benefit and pleasures of family prayer are so great, that it is but reasonable to conclude, that nothing but circumstances beyond our control, making it impossible, would cause its omission. In a recent tour through a portion of the State, among many brethren, we wit-

nessed numerous things gratifying and cheering—zeal, liberality, and activity in the cause. The brethren, of late, have built many good and commodious houses of worship, and a number are about being erected. A deep interest is felt and manifested for improvement in music. But we are constrained to say, from all we saw, we concluded that family worship was greatly neglected. When there is no prayer in the family, we conclude the members thereof do not engage in private devotion. We are required to assemble ourselves together for worship on the first day of the week, but we conceive the true worship of God contemplates something more than service once a week; we believe it requires the family altar to be erected and surrounded, that we may draw nigh in confidence to the throne of mercy every day. The Jews had their Sabbaths, and annual festivals, and sacrifices, and also their daily sacrifices. "Now this is that which thou shalt offer upon the altar: two lambs of the first year, day by day, continually. The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at even. This shall be a *continual* burnt offering throughout your generations, at the door of the tabernacle of the congregation, before the Lord; where I will meet you to speak there unto you, and there I will meet the children of Israel." If under the Jewish economy the slain victim was placed upon the altar every morning and every evening, should we not as continual worshippers of God, present a living sacrifice—our bodies—as often before the Lord? The priests not only offered a lamb, morning and evening, upon the burnt altar, but they were commanded to burn incense upon the altar of incense, which was in the holy place, every morning and evening. "And Aaron shall burn incense thereon, sweet incense, every morning, when he dresses the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even he shall burn incense upon it, a *perpetual incense* before the Lord, throughout your generations." The offering of the lamb, and the burning of incense morning and evening, are called *continual* offering and a *perpetual* incense, and we do not think it unsupported conjecture when we say, to pray every morning and evening is to "pray without ceasing," to pray always—to be instant in prayer. The Psalmist says, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O, Most High! To show forth thy loving-kindness in the morning, and thy faithfulness every night" (Psalm xcii. 1-2.) He says, "Evening, and morning, and at noon will I pray and cry aloud, and he shall hear my voice" (Psalm lv. 17.) It is said of Daniel, "He kneeled upon his knees three times a day, and prayed and gave thanks before his God" (Dan. vi. 10.) If those who lived under the law were so devoted and delighted with frequent communion with

God, shall not we, who live under grace and have tasted of redeeming love, day by day, from the fulness of our hearts, express deep and unfeigned gratitude to God and the Saviour, shall we not gladly embrace every opportunity, through our faithful and compassionate High Priest, to draw nigh unto the God of all grace and consolation. We long to see the time, and we pray God to hasten the blessed and glorious day, when there shall not be a family in the whole church which is not regularly engaged in reading the Scriptures, and praying every morning and evening.

J. S. P.

A NEW PENNY MAGAZINE, "THE ECHO OF TRUTH."

DEAR SIR :—Your kind permission is requested for the insertion of this letter, explanatory of the character and object of the above named periodical, which, as will be seen in the advertisement, (see cover) is to appear on the 1st of May next.

It will doubtless be admitted that the press is but too meagrely made use of in the advocacy of the principles of original Christianity; yet, of agents, it is the most extensive and powerful. When we look at the amount of cheap literature now publishing, and reflect a little on the character of the mass, how can we wonder at the erroneous views and principles which abound in the land, especially on the subject of Christian practice and morality. A brief outline of the origin and character of "*The Echo of Truth*," may show how far its pages can be made useful in disseminating the principles of our glorious religion, and consequently well worthy of the coöperation and support of our brethren and others desirous of spreading the truth.

The desirability of a vehicle of principles *alone* is evident. The proprietors have well considered the matter, and have no doubt as to its value; but questions have been raised as to the practicability, the support likely to be obtained, its utility, and the possibility of preserving it sacred to its original object and design. But, after mature consideration, it has been thought advisable to print the first number, founded on the principles named in the advertisement, in the earnest hope and belief, that all who are interested in the spread of the principles and practices of primitive Christianity, will take the matter into their thoughtful and

serious consideration, and aid us by all means in their power in carrying out this undertaking.

The desire of its promoters is, to exhibit principles totally apart from person—to call the attention of the sinner to the simple truths of the gospel—to advocate, as the foundation of salvation and union, faith in Jesus the Christ, and consequent obedience to the institutions which he, through his apostles, has enjoined on man—to endeavor so to present the character of God, as to display the greatness of his love and mercy to man, and thus draw the affections of men towards him—as well as to advocate the completeness of the Word of God, as a rule of life. It is needless to say, in doing this, we shall be but ECHOING TRUTH.

Think not, brethren, that we are offering you a thing already complete, or that we consider ourselves thoroughly competent to carry it out independently of your aid. True it is, the first number will be submitted to you, but in the firm belief that you will *sustain and improve it by your talents and influence*. We are willing to take the blame of the imperfections of the first number, and it being produced, you may judge of its worth. We think that when it is fairly started, there is more tangleness in advices and objections; and taking the first risk ourselves, the appeal is made.

The present arrangements are these: those subjects alone will be treated upon, which are of vital importance to man, and especially the sinner, comprising original contributed articles. No names to appear to those contributions, as it is thought unnecessary in advocating principles. It is hoped by this means to preserve its original object, and secure the attention of the reader undivided.

The price is thought to be within the reach of all: and it will, in many cases, answer the purpose of a tract. The size and form will be such, that it may be transmitted in an envelope by post. It will consist of eight pages, or sixteen long columns, in small type, or more than equal to a 16 or 18 page tract. In order to save the promoters from loss, not less than *two thousand copies should be disposed of*: which, with a little effort, is thought possible, if brethren were but to take an interest in it.

As fellow-laborers in the cause of truth, we have commenced this effort,

and we crave the help of our brethren, in seeking to spread the kingdom of our Lord and Saviour, Jesus Christ.

Your's in the hope of life,

THE EDITOR.

Maidstone, March 15, 1852.

THE HERESY OF THE HEART.

THE worst of all heresy is the heresy of the heart. This is that which separates the soul from God, and crucifies the Son of God in the deepest sense in which it can be said, He is crucified. To this low and peace-destroying heresy of the will, a mere error of the judgment is, comparatively speaking, insignificant. Before R. M. indulges any more in bitter invectives against those whom he judges to be in error, let one who wishes him no ill, advise him to try and examine what spirit he is of himself. G. G.

ITEMS OF NEWS.

GREAT SAUGHALL, MARCH 19, 1852.

—Dear Brother: The following letter, received two days ago, from Brother Griffith, containing an account of his more recent labors in North Wales, I beg to forward. If you consider its contents are fitted to interest or encourage your readers, shall be obliged by your allowing it a place in your excellent *Harbinger*. P. STEPHEN.

DEAR BROTHER,—Having returned from my tour in Wales, I send you the following sketch of the journey. My principal object was to preach the gospel. Subordinate to this I had also in view the circulation of a small *Welsh* periodical, whereby we shall be enabled more widely to publish and defend the truth. Of the want of such a paper as a means of general instruction and an extensive medium of communication amongst the Welsh brethren, we have long been sensible; but that lack will now, we trust, be well supplied. We intend, with the kind permission of Brother Wallis, to translate into Welsh for this little work, a selection of the most edifying and instructive articles contained in the *Millennial Harbinger*.—I left home about the middle of January last, and having in two days reached Penmachna, there commenced my work of preaching. Next day I proceeded to Maentwrog, and rejoiced to meet

our faithful brother, Robert Reece again. On Lord's day Brother Reece accompanied me to Park, where we held a meeting; after which we went to Gareg, two miles distant, and preached there in the evening to a good congregation. At Harlech, and various places in its vicinity, I spent several days in sowing the good seed. These places present a very desirable field for labor. I next visited the town of Crickieth, where I met our zealous brother William Jones, who continues to labor in the church in this place with much diligence and perseverance. In this locality I spent two Lord's days, teaching amongst the brethren, and preaching in the adjacent villages. According to divine appointment, a young man who believed was here immersed in water, into the Lord Jesus, for remission of sins through his name. I pray he may become strong in the Lord, and be preserved to his heavenly kingdom. Bidding farewell to the brethren at Crickieth, I returned to Park, and labored in the gospel there and in the neighbourhood nearly a week. According to arrangement, I then went again to Penmachna, and preached there to a numerous audience. The little church in this place seems true and faithful, but stands much in need of help in the way of public preaching. There are but two brethren; one is about 80, and the other 86 years of age. The rest of the members are all sisters. After this, I pursued my journey to Cærnarvon, and preached in the old Baptist chapel. I spent a Lord's day in this town, and had opportunities of declaring the truth as it is in Jesus to many hearers. We had indeed a season of refreshing. Surely "a day in God's house is better than a thousand." There we contemplate in the life and character of Christ, the God-like model of Christian excellence—there we experience that God's word and ordinances are replete with power and blessing to believers. By these our souls were edified; our minds had strength renewed. Next day I preached the gospel of peace in the Baptist chapel at Llanberis. After preaching in several places in Anglesea, I paid a visit to the old cathedral city of Bangor, and preached in the Baptist chapel there to good congregations. On Lord's day I addressed very many hearers in this ancient city, and at a village, five miles

distant. Very cheering prospects are presented in this part of North Wales. Pursuing my journey homeward, I visited Abner, Conway, Llandulas, Abergeley, Rhyl, Rhyddlan, St. Asaph, Holywell, Flint, Mold, and other places, at most of which I found opportunity to declare the glad tidings, and trust the effort may not be in vain. The sword we use is tried: may we but wield it wisely. At length, after an absence of more than eight weeks, I returned through Wrexham to my family. — In several places visited, I found prejudice against us strong. I also found it had in some persons arisen from a misunderstanding of our principles. To such we say, occupying vantage ground, we stand upon the gospel facts, and hear the Word of God alone. For our principles, practices, and aims, as humble followers of Jesus, to His divine instruction we refer: to His unerring decisions we would bow in all things relative to religion and morality. Merely human or scholastic tests of faith and godliness we do not need. *The Word of God* "is able to build us up"—"is able to save our souls." Referring thus to the Records of Inspiration as the supreme standard of appeal in things of "life and immortality," we have found strong prejudice give way, and some who once withstood, have joined in our endeavors to magnify the Lord and show the way of his salvation. Some of our zealous Baptist friends perceive that we also are zealous for the honor of the Saviour, and for the purity of his laws and institutions: and that if we do immerse for the remission of sins, it is only doing as did the ambassadors of Christ themselves; while we, in harmony with the apostles' doctrine, preach, at the same time, remission of sins through the Redeemer's blood. — In conclusion: I am grateful for the kind assistance of brethren in my journey. When we know we have the countenance and prayers of those who love the Lord, it holds up our hands in the good work. There yet remains much to be done. The thought that men are perishing for lack of divine knowledge, should be a stirring consideration with Christians. We yet need multitudes, both of good books and of good preachers, to reach every home, of every town and hamlet in the land. With prayer for you, I remain, yours faithfully, J. GRIFFITH.

[We have much pleasure in the thought, that the *useful* articles which appeared in the volumes of the *Christian Messenger* and *Millennial Harbinger*, are being re-published in the periodical circulating among the Welsh brethren. We heartily wish it success, and hope that all speculative and soul-withering topics will be avoided. J. W.]

LONDON, MARCH 18.—Dear brother: You will rejoice with me on hearing, that notwithstanding the religious apathy, increasing scepticism, and sectarian teaching in this so-called most highly-civilized city, the gospel is making progress steadily, though slowly. Last Lord's-day morning, five persons were "planted in the likeness of Christ's death," by obeying the gospel. After they were baptized by Brother Black, he accompanied them to their residence, Islington, and united with them in breaking bread, in commemoration of Christ. The above is the result of the labors of a brother, employed by the London City Mission. Some are convinced: may they act accordingly, and thus experience that the godly man is the only happy man. I am confident that many would become disciples of Christ in this city, if there were a few really efficient, intelligently-pious, and well-sustained proclaimers at work. But, as these are not very easily obtained at present, in the meantime I pray that love full of tenderness, compassion, and benignity — faith-giving motives for labor to benefit humanity — patience in suffering, and fortitude for just conflict — hope pregnant with buoyancy, consolation, and eternal bliss — may be the principles that regulate the lives of all the brethren. By so living, we shall cause many to submit to the truth as it is in Jesus.

FRANCIS APPERSON.

BUCKINGHAM, MARCH 17.—Dear brother: You will be pleased to learn that six have recently been immersed into the name of Jesus, and that our meetings are much better attended. The room in which you met with us is now too strait for us.

W. D. HARRIS.

EDINBURGH, MARCH 15.—On Lord's-day, the 7th instant, James Gourlay, the son of our sister, Mrs. Gourlay, was, by an immersion into the death of Christ, united to the congregation meeting in South Bridge Hall, Edinburgh.

VERITAS.

MAY, 1852.

THE SPIRITUAL UNIVERSE.—No. X.*

THE Spiritual Universe, as we have seen, comprehends God himself; angels, good and bad, and demons.

Angel is an *official* name, and neither the name of a person nor of a nature. Primarily it indicates a messenger. But there are ranks or orders of messengers, celestial and terrestrial. An angel primarily indicates a *spirit* messenger. Spirits having been the first messengers, obtained *par eminence*, the name of angels—angels of God. They are, essentially and personally, spirits.

But what is a *spirit*? says the materialist. It is, says the metaphysician, a being possessing thought, volition, and movity. It thinks, it wills, it is moved and moves by, motive or moral reasons. And it differs from matter in all these respects, viz. matter does not think, will, or move, by argument or suasion.

Matter is reducible to atoms, and these in their original state, or in any form of organization or aggregation, do not, cannot think.

The attenuation of matter, which means only the distance and the minuteness of its particles, or the changing of their position, cannot give it a new power or capacity which it possessed not before in the aggregate. As was said by a philosopher, "air, heat, and light, approximate no nearer to thought or volition than stones, lead, or earth." And thought has been often demonstrated not to be "the result of chemical properties of matter, nor the result of motion." Nor can it be superadded to matter, so as to render matter cogitative, or capable of thinking.

Nor can it be demonstrated that the substratum of the mind and the substratum of matter are the same. Thought is not found in the chemical properties of matter, not in its motion, not as superadded to it, nor as having matter, nor any of its properties, as its substratum.

But we will not proclaim war against this matter, as Dr. Priestly did against angels, because, forsooth, these angelic entities were a mountain barrier against the invasion of his materialism into the minds of uncommitted men. We merely intend to note the differential attributes of spirit and matter. Revelation, and not philosophy nor metaphysics, is our guide: though these, properly cultivated, will cure any candid and inquisitive man of that species of intellectual dyspepsia, so prevalent amongst those who have been seized with the moral jaundice. Concerning matter, we only dogmatize in one sentence, that there is no more power of thought, volition, or motivity in the whole earth or the solar system, in the aggregate, however organized, than there is in the veriest atom of it, appreciable by any test within the whole circle of human knowledge. Our proof is the Bible, and not philosophy, truly so called.

Spirit is an entity, a being, an existence wholly immaterial, in the true and legitimate meaning of the term, according to the Holy Scriptures. Whether an angelic spirit or a human spirit, it is always represented as immaterial. "*God is spirit*," not a spirit, but absolute *spirit*. Angels are spirits, according to the declarations of the Bible. Of the angels he says, "Are they not all *ministering spirits*, sent forth to minister for them who are heirs of salvation?" God himself is said to be "the Father of the spirits of all flesh." These are human spirits. Man himself is, therefore, both scripturally and philosophically considered,

* The present article concludes the series on "The Spiritual Universe." We recommend renewed perusal on the part of those who believe that God is spirit, and that, as He may see fit, spirit and matter, distinct or combined, are created to fulfil His unerring purposes.

wholly a spirit. His body is, scripturally and rationally, his house, his tent, or tabernacle. Paul, in a single passage, sets this fact before us in bold relief. "For," says he, "we know that if our earthly house of this tabernacle" (or dwelling) "were destroyed, we have a building of God, a house not made with hands, everlasting in the heavens. For in this tabernacle we groan earnestly, desiring to enter our house which is in heaven, assured that if we enter into it we shall not be found destitute. For we who are thus tabernacled do groan, being burdened, not that we would not go from it, but that mortality might be swallowed up of life" (2 Cor. iv. 1-4.) This single passage, if we had not another, would suffice to show, with authority, that the man is to his spirit what his house is to him, as dwelling in the flesh—a mere covering or residence.

By a very common figure of speech we call the outward, visible person, the man. In familiar style we generally speak of the body as the person of the man. The man called "he himself," talks of his body, his hands, his feet, his eyes, his ears, as he speaks of his house, his horse, his servant. He, the man, is the "*thinking, willing, acting person.*" He could think out, will out, wear out a hundred, a thousand houses of flesh or clay, one after another, and then be as anxious for a new house—a house not made with hands, everlasting as the heavens.

I will not presume that we have a single reader so wholly animal, sensual, and gross in his conceptions, as to require any special proof on this subject, and will proceed.

We are informed, not only by one who made a visit to the third heaven and returned to this earth—a martyr and an apostle, too—but by the Lord himself, that, in his "Father's house, there are many mansions;" and that there are spiritual bodies as well as animal bodies. So that the bodies of saints will become as incorruptible, spiritual, and glorious as their spirits, bearing the exact image of the second and heavenly Adam, as they now do that of the first and earthly Adam. They will possess a spiritual energy equal to the energy of the mind itself. They will be no burthen, no entanglement or hindrance to the spirit.

Our present task, however, is not to dilate upon, or to develop the energies of the spiritual bodies of the saints, when they shall be "clothed upon with their house which is from heaven." It suffices our purpose to affirm the clearly revealed fact, that there is a spiritual as well as an animal body. And it may be fairly inferred, that it will be like his body, who was in himself the prototype of the resurrection of the just, who is "the resurrection and the life"—the first born of many brethren. In one sentence, the saints shall be as the angels of God now are, only with their specific character; for they shall bear the image of the heavenly Adam, as they now bear the image of the earthly Adam. But into the spiritual universe, of which we now speak, the human family is not yet about to enter. At present it is composed of God, the holy angels, the *cherubim*, the *seraphim*, and of a few representatives of the human race; amongst whom are Enoch, Moses, Elijah, with a few of the first fruits of Christ's resurrection.

Of the orders of angels we know but little. If, indeed, we know anything of them, our knowledge is of that species of which Paul speaks when he says, "By faith we know that the worlds were framed by the word of God." Like God himself, angels and spirits are objects, not of sense, but of faith. They are presented to us as of different ranks and orders, and are called by different names. We read of the "*Seraphim*," "*Cherubim*," of the "*Thrones*," "*Principalities*" or principedoms, the "*Living Ones*," "*Powers*," and "*Authorities*," celestial. These names, indeed, may not severally indicate a specific class, but certainly they do not all indicate one class.

Some of them are known by personal names. During the Captivity we read of Michael and Gabriel, and in the Jewish Apocryphal books we read of Raphael and Uriel.

As to the number, it is overwhelming. In Daniel viii. 10, when the ANCIENT OF DAYS appears, "A fiery stream issued and came forth from before him; a thousand thousands ministered to him, and a thousand times ten thousand stood before him." David says the chariots of God are "twenty thousand, even thousands of angels." When adverting to the Roman power, the Messiah said his Father could have sent to his aid more than twelve Roman legions—more than seventy-two thousand angels.

We learn from the same infallible source, that they are not all of one and the same character. Some "kept not their first estate." These are fallen angels: of these the Devil, or Satan, is the head. They are, indeed, confined within certain limits, and are said to be "reserved in everlasting chains unto the judgment of the great day." These have "left their own habitation," and are beyond recovery.

As to the time of their creation, we are not informed. Moses gives only the history of a creation connected with man. How many other creations may have preceded our heavens and earth, with their appurtenances, we know not. One thing is certain, that Moses is silent upon any other creation than that which pertains to our condition.

Job, indeed, an older writer than Moses, intimates that the creation of angels antedates our solar system. How long before we know not, as time was not yet born. Time being only the motion of material orbs, before that motion there was no time. Angels, according to Job, were spectators of the creation of our little universe, of only a thousand millions of suns. God himself asks Job, "Where wast thou when I laid the foundations of the earth, when all the sons of God shouted for joy?" It was, indeed, a glorious, a transcendent scene, when a single volition flung out into space a thousand millions of suns, and thirty thousand millions of planets, and bade them wheel around their standard bearers in silent and awful majesty.

A portion of their tenantry were not satisfied with their position. They envied other suns and other systems, and fell into condemnation. Their course at this moment became centrifugal. One led the way, the others followed. Satan first assumed the attitude of an insubordinate, and falling into self-worship and pride, he fell into condemnation, and became a leader of fallen angels.

We cannot penetrate into the secrets of their nature, nor into their manner of living and acting. We only know that they can move matter of every form, and feel no obstruction in their career. They need not to go round a planet or a sun, they can go through it. Imagination, in the contemplation of the winged cherubim and seraphim, gives to all angels wings. But this must be only an appearance, as wings, in our conceptions of them, are not expedient, only where air is and gravity reigns.

Still, all of them are "ministering spirits;" some of them, too, are guardian angels. Moses and his tribes had their guardian angel "to keep them in the way, and to bring them to the place God had chosen for them." The name of God was in this angel. He had divine authority, and a power commensurate with all the wants of Israel. The promise of such an angel was equivalent to the divine presence. Therefore, God and Israel made one party against the Devil and his angels, then possessing and using, according to his will, Pagandom, with its myriad idols and superstitions.

Of the angels located in heaven, if we may use such a phrase, the Seraphim

are most resident. They, of all the inhabitants of the highest heaven, are the most grand and glorious. They immediately encircle the throne of Jehovah, now filled with the Lord Messiah. They being THE BURNING ONES, or Seraphim, are robed in the brightest glory. They have feet, but they are covered with two wings, as of fire. They have a face, but in the divine presence it is veiled with two flaming wings, and with other two they fly on the errands of the Lord. They look at each other in perpetual rapture, and in heavenly ecstasies they unceasingly exclaim, "Holy, holy, holy is the Lord of Hosts! The whole earth is filled with his glory."

Such is the worship of the true Holy of Holies, and of the sublimest worshippers in God's own celestial temple. The Cherubim in Solomon's Temple seem to have been but the earthly symbols of the celestial glory and worship in the immediate presence. Here we see, through a glass darkly, in the brightest visions we have of God's glory and of the ineffable grandeur of the high circles of the upper regions of the spiritual universe, where the Lord Jesus now reigns in all the majesty and grandeur of his Father and our Father, of his God and our God.

We shall only, at present, farther add, that these angels that excel in strength, in beauty, and grandeur, are now sent forth by the Lord Jesus to minister to his saints, though dwelling in the cottages, and cabins, and prisons of earth. And shall we not be courageous and bold in the ways of the Lord, when assured that angels' arms, which can shake the seas, the earth, and the heavens, are ever around us, our shield and our rescue; and that with all their grandeur, "they are all ministering spirits, sent forth to minister to the heirs of salvation?"

A. C.

THE HOPE OF IMMORTALITY THE TRUE PRINCIPLE OF SELF-IMPROVEMENT.

(Continued from page 127.)

THE fact that man was made capable of enjoying an immortal existence, is the grand key by which he is enabled to apprehend the import and importance of all that has been spoken to man, and done for him, by his Creator and moral Governor. This grand truth, though not clearly revealed in his former institutions, as it is in that institution which consummates his entire will to man, it was, nevertheless, implied in the Patriarchal and Mosaic institutions.

And had it not been for the hope which this truth inspired into the minds of patriarchs, prophets, apostles, and the saints of all ages, we never should have had such trials of men's spirits as are recorded in the 11th chapter of the Hebrews; nor should we have had that cloud of witnesses testifying to the mighty achievements of this principle in contrast with the world, sin, and death. Its complete victory was seen in the translation of Enoch and Elijah.

If, then, with such a revelation, we do not yet believe in our future being, we must believe in something still more difficult to apprehend: for to expect a continued life, is according to our habit and our sense of probability; but not to believe this, we must believe in annihilation, but this we cannot, because we find no ground on which to proceed to such a conclusion, since there is no instance of such an event in all our knowledge; and therefore, we cannot suppose the Omnipotent engaged in blotting out his own work.

What the Heathen philosophers wanted, in order to satisfy them, or, at least, to impart to them a hope full of immortality, was a true knowledge of God and

of man. Their systems of mythology were as bewildering and as dark as would be our mundane system, were the sun totally eclipsed. They were without an Omnipotent Being, and, therefore, had no grand central truth. They had no light or life in them. There was no Being as the source and centre of existence, no mind interested in all other minds, no unity of intelligence, no bond of reason, no parent of spirits, to whom they might come to dissipate their doubts.

What was needed was a Logos, to demonstrate that the divinity was not an impersonation of the lusts and passions of the human heart, as displayed in the pride, ambition, and revenge of mighty chieftains and distinguished statesmen, who, by their blind votaries, were decreed as worthy of an apotheosis.

Hence we find it to have been the practice amongst the most enlightened nations of heathendom, to deify their favorite passions, in the persons of their most distinguished men, who, after death, were elevated to the rank of gods. And, as Bishop Warburton has justly remarked, "The attributes and qualities assigned to their gods, always corresponded with the nature and genius of the government of the country. If this was gentle, benign, and forgiving, goodness and mercy characterized the deity; but if severe, inexorable, capitious, or unequal, the gods were then believed to be tyrants; and expiations, atonements, lustrations, bloody sacrifices, composed often of human victims as well as animals, formed then the system of religious worship." Hence all that diversity of character ascribed to them by their worshippers. To regard with favor the petitions offered to their divinities would, indeed, require them to be such beings as the poet has described—

"Gods partial, changeful, passionate, unjust,
Whose attributes were rage, revenge, or lust;
Such as the souls of cowards might conceive,
And, form'd like tyrants, tyrants would believe."

Hence it was necessary, as we have said, that there should be a Logos to demonstrate that the divinity was not a multitude of conflicting attributes, which men had imagined and adored as distinct deities; but that God was one who, to reconcile all things to himself, came forth in the person of his Son, the Word made flesh, to show himself the Father of our spirits.

When God vouchsafed to appear as love manifest in humanity, man was visibly immortal. In such a manifestation of the divine love, we had the demonstration of the cause of life everlasting. This demonstration we have, not in the Book of Nature; but it is in the Bible, the Book of God, that we behold him as the immediate friend of man. There the pledge is given to man after he had forfeited the bliss of Eden. According to the pledge given, he was to be the conqueror of him who originated death; and this pledge, delivered by tradition from father to son, was never doubted so long as the unity of the divine nature was taught and believed. The deathlessness of the soul was never doubted until the unity of the divine nature was lost sight of.

If we would maintain the former, the latter must be preserved in the world. The feeling of immortality that it begets is not, however, of that gross kind which is made to consist in a continuance of life through mysterious metempsychoses in earthly forms, but as a veritable spiritual being, advancing in life on the principles of justice and love; to be happy in the knowledge of God, which causes the redeeming spirit to admire and to adore the ways of God towards all his rational creatures, whether it be in promoting the happiness of some, or in inflicting condign punishment upon others. In either case his wisdom, power,

justice, holiness, and goodness, are alike displayed to all, but not alike enjoyed by all. They are the guarantee of the redeemed, that they shall enjoy an immortality of blessedness.

Some there are who talk of a natural or necessary immortality, and a derived immortality. What is the import of these words? What God wills, that is nature; what he does, that is necessary; and he does what he wills. If, then, he wills that man should be immortal, man's immortality is natural and necessary. All that the creature possesses is, of course, by gift. God has immortality, but he has it to bestow; "the gift of God is eternal life by Jesus Christ."

Immortality is, then, conferred; but is it conferred on all men? What teaches the Bible on this question? If eternal life is conferred on those who believe and obey the truth, and if they are thus saved from perishing in their sins, must not those who reject the truth and die in their sins, perish or be annihilated? But is the notion of annihilation derived from the Bible?

Some think that the word *perish*, and other forms of expression of similar import found in the New Testament, hold forth the idea of annihilation to be the final doom of all who reject the offer of eternal life. We, however, apprehend that neither the common usage of these terms, nor the relation in which they stand, will at all favor the idea of annihilation. Without pretending to erudition, any one may see the force of the few Greek words translated *perish* in the New Testament. First, there is *apothnesko*. This is usually applied to death in the ordinary sense, as in the passage where it is said, "In due time Christ died"—he was not annihilated. Next we have *apollumi*, which means to be lost. *He came to save that which was lost*. The same word is used in the case of the woman whose piece of money was lost: this was not annihilated. Peter uses the same word where he says, "The world that then was, being deluged, perished"—it was not annihilated.

But does not its hypothetical use seem to signify more, as when Paul says, "They who are fallen asleep in Christ, have perished;" but the verse before explains his idea of perished: "If Christ be not raised, your faith is vain; ye are yet in your sins"—not annihilated, but *continue to be* under the weight of unatoned sinfulness.

Again: we have another word, *kataphtheiro*, which, in one place, is translated *perished utterly*, and to some, might seem to mean annihilation, if any did; but it signifies only, *shall become thoroughly corrupt*; and the same word is used with reference to men abandoned to iniquity, as if to intimate their departure from all excellence. But enough, we presume, has already been adduced to show that wherever the word *perish* occurs, it expresses a state of something that exists, and therefore, cannot mean annihilation.

As to the words of similar import—such as destruction, perdition, and so forth—being, indeed, from one and the same word derived, they indicate, in every instance, condemnation, as of something pernicious, perverse, or frustrating right purpose, as in waste, or the misapplication of means; and when applied to the body only, they signify dissolution, as opposed to its edification. We conclude, then, that there is no word in the New Testament which must mean annihilation, in the strict sense; for in part it implies a contradiction in terms—a *production of nothingness*.

A. W. C.

Wicliffe uplifted a standard which the experience of centuries has but served to maintain, that whether against popes or cardinals, against law churches or ecclesiastical combinations, the only test of truth is the Word of God.

THE ASPECTS OF ROMANISM.

NO. I.

J. E. WHARTON, Esq.—Dear Sir: I have recently read in your valuable paper a controversy on the claims of the Pope and his Church of Rome, a controversy both political and ecclesiastical in its port and bearing. I am pleased to see that you are not the only political editor that deems it due to his readers to present to them both sides of this politico-ecclesiastic question. It is not, indeed, a mere discussion of Christian faith or doctrine, but simply of the ecclesiastic *polity* of the Church of Rome, as bearing upon the civil polity of the United States, and political governments in general. To my optics, indeed, it is rather to be regarded as a political than as religious discussion.

Still, there can be no political government without, more or less, involving the ideas, the character, and the authority of religion. Of this, the experience and example of each and every form of civil government have given a public demonstration. In every form and degree of civilization, the altar and the throne have occupied together a large space in all political history. The church, or religion, is, indeed, independent of the state, but the state is not independent of religion and the church. I appeal to all political history—Greek, Roman, European, or American—in proof of these allegations. Pagan Greece and Pagan Rome had their temples, their altars, and their priests. They all had to invoke their gods, because man is logically, morally, and practically a religious being. All must have an oath as the end of controversy—and men must swear by something greater than themselves. They must regard an immortal divinity as knowing the thoughts and intents of the heart, and as having power to reward and punish every man in a future state, according to his works.

Atheists alone have no oaths. But where and when have we found a nation of Atheists? Atheists they may be practically, as regards the true God, or as respects their individual responsibility; but theoretic Atheists never yet formed a permanent community. I know that some have been so debased and unmanned as to make a god and then to eat him; to defy a dead man

or a dead woman, and then to adore them and invoke their aid. They are so deluded as to imagine that a man or a woman, dead two thousand years ago, whose ashes repose on the banks of the Tiber, or on the borders of the fountain of Siloam, possesses the attributes of ubiquity and of omniscience. These facts only prove that mankind must have gods or goddesses, and must, when perplexed, invoke their aid or their mediation.

But I presume not to prove to you, sir, that politics, or a state without religion, cannot exist. They are as body and soul in the individual man. As a body without the soul is dead, a State without religion is dead also. France made one experiment to dispense with a God. Soon, however, she deified reason and nature. She invoked their aid. But they were alike deaf and dumb.

You cannot, and I am sure you will not, think that I mean a *State* religion. As a nation we have demonstrated that we cannot only exist, but enjoy life and prosperity without a *State* religion. We all agree, that while religion is both personal and social in its character, it is neither national nor imperial. It can flourish under any form of government or theory of politics, provided, only, it be a *spiritual* religion. Christianity was born in a province, and rose to great power under Pagan Emperors. It triumphed amid the fires and faggots of both Pagan and Papal despotism and persecution.

But there are amongst us native citizens, and also unnaturalized foreigners, who yet think that the *mitre* and the *sword* are essential to religion, and that in their absence, it can neither flourish nor be kept pure. We have still the image and representatives of that idea. Is it not, therefore, the duty of every patriot, and especially of those who are placed as sentinels upon the walls of our city of refuge, to be always at their post and watchful?

There is, in our great republican family, a representation of all the elements of all the social systems in the Old World. Our good forefathers sung many a national song to the tune of "One bishop, one king," the chorus of which was, "One head to the church, and one head to the state, in holy wedlock joined." They can, indeed, accommodate themselves as sojourners and

pilgrims in a foreign land. They can pray, and preach, and write, and print, in hope of better times. This may be all politic and fair in a land of free opinions and of universal discussion. And, in the name of reason and republicanism, let it go on. Truth and sincerity court inquiry and investigation, and will abide by the issue. I am, therefore, pleased to see that you, sir, act in harmony with the spirit and genius of the age, and of our own institutions.

Bishop Hughes—I beg his lordship's pardon, Archbishop Hughes—again I beg his lordship's pardon, Cardinal Hughes—true to his church and profession, and sworn to honor her that has honored him, is on his lofty watchtower, and faithful to his master in the Old World. The famous *Pio Nino* warns his people of his charge against *Kossuth* and *common* schools. He is to be admired, rather than condemned, for this his conscientiousness. We, too, should learn of him and profit from his example, and warn the people, as publicly as he has done, against *Cardinal Hughes* and *no common* schools.

You, sir, I perceive, are giving a very candid hearing to some Western bishop, or representative of a church whose head is in Rome, whose body is every where, and its soul no one can tell where. The theme is a prolific one, but the real issue on hand, divested of all verbiage, is the *supremacy* of the Pope as Christ's vicar and representative. This is just as much a political as an ecclesiastical question, and involves the destiny of our country as much as any political question really, if not immediately, now being discussed in the American republic.

It is true, that a report which you published of an Episcopal Convention held in your city, became the *occasion*, not the *cause* of it. That report, whether fortunately or unfortunately, I will not say, was, indeed, the *occasion* of it. It designated the popedom, as "an apostate church." This, indeed, challenged the Western Metropolitan; and as a true son of his alleged true, holy, and apostolic church, he acted his part well. But has he proved that she is not herself a "*schism*," while proclaiming to be "the *mother* and *mistress* of all churches?" And is she not "*apostate*," as respects the true and original church of Christ? One thing has most certainly been attempted, but all attempts are not

triumphs. It has been attempted to demonstrate that she is neither *schismatical* nor *apostate*—that she is now in her virgin purity, or rather in the conjugal faith, the unsullied mother and mistress of all churches—the one only immaculate spouse of Christ, as she was on her bridal morn; so far, at least, as constitution and government are concerned. In other words, that she is the one only catholic church, uncorrupt and pure as the mountain rose that blushes in the regions of eternal snow. This she explicitly avows when she claims not to be *apostate*.

But we Protestants gravely ask, Is this true? Here are three questions: 1, Is she the first church—the mother church? 2, Is she as pure as on her birth-day? 3, Is she the one only holy catholic church? Protestant Christendom denies each and every one of the three. We affirm that *she is not the first, or mother church*. 2, That she is not pure and unapostate. 3, That she is a *schism*, and schismatic church.

She is neither the first nor the second church catholic. Her very title attests this. She sometimes calls herself the *Roman Catholic Church*. Her very name is suicidal to her pretensions. Rome and Roman are not catholic, (that is, *universal*), but particular names. *Roman Catholic* can grammatically, logically, and historically, mean no more, transcend no more, than the Roman Empire. But is, or was, the Roman Empire absolutely universal? No, never—much less when she was born.

She is neither the first nor second church in Christendom. The Jewish Christian Church was the first church. With Paul on our right side, we affirm that Paul claims it as the first church, and therefore, says he, "Jerusalem is the mother of us all." The true mother church! Read the Acts of the Apostles, and consider Christ's valedictory command to Peter and to the eleven—"Begin at Jerusalem," not begin at Rome, nor Samaria, nor Athens, nor Corinth, but "*begin at Jerusalem*." For, according to Isaiah, it was said, "Out of Zion shall go forth the law (the Christian law) and the word of the Lord from Jerusalem." According to her own name and the fact, she is as *specific* as Rome, but not as *generic* as church. She is a logical absurdity—a *particular universal*—a Roman uni-

versal!! She is rather, or was originally, a *universal Roman*!

But the Jews and the Greeks were before the Roman people. Common sense protests against her assumption. Peter belongs not to the Church of Rome. He never was a member of that church. Paul was—Peter never was. Show me a text that disproves this! Peter was the minister of circumcision—Paul of the uncircumcision. Paul, too, in other respects answers their ideas much better than Peter. Paul was in Rome, and a *bachelor* withal! Peter was never at Rome, and had a wife. The Popes, if infallible, are silly; and as they can never reform, but are infallible, they are always infallibly wrong.

But the Roman church is fond of *mothers*. She has always loved mothers. For this reason, she will allow a young Catholic virgin to marry a Protestant husband, but will not, with equal grace, allow a Catholic man to marry a Protestant virgin. He may an old maid! Rome knows what dame nature can work by a pious mother. She knows the issue follows the Catholic mother ten times for once it follows a Protestant father! She fears Protestant mothers. Besides, they will not confess their sins to a priest, nor receive at the confessional orders in the form of benedictions from him. The Catholic mother must confess her sins to her *father confessor*, for making Protestants of her children betimes.

He has, then, two strings to his bow—nature and the confessional. Religious mothers are queen sovereigns over the affections of their infant offspring. And that is a lesson which no faithful priest confessor fails to inculcate at the pliant hour of confessing sins. When on her knees, dissolved in tears, how can she else than promise to teach her children the powers of the Holy Virgin, and to say its "*Ave Maria*"—Hail Virgin; as well as its *Pater Noster*. These themes are well known to us, if not to all Protestants.

The English Duke of Norfolk, the most honorable Baron in England of an ancient papal family, (recently turned Protestant,) on marrying a Protestant lady in his youth, entered into marriage covenant to give her the daughters, and he would himself take the sons to his church. So far, as I learned in London, the covenant was kept inviolate. His

sons were Romanists, and his daughters Protestants.

Rome has long since learned the secrets of maternal influence, and, therefore, claims to be "the mother and mistress of all churches." She has, however, been a step-mother to many of them, as her annals and family registers too plainly show.

But I have shown that she is not, and never was, the mother or mistress of all churches. Churches had been planted in Jerusalem, Judea, Galilee, Samaria, and even in Ethiopia, before a single Gentile citizen of Rome was baptized. And what shall we say of her elder sister, the Greek church? Athens, Corinth, Macedonia, Achaia, Philippi, Thessalonica, had churches before Paul had been to Rome. And down to the time of Mohammed, was not the Greek church, as it is now, the larger schism of the two? The Greeks call themselves the Catholic Church, and they certainly have better grounds than the Romans.

Indeed, the technical terms, or the positive institutions of the Christian church, are now, as they have been always, a plain common sense refutation of all the pretensions of the Roman schism.

As in America the white man has to yield to the red man on any question concerning the prior title to the territory, when appeal is made to the older names of mountains, lakes, rivers, &c.—those great land-marks of a country—the admitted proof of the older claim: he asks, what European language has in it the names of Potomac, Susquehanna, Allegheny, Monongahela, Ohio, Kentucky, Tennessee, Alabama, Mississippi, Erie, Ontario, Michigan, &c.? So the intelligent Christian advocate of Protestantism asks the Roman Catholic whence the name bishop, deacon, presbyter, synod, baptism, eucharist, evangelist, ecclesiastic, heretic, schism, &c.? Are they not all Greek and not Roman? How idle, then, to claim priority for the Roman schism against the Greek schism. The whole church language, or technical terms, are of Greek and not of Roman structure. Not only those terms used by the apostles, but those of every ancient writer. There is not one word of truth in the plea of seniority on the part of the Roman Catholic sect. The very word *catholic* is Greek and not Roman.

As soon will the white man, now living on the banks of the Ohio, prove that his parents owned and possessed this country before the red man was in being, or that he is older than his mother; as any bishop, priest, or deacon in Rome, or out of it, will prove that the Roman Church Catholic is older than the Greek Church, the Armenian, the Syrian, the Ethiopian, or any Asiatic church named during the first three centuries.

The present Church of Rome is not the Church of Rome that was in the days of the five patriarchates. The patriarchs of Jerusalem, Alexandria, Antioch, and Constantinople, were occasionally more venerated than the patriarch of Rome. That of Constantinople was *oecumenical*, or universal, while that of Rome was only comparatively diocesan.

But to conclude, for the present: the whole controversy, if it be worth any thing, or if it prove any thing favorable to Roman arrogance, it only proves that its genealogy confers neither honor nor power to any man. For, as Archbishop Whately has well said, and also Thomas B. Macaulay to the same purpose: "THERE IS NOT A MINISTER IN ALL CHRISTENDOM, WHO IS ABLE TO TRACE UP, WITH ANY APPROACH TO CERTAINTY, HIS OWN SPIRITUAL PEDIGREE."* And of course, he of New York, Baltimore, or Wheeling, is *minus* one drop of apostolic blood, or one patch of apostolic authority.

LUTHER.

PHRENOLOGY. — No. I.

RELIGIOUS EDUCATION.

I AM a believer in phrenology, but a greater and a stronger believer in the Book of God and the gospel of Christ. I am, therefore, strongly disposed and rationally inclined to correct phrenology by the Bible, rather than the Bible by phrenology. Our Edinburgh and our New York oracles of phrenology, and their German apostles and prototypes, have occupied a large space in my observation and regard, but I never subscribed to all their dicta or demonstrations. Their *science* is not equal to their *art*; nor their reasonings as strong

as my conclusions. I have, therefore, at various times, purposed in my heart to write a few essays on the subject of phrenology. With Solomon, as with all wise and good men of former times, there seems to have been, in their philosophy, a season and a time for every purpose and for every work. In my case, however, I have not yet found a season and a time for discussing the claims of Phrenology versus the Bible. But as I now perceive that an issue is drawing near between the Bible and phrenology, we must prepare for the battle. Some of its advocates, now triumphantly popular, have become bold. They have now fully unfurled their banners, and displayed their ensigns, in competition with Jesus Christ and his holy Apostles. I have, therefore, been more anxiously waiting for a season and a time to come, when I could presume to question their positions, investigate their premises, and weigh their conclusions in the impartial balance of calm dispassionate reason, argument, and proof.

The time not being yet fully come, I select an article from an unknown pen, in the *British Millennial Harbinger*, as a mere indication that something is wanting on this subject.*

I am always pleased with that mental independence which receives nothing on mere human authority, in matters of religion. I greatly prefer communion with that mind that thinks for itself on all its own premises, to communion with its contrary, or with that which implicitly yields to the dicta of others, from mere reverence or respect for them. I, therefore, yield most cheerfully to every brother that which I claim to myself. I also confess that I have found reason, not only to reconsider my own conclusions, but ultimately have been constrained to abandon them, on suggestions and objections made by those whose education and capacity might be regarded as of a very humble rank. I, therefore, not personally knowing our Brother Keir, nor

* Here follows the article from the pen of W. Keir, on "Religious Education, and the Agencies and Instruments affecting Spiritual Life," which commences on page 559 of last year's volume. A note appears on the 561st page, in which Mr. Keir adduces objections to A. Campbell's criticism upon 1 John iii. 8. It is to these objections that Mr. Campbell now replies.

* Whately on the Kingdom of Christ, Essay 11, Section 30.

his standing as a scholar, on seeing the above note, opened my Testament and Greek Concordance, and set about examining the matter as though I had never before examined it—which is my uniform method in all matters of any importance, no matter how clear my reminiscences or my convictions.

On examining the particle *oti* in many of its connections—which, by the way, is found some fourteen hundred times in the New Testament—I find that its most common meanings are *that*, *for*, *because*. I specially examined but two Epistles—Paul to the Romans, and the Epistles of John, in which this passage is. In Paul to the Romans, *oti* occurs fifty-three times—forty times rendered *that*, eight times *because*, and five times *for*. In John's Epistles it is translated thirty-eight times *that*, twenty-three times *because*, and twelve times *for*. This may be an average of the whole New Testament. This, however, is but one of my methods of locating the meaning of a word in any passage; for there are many passages in which other renderings are preferred. These are, however, its most usual renderings in the whole New Testament. So far, then, as frequency is concerned, we have the argument in our favor.

Again: the propriety of the choice depends upon the speciality of the case. Is there any special reason? If sight have a physical transfiguring or transforming influence, then, indeed, it might be more apposite to prefer *for*. But are not Christians transformed when raised from the dead? Are they not raised in an incorruptible, immortal, and spiritual body? In a moment, in the twinkling of an eye, we shall assume the image of the Second Adam. It will not be a progressive, but an instantaneous assimilation. These are express oracles, and seem to forbid the Common Version, and the idea of a gradual progressive assimilation. Besides, if not perfected at once, at what period could it be perfected? Would it not, then, be an eternal progress? When, then, should we be like him? Never, on this interpretation.

Another objection. If the sight of him, *as he is*, will instantaneously and alone effect this change, then assimilation is the immediate effect of vision. Light, indeed, is *fruition*, but not *transformation*. When the Apostles Peter, James, and John, were with Jesus in

the Holy Mount, the Messiah was transfigured. They saw him, but were not transformed. The glory of God made the face of Moses to shine, but only by reflection, as a proof to Israel that he saw God and received the law, through angelic ministrations, from his hand.

Our Brother Keir assumes that *oti* is twice casual and once illative, in this passage. It is certainly once illative. But, in the other cases, he assumes that it is twice casual. This is the question in discussion, and ought not to be assumed. It is agreed that it is once illative in the third verse, and once casual in the second verse. This leaves the third debatable. It is not, then, in good taste, or in good logic, to assume the question in debate. I am simply giving reasons why, in verse 3rd, it should rather be illative than casual; he has not given, as I see, any reason in this case, except a quotation from 2 Cor. iii. 18—"But we all with open face, beholding as in a glass the glory of the Lord, are changed from glory to glory, even as by the Spirit of the Lord." This refers not to this subject at all. The contrast is between the *veiled* face of Moses, and the now *unveiled* face of Christ. The comparison is between looking into the veiled face of Moses, and the unveiled face of Christ, as productive of *moral*, not physical change. We Christians are *now* changed—not at the resurrection, from moral glory to moral glory, in a scale ascending, by contemplating, through faith, the moral glory of God, as it is manifest in the unveiled face of Christ. So I reason on the terminology of this passage, and would show that the moral beauty or glory of the Christian is progressive and proportional, as by an enlightened faith he contemplates the moral glory of God in the face of our Lord Jesus Christ. In this there are degrees, progression, and human instrumentality.

But in the physical and spiritual grandeur of the raised saints, there will be an instantaneous change and consummation, when he that sits upon the throne, at the resurrection, says, "Behold I make all things new!" Man redeemed and raised from the dead will be as the angels of God—pure, and holy, and beautiful in perfection. We, therefore, still incline to our former conclusion; that as the

Apostle John says, "When he appears," we know, "we are assured that we shall be like him"—that we shall see him—enjoy him as he is. The first of these two cases of *oti*, verse 3rd, Brother Keir agrees should be translated *that*, and why not, a second time, in the same verse, be again translated *that*, rather than *because*, as found in verse second? "We know (*oti*) that we shall be like him." "We know (*oti*) that we shall see him as he is." A. C.

EDUCATION IN GENERAL, AND THE PROPER TRAINING AND RELIGIOUS EDUCATION OF CHILDREN IN PARTICULAR.

AN ESSAY BY JOHN ROGERS.

(From the *Ecclesiastic Reformer*, Feb. 1852.)

Beloved Brethren and Respected Audience:—

By the appointment of the President and Board of our State Meeting, I am here to present you some thoughts on the importance of Education in General, and the Proper Training and Religious Education of Children in Particular. But how am I embarrassed and shackled in this undertaking, by the want of that very education I am here to teach and enforce! I will not, however, painfully as I feel my incompetency, shrink from an effort in a cause so vital to the interests of the church of America—nay, of the world. Let me not be misunderstood here. 1st, By *education*, I do not mean that *something* which disposes some persons called educated graduates, it may be, of some of our Colleges, to treat with contempt their seniors, and even their venerable sires—to think they are by no means accomplished, or equipped, without a *bowie-knife*, or a *revolver*, or both—that a man cannot be regarded as a gentleman of the first order, until he has fought a duel or two, or at least shown himself disposed to butcher or shoot any one who offers even the slightest supposed insult to his dignity—that such a course as this adds immensely to one's elevated position in society, and demonstrate him to be a man of true courage—a philosopher, a free-thinker, no respecter of persons, and wholly redeemed from the influence of vulgar superstitions. By *education*, I do not mean that sort of training which puffs up its possessors with pride and vanity; and which dis-

poses them to think, "We are the men, and wisdom shall die with us"—which makes them too proud, or too lazy, to engage, if need be, in mechanical and agricultural pursuits, which form the basis of our wealth and prosperity, and are a bulwark of our morals and religion. Nor do we mean by *education*, that sentiment which disposes many, called educated, to look down with contempt upon the industrious and virtuous poor, who are the bone and sinew of our free institutions—men who have energy and perseverance, and who are willing to engage in honorable labor; and who will make a good living, and even a fortune, where those soft-handed, gloved gentry, will starve. But, having said this much in my negative definition of *education*, as regards the males, shall I forget the females? God bless them! There lives not the man who has greater respect for your sex, than I. Woman is the help-mate and glory of man. Be assured then, ladies, all I shall say of you, is from the fulness of a heart that would gladly see you all that you ought to be—that would fit you to fill with dignity and usefulness, the important positions in society which heaven has assigned you. By *education*, then, as regards you, I do not mean that sort of training which disposes many of our young misses, graduates, it may be, of some of our boarding-schools, with a smattering of learning, to be inflated with pride and self-importance—to treat with neglect, and sometimes contempt, honest, industrious, and respectable young ladies, whose opportunities have been inferior to their own. I do not mean that sort of *education* that makes them ashamed to be found making music upon that old-fashioned, but useful instrument, the *spinning wheel*—that disposes them to think it almost a sin—certainly a shame—and still more certainly, an evidence of a vulgar education, for a young lady to know how to make her own clothes, or to be found learning and practising the arts and mysteries of house-keeping—of the *washerwoman* and *cook*. I do not mean that sort of *education* that fills the heads of young ladies with all sorts of extravagant notions—that disposes them to esteem it the chief end of women, to learn how and wherewithal to adorn and beautify their persons, that they may outshine their compeers in the parlor, at the

party, the masquerade, the theatre, or in the ball room; that pampers their appetites, and inflames their passions—that makes them the mere slaves of fashion and folly—that makes them believe they were intended to be beautiful, admired, loved, adored, obeyed, and their every wish gratified—that they were made to be ornaments in society, rather than for usefulness. Woe betide the man, who makes such a woman his wife! Let women of such education, become the heads of families—let them have the care of children—and having never learned to govern themselves—to moderate their desires—to meet privations, and overcome difficulties, they become peevish, fretful, melancholy, splenetic, hysterical—a curse to themselves, their husbands, their children, and society.

2. But having said so much of education negatively, it is time I should define it affirmatively. By *education*, then, I mean such a training of man from the cradle—physical, mental, and moral—as will fit him for the high ends of his being, both in this world and the world to come. Or, in other words, such a training as will prepare and dispose him to perform all the duties he owes to himself, his fellows, and his God; and thus fit him for the highest happiness of which he is susceptible here, and for all the happiness of an immortal existence hereafter. Any system of education, therefore, which leaves out the Bible, is deplorably deficient in all that gives true elevation to thought, to feeling, to character, and consequently, in all that gives importance to education. It is as if a man should attempt to confine a lion by spider-webs, or pluck the sun from his orbit with his own hand. The means would be wholly inadequate to the ends: and just as inadequate to the true and high ends of education are all systems that reject the Bible. True, if we could believe with the French philosophists, that there is no God—that death is an eternal sleep—the precipice over which existence tumbles into the dread abyss of nothing—then, indeed, is man set adrift upon a shoreless ocean to be lost for ever. Then has virtue no reward, vice no punishment, and education no end, but to curse its victim by illuminating his pathway to the fearful gulf of annihilation! Let me rather be a savage, who hopes for an humble hea-

ven beyond the present state of being, than to be illuminated by this philosophy, falsely so called, “which leads to bewilder, and dazzles to blind.”

But, taking for granted, as we do in this essay, the truth of the Bible, our position is unquestionable. The Bible is God's own Book, for the education of his wayward and rebellious offspring. And we have his own estimate of this book in the education of man, in such language as this: “All Scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction and instruction in righteousness, that the man of God may be perfect, thoroughly furnished to every good work. And that from a child thou hast known the Holy Scriptures, which are able to make you wise to salvation, through faith in Christ Jesus.” To take the position, then, that we can be thoroughly educated without the Bible, is to call in question the wisdom of God—is to say, that what God has pronounced essential to our salvation and perfection, is not at all necessary to the one or to the other! There is great complaint in every department of society, that the foundations of honesty and virtue are being sapped—“that every brother will utterly supplant, and every neighbor will walk with slanders”—that we know not whom to trust. All this comes from the neglect of the Bible in the formation of character. Our venerated revolutionary fathers, galled by the tyranny of the mother country, and suffering the double oppression of king-craft and priest-craft—and seeing every where, in the governments of the Old World, the destructive influence of this kingly and priestly dominion over the persons and consciences of men: and not sufficiently distinguishing between the great abuses of the Bible, and the proper uses of it—not only, as was meet, separated the Church and State, but discountenanced the use of the Bible, in all the schools of our country, from the lowest to the highest. And, *this day*, we are reaping the bitter fruits of this neglect! Thank heaven! a brighter day is dawning! At least, one of our Colleges in this country, has had the discernment and moral courage to elevate the Bible to its proper position, in the training of young men for the most important and responsible positions in society. Others are following the example.

Let this blessed book be elevated to its proper position in all our schools, from the highest to the lowest. Let the old-fashioned Bible, the dear, blessed Bible, still lie upon the stand in our families. Let it have its appropriate place in our parlours—in our halls of legislation, and in our courts of justice. Let men in high places cease to be demagogues—cease to trample upon its sacred principles of morality, which are the great safe-guards of all good governments—and we shall have no cause of complaint. What book in the world may be compared with the Bible? It gives us information, the most satisfactory, on a variety of subjects of transcendent interest, which cannot be gained any where else. It teaches us the being and perfections of God, the origin of the physical universe, and our own origin. It reveals to us, in the simplest and most touching style, the happiness of that estate in which our first parents were placed, after their creation, and lived during their obedience. It shows us the cause of our present fallen and wretched condition, and unfolds to our admiring vision that glorious scheme of grace revealed in Christ, by which we may be saved from it. It teaches us that here we have no continuing city, that this a state of probation—of preparation for eternity—the dawn of our being—the twilight of our day. And what, let me ask with emphasis, is education, in the broadest sense of the word, but the formation of character—good or bad? The formation of habits of thinking, of feeling, and of acting, which must affect our destiny through every period of our existence in time, and even in eternity? O, my soul! what a thought is here. We are wont to think and speak of education as chiefly given and received in the school-room, while, in sober truth, more is, and from the necessity of the case, must be, given and received elsewhere. We are all teachers, for *weal* or *woe*, to the extent of our influence. Do you know, parents, guardians, and masters, that you are educating your children, wards, and your servants by the very expressions of your countenance, your gestures, your words, and actions? Did we all consider this as we should, how might we lighten the burden of our public teachers, and aid them in the performance of their highly important and honorable, but very arduous task.

From these premises, then, we may conclude, that good education is the formation of such habits of thinking, of feeling, and of acting, as will fit us for the highest happiness and usefulness of which we are capable *here*, and for all the bliss of an immortal existence *hereafter*. Do you say this standard is too high? It cannot be too high, if it is the true one. And, it is as certainly the true standard, as there is a God—as certainly as the Bible is His own Book, for the education of man. True, we are far below it. But shall we, therefore, despair? God forbid. The friends of good education are aiming to accomplish a great work, and they may not hope to do it in a day. All the great changes that have deeply affected the interests of the world, have required much time to consummate them; and much patience and perseverance, and many sacrifices have been demanded of those who have been the instruments in these great movements in society. The Revolution in our own happy country, was one of those mighty movements which has given the United States a position most commanding among the great nations of the civilized world. But who needs to be told, that the spirit of liberty had been working powerfully in the public mind, like the pent up fires of a volcano, long before it broke out in the Declaration of Independence, and the fearful struggle which resulted in the establishment of it, and the adoption of our excellent form of government?

The Reformation of the 16th century, is one of the greatest events recorded in history. But who does not know that the way was being paved for three centuries, or more, for the accomplishment of this mighty work, by Luther and his compeers?

The redemption of the world, by the adorable Redeemer, is an event of transcendent importance. And yet, in the wisdom of God, four thousand years were to prepare the way for the full development of this grand scheme. We may not hope, then, in attempting to elevate the standard of education, to be able at once to bring ourselves, or others, up to it. We must be patient and persevering. We have every thing to encourage us as Christians, as citizens, as republicans, as patriots, and as philanthropists. All that is valuable in principle and practice—

in fact and evidence—in knowledge and reason—in faith and feeling—in hope and love—in time and eternity—bids us onward! And onward let us go! O, it is a godlike enterprise! It is to sympathize with Jehovah in the great work of man's emancipation from the shackles of sin and corruption! And who is there that does not aspire to be connected with a fellowship so glorious, for purposes so heavenly?

The great defect in all our systems of education is, that the heart is neglected. The intellect is often highly cultivated, while the moral department of our nature is over-run with the briars, and thorns, and thistles of evil passions and appetites, which check the growth of sound principles and good feelings. Hence, the strong opposition which exists among many of our most substantial citizens, to the colleges and high schools of our country.

They see many of the students from these schools, among the veriest sinners, and profligates, and loafers, and debauchees of the land. And hence it is a serious question with many, whether these schools, taken altogether, are a blessing or a curse to the country. (This, however, may be more the fault of parents than our colleges.) To make men giants, physically and intellectually, while the heart is a moral waste, is to turn them loose upon society, more to be feared than tigers and hyenas; more to dreaded than the Goths and Vandals of olden times. All the monuments of true greatness and piety, consume away under their deadly influence. Before them, all may be moral beauty and loveliness—behind them, all is deformity, moral desolation, and death. All this comes from neglecting the heart. "Keep thy heart with diligence," is the dictate of Infinite Wisdom. It may not be neglected with impunity. By these remarks, however, I do not mean to teach that the *intellect* should be cultivated *less*, but the *heart more*. We want this truth engraven indelibly on every mind, that the best physical and intellectual education is a blessing, only as it is made subservient to the proper training and keeping of the heart. We want such a system of education, then, as shall embrace within its ample range, whatever is necessary to the greatest perfection of the physical, mental, and spiritual man.

But having said this much on the

subject of education in general, I am now to speak more particularly of family training, and the religious education of children. The family! Who has adequate conceptions of the importance of this divine institution? It originated soon after the birth of time, when the morning stars sang together, and all the sons of God shouted for joy; and like all the institutions of God, is founded in infinite wisdom and goodness. Having made man in his own image, Jehovah brought upon him a deep sleep, and took from near his heart a rib, of which he made for man a help-mate, presented her to him, and Himself, in the bowers of Eden, celebrated the marriage of this first and happy pair. Here is the divine law of marriage, and the divine origin of the family organization. The family is the oldest intellectual and social organization on earth, and is destined to live till time shall be merged in the ocean of eternity. It is a primitive, a radical, a primary institution. It is the foundation whence states, kingdoms, empires, churches, and all associations of human beings draw their supplies. Let all be right here, and nothing can be seriously wrong any where. Let the fountain be pure, and the streams issuing from it will partake of its nature. The family is God's nursery for the church. Let the tender scions, then, planted here, be properly trained and cultivated, and they will soon be fitted to be transplanted into the church as trees of righteousness, both for ornament and usefulness. O, if all were right here, how bright, comparatively—nay, how easy and delightful—would be the duties of the school-room and the pulpit! If, then, it is so vitally important to the well being of society in all its forms—if it is so essential to the purity and unity of the church, and the salvation of the world, that this foundation of all human existence and human influence should be pure, with what thrilling interest does this question come home to our hearts. Who, of all human beings, stands nearest this fountain, and have most to do in purifying or poisoning its waters? The answer to this question is as plain as it is important. Parents are the natural and heaven appointed guardians and teachers of their children. We cheerfully concede, that the school-room, the press, and the pulpit, exert a mighty influence in the formation of

the character; nor do we detract from, or under-rate these, when we maintain that the influence of parents in the formation of moral character, exceeds them all. Parents have more to do in determining the unspeakably important practical questions, whether their children shall be virtuous and honest, industrious and frugal, generous and high-minded; whether they shall be good citizens, good neighbors, good husbands, good wives, good parents, good members of the church; whether they shall live to honor themselves, their parents, and their God; whether they shall seek to promote their own personal purity, the purity and unity of the church, and the salvation of sinners; whether their spirits shall be adorned with the beauty of holiness, and clothed with the garments of salvation; whether they shall be fitted to live usefully and happily, and to die triumphantly, and after death,

"To shine with the angels of light,
With saints and with seraphs to sing;
To view with eternal delight
Their Jesus, their Saviour, their King."

Or, whether they shall be idle, profligate, prodigal, light, trifling, frivolous, drones, nuisances to society; whether they shall be wanting in all that gives dignity to character, elevation to thought, and purity to the heart; whether they shall live to disgrace themselves, dishonor their God, and bring down the gray hairs of their parents in sorrow to the grave; whether they shall live to fit themselves, and all others whom they can corrupt by their bad examples, as fuel for eternal burning, and lie down at last, in eternal sorrow, far off from God, from happiness, and heaven. Parents, we repeat, have more to do in deciding these momentous practical questions, than all other human beings together — their children, perhaps, excepted. O, my soul! with what awful grandeur, dignity, and fearful responsibility do these views clothe the parental relation. Parents! and especially mothers! God puts into your hands the the entire mass of human nature in its most pliable form, and he requires you to cast it in the mould of truth and righteousness. He has commanded us to bring up our children in the correction and instruction of the Lord, to train them up in the way they should go.

And surely to every one who is not an infidel, the command to do this is demonstration complete, that the thing enjoined is possible. And to stimulate us in this great work, we are divinely assured, that if we train them up in the way they should go, they will not subsequently depart from it. And although there may be many exceptions to this rule, yet doubtless the rule is true.

O, parents! with what thrilling thoughts are these considerations suited to stir the depths of our spirits! May we, indeed, be a savor of life unto life, or of death unto death, unto our children! Well, therefore, may we exclaim with an apostle, "And *who* is sufficient for these things?"

Having now clearly seen the importance of having this fountain head of all good and evil in society made pure, and having ascertained that if this work is ever done, parents must have the chief agency, under God, in its accomplishment; another still more important practical question, viz. What do parents principally want to fit them for their high and holy mission on earth? or, in other words, to prepare them, by the blessing of God, to sweeten the bitter waters at the fountain? I answer, with emphasis—*Piety, deep-toned, heart-felt Christian piety.* This, unequivocally, is the great want of the family and the church. Nor will organization, nor a learned eldership, nor an educated ministry, nor learning of any sort, nor talents, nor wealth, nor popularity, nor elevated positions of profit and honor in church or state, nor orthodoxy of faith, nor correctness of moral deportment, nor any thing, nor every thing else supply its place. It admits of no substitute.

In this age of the most astonishing progress in every thing but piety, we seem almost to have lost sight of the idea, that Christianity is intended, not only to make us happy in heaven, but also, to give a glorious earnest of that happiness on earth. We seem to make Christianity a matter of intellect, rather than of the heart—and to look upon it, therefore, as a very inferior and secondary interest. Strange, that a truth which stands out every where in the teachings of Christ and his apostles, and which is so perfectly adapted to our wants, should be so much overlooked and neglected! The prophet, anti-

pating the happiness of Messiah's reign, cries out in ecstasy: "The wilderness and solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing. The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall be a pool, and the thirsty land springs of water. And an high way shall be there, and it shall be called the way of holiness—the unclean shall not pass over it—but it shall be for those. The way-faring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon; but the redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Messiah, immediately after his baptism and temptation, announced that the Spirit of the Lord God was upon him, to preach deliverance to the captives, to heal the broken-hearted, to open the eyes of the blind, and to set at liberty the bruised. What greater happiness can the broken-hearted receive than to have their heart-griefs all cured? What can give greater joy to the prisoner in the loathsome dungeon, than to receive his liberty? What blessing more welcome to the blind, than sight? If, then, such are some of the strong figures used in Scripture, not only to set forth the wretched condition of sinners, but the greatness of that happiness which the gospel brings to all who cordially embrace it, how conclusive the evidence, that our religion is intended to make us joyful in the house of our pilgrimage!

About the beginning of this century, there was a most remarkable religious movement in the States of America. Religious society was carried, as on a resistless tide, far from its former moorings among the icebergs of the North, into the Torrid Zone, to be scathed, and scorched, and burned in the fires of enthusiasm and fanaticism. But I am not giving a history of that wonderful

movement. And I have only alluded to it to present it in contrast with our position—to show that we, of these times, are at the extreme point of the reaction from that movement—very far North indeed! And it will be well if some of our squadrons, in their explorations among the icebergs of the North, to find a nearer passage to the better land, are not as hopelessly lost as is the squadron of the lamented Sir John Franklin. We have seen and felt the danger of the Whirlpool of Charybdis, and in flying from this we are like to be wrecked upon the Rock of Scylla. But, thank heaven, there is no necessity of our going to these extremes. We may avoid both the Whirlpool and the Rock—the burning and the freezing zone. God helps us to fix our residence in Jerusalem, the city of our God. If I forget thee, O Jerusalem! let my right hand forget her cunning; let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy! Jerusalem is beautiful for situation, in the midst of the temperate zone. The extremes of heat and cold are delightfully blended in her climate, and make it at once most pleasant, healthful, and fruitful.

Having now seen the importance of the family organization, as the fountain of all good and evil in society—having seen that parents have the chief influence in purifying or poisoning this fountain—and having seen that the great want of parents to fit them for the work assigned them, is piety—and having said enough in general terms on its nature and importance, we come now to inquire, definitely, how this great want of parents (and of the church) may be supplied? And,

1. In the first place, if, as parents, we would be furnished for our great work, we must pray more; pray in secret to our Father who sees in secret, and who has promised to reward us openly. The blessed Saviour has given us examples of public and secret prayer. He went apart into the mountains to pray—he spent whole nights in this exercise—he withdrew from his disciples in Gethsemane to pray, just before he suffered. And when on the cross, suffering its agonies, and in the midst of his murderers, he prayed publicly: "Father, forgive them, they know not what they do!" Come, then, Christian parents, overwhelmed by a sense of the

fearfulness of our responsibility, and of our incompetency to the task assigned us, and encouraged by the promises of the gospel, let us draw near to our Father with true hearts, and in full assurance of faith; and we shall obtain mercy, and find grace to help us in this time of great need. God has said, his eyes are over the righteous, and his ears are open to their prayers—that he will **avenge** his elect, who cry unto him day and night. He has said, that we ought always to pray and never faint—that if we ask, we shall receive; if we seek, we shall find; if we knock, it shall be opened to us—that if we, being evil, know how to give good gifts unto our children, how much more will our Heavenly Father give the Holy Spirit—give good things to them who ask him. O, Christian parents, let us take God at his word, and not suffer our piety to be dried up at its fountain by the cold and heartless speculations of theorists on the subject of prayer. O, tell us not, that our Father has withdrawn himself into the third heavens, and that while he sees us struggling against the mighty tide of corruption, laboring to subdue our passions and appetites, and to bring every thought into subjection to Christ—that while he witnesses our earnest efforts to raise our children for him—to train them for heaven—O, tell us not, that our Father in heaven will not bless us! What if we cannot fully comprehend the philosophy of prayer? What if we cannot tell how God answers our petitions? Shall we, on that account, disbelieve his word? Nay, verily. It is not our business to understand God's work, but to know our duty and perform it. It is our duty to come to God in the simplicity and confidence of children, and ask him, in all the assurance of faith, to help us to do and suffer all his will in reference to us. It is his work to hear and answer our prayers. And surely he understands his work, and can, and will, and does, bless his children. Away, then, with all vain speculations upon this subject! Let God be true—let God be trusted!

Prayer has a mighty influence upon our hearts and lives, upon the principle of moral assimilation. The man who selects for himself bad company, if not already bad, is in a fair way to become so, as evil communications corrupt good morals. But the man who keeps good

company, if not already good, is likely to be assimilated to his company; for good communications corrupt bad manners, as certainly as evil communications corrupt good morals. And what is prayer, but talking with God, walking with God, living with him, holding the most intimate communion with him, beholding his glory, and studying his character? What is it but the longing of the soul to be just, and merciful, and true, and faithful, and forbearing, and long-suffering, and forgiving, as God is? Thus, while in prayer we behold, as in a glass, the glory of the Lord, we are changed into his image.

In prayer, we place ourselves in that position whence all the saving influences of heaven come down upon our spirits, and cause all our religious graces to grow and flourish. But it may be asked, what has all this to do with the religious education of our children? Very much, indeed, as will at once appear. For if by living with God, communing with him, studying his character, we are transformed into his image, so our children, by living with us, talking with us, communing with us, study our characters, will be assimilated more or less to our likeness. For at least, example is the most potent of all influences in the formation of character. O, then, Christian parents, if you would enjoy God yourselves, and be the instruments of saving your children, cultivate the spirit of prayer. Wrestle with God, pray without ceasing to your Father in heaven, to enable you to govern your own spirits, that you may govern your children for him. It is, however, not only necessary to the proper training of our children, that we habitually walk with God in prayer, which is but another word for the cultivation of every Christian grace; but,

2. In the second place, we consider it highly important to this end, that parents pray with their children in the family. That an altar be erected in every religious family, and that spiritual sacrifices be offered upon it continually, evening and morning. Do many demur to this? Alas! I fear so. And this fact is to be deeply deplored, as it evinces, to say the least of it, a spirit of backsliding that may end in apostacy. Does any one say, the Scriptures no where command us, as parents, to pray with our children, night and morning? Nor do they any where, in so many

words, forbid us to make and pass counterfeit money, to gamble, or to engage in horse-racing! The pious, in all ages, have esteemed it a glorious privilege to pray. David prayed to his God, evening, and morning, and noon. Christians are commanded to pray without ceasing—to pray always and every where—to bring up their children in the correction and instruction of the Lord. Now, as evening and morning are *some times*, and our families are *some where*, and as we are enjoined to pray always and every where, doubtless there is great fitness in our praying night and morning with our children, (and I might add, servants if we have them.) Nor can I see how we may hope to obey the command that requires us to bring them up in the way they should go, without prayer. If persons have not the use of the organs of speech, and are not blessed with common sense, they may be excused; but for men of ordinary good sense, and in many instances highly cultivated minds, who can talk fluently on law, medicine, politics, &c. to say they are too ignorant or too bashful to pray, is out of the question. From the abundance of the heart the mouth speaketh. Men are always eloquent upon any subject that fills their heart. If, then, parents, your minds were filled, and your hearts warmed, with the great theme of human redemption—your own and your children's salvation—doubtless you could pray most fervently and eloquently. And instead of asking to be excused from engaging in this holy exercise in your families, you would esteem it among the highest privileges heaven confers upon mortals. O, how appropriate, how befitting our weakness, how suitable an expression of our gratitude, when the shades of night have enshrouded our hemisphere, and we are about to seek the embraces of "nature's sweet restorer," to call our families together, and to read with them portions of the Word of God; to join in hymning his praise, and to bow down before him; to adore him for his mercies through the day; to ask his gracious protection for the night, for ourselves, our children, our servants; for all the families of the earth, that call upon the Lord; and then, when the eyelids of morning are opened, and the shades of darkness are dissipated, to call our families together, and renew these holy

exercises, again read the Word of God, and bow together at the throne of favor, and bless the Lord for the mercies of the night, and humbly beseech him to be with us through the day; to preserve us from the snares of sin, and to help us to live soberly, and righteously, and godly in the world! Let Christian parents, night and morning, thus worship with and instruct their families, and they will themselves grow in grace and the knowledge of the truth; and the seeds of virtue and piety thus sown thickly in the midst of their children, and watered by their prayers, and tears, and holy lives, will be likely to spring up and bring forth fruit to life eternal. But if these exercises are neglected, and children see that honor, wealth, fashion, or pleasure, is the idol of the hearts of their parents—the end of their lives—can it be expected that they will fear God and keep his commandments?

3. In the third place, our children should be taught to reverence the Lord's day. As soon as they are capable of understanding, they should be taught—that their sickness and sorrow, their bad passions that render them unhappy—that death, when it comes into the family or neighbourhood, and takes a brother, or sister, or an acquaintance—that all these evils are the consequences of sin, of disobedience to God. That our Father in heaven has pitied us, and sent his own Son into the world, to teach us how we may get away from all these miseries and this death, and go to our Father in heaven, to live with him for ever, where there is no sickness, nor sorrow, nor crying, nor pain, nor death—where the good and the holy of all ages shall live together in perfect happiness for ever and ever. That, to prepare us for this heaven, the Son of God not only came to instruct us, but to die for us and be buried, and rise again, for our justification, on the first day of the week, which is, therefore, called the Lord's day—the day our Redeemer sanctified by his resurrection. That this day, therefore, is to be spent in reading the Word of God, and meditating upon the Saviour's death, and the resurrection for us.

Surely I need not say what is so palpable, that as parents we should attend public worship every first day of the week, and that, as soon as our children are old enough, they should be taken with

us; and when they inquire why we meet on that day, and take the bread and wine, we must teach them, that on this day the Saviour rose from the dead—that we break the bread in remembrance of the fact, that our Saviour's body was nailed to the cross—that he was wounded for our transgressions, and bruised for our iniquities—that the chastisement of our peace was upon him—and that by his suffering, his death, and resurrection, we are saved. And therefore, we keep the Lord's day—we break the loaf, and drink the wine, and read the Word of God, and pray to our Father in heaven, and speak to one another in psalms, and hymns, and spiritual songs, singing, and making melody in our hearts to the Lord.

Let our children be made to feel that we do not make it a day of gossiping, a day of feasting, a day of visiting, or receiving visits—that we do not allow ourselves, nor any one in our employ, to start or drive a waggon, to commence a journey, to travel, or to drive cattle on that day—that we do not make it a day of looking after our stock, our merchandize, our accounts. In a word, that we do not make it a day of secular business in any sense, but a day sacred to God, to Christ, to Christian worship, to whatever is suited to strengthen us with might in the inner man, to meet and overcome our spiritual foes.

(To be concluded in our next.)

NOTES OF LECTURES

DELIVERED BY A. CAMPBELL.

NO. XIX. — THE RESURRECTION.

NOTHING appears so important in the mind of Paul, as to establish the fact of the Messiah's resurrection. He suspends on this great point, the whole truth and virtue of the Christian religion. We will first collect the circumstantial evidence; and for this purpose look at the Book itself, its own internal light and evidence. Paul, after returning to Corinth, says, "I proclaimed to you when here before, that Christ died, was buried, and rose again, according to the Scriptures." But he dwells especially upon the last of these great facts; for, to die and be buried, was natural—a thing of every day occurrence; but to rise again was super-

natural. None of his friends expected his resurrection. So contrary was it to their expectations, that on the Friday they sent to buy drugs to anoint his body early on the Sunday morning. This clearly proves to us, that they did not understand that he was to rise. It appears from the facts before us, that they were to meet by appointment, to perform this last act to the mortal remains of their late master; and when the apostles first heard of his resurrection through the women, it seems to have been regarded as an idle tale. There is one fact which is acknowledged by all parties, namely, that on the morning of the third day after his burial, the tomb was empty. How came it so? was a question that presented itself to all. His fame being so great recently, and his death so public and well known, would cause all parties to make strict examination how this came to be so; and it is presumed, therefore, that the matter was thoroughly sifted. Yet the tomb was empty. How came it to pass, that the Sanhedrim knew so much more than the apostles, as to take the precaution to guard the tomb, and make preparations to prevent imposition? Why should they do it? We always look at persons through our passions: if we have one jaundiced eye, objects will appear yellow to us. We have also an inward as well as an outward gaze. The friends of Jesus were so much accustomed to look up to him, that they could not believe that he would ever die, but thought he spoke figuratively when he alluded to his death and resurrection; but his enemies understood his words literally, and were not blinded, like his friends. Through prejudice, then, his enemies understood him. When his friends saw him die, they thought of nothing but to pay respect to his mortal remains; but his enemies reason thus—"This fellow said, while yet alive, if he was dead he would rise again; and for fear of fraud, let us put a guard upon the body." Now, for the sake of argument, suppose the body stolen, who would steal it? If his enemies stole it, what did they do it for? His friends could not, and would not, since they did not expect him to rise; for two of them, going to Emmaus, confess that they were disappointed, saying, "They thought it was he who would have redeemed Israel." But supposing they

wished to steal the body, they were cowards, and would have jeopardized their lives by attacking a Roman guard, which could only have accumulated shame upon themselves. Now we see, then, that neither his friends nor foes would steal his body. Suppose there was a third party — a neutral party in the city — why should they touch his body? We can imagine no reason — yet the tomb is empty. The sepulchre had a stone rolled against its door, and this stone was sealed around its edges, so that there was a guard upon the guards, which was to keep them from being bribed. The priests and Sanhedrim doubtless intended, on the third day, to come and break open the seal, roll away the stone, and show his body to the multitude; and thus for ever confute his saying, that he would rise upon the third day. This explains to us the reason why they sealed up the entrance to the sepulchre. Who, then, opened the tomb, and what became of the body? The guards ought to know, but they tell different stories. A part say that an angel rolled away the stone, and sat on it—that some of the guards swooned away, and became as dead men. Who saw this angel? Not his friends, but his enemies. Fear operates in different ways on different individuals—some it nerves up, as is natural—others faint away. Human nature is always the same, always true to herself: it was so in this case. Those whom fear nerved up, ran into the city, and told the truth — stated what they had seen. I will give both parties of the guard the credit of telling what they believed to be the truth. Those who fainted, imagined that they had been asleep, and fancied the rest of the tale they told the Sanhedrim, who, thinking the story a good one, and just suited to their purpose, gave them money to adhere to their tale, promising to shield them from the punishment due to soldiers who fell asleep at their posts. But it is only the first who ran into the city, that told the truth as they saw it. A subject like the present we ought to approach calmly, and just as if we had no evidence beyond the circumstances, to prepare the mind for that which is to follow.

Having now considered the circumstantial evidence growing out of the reason of the thing, let us look at the facts. It is right that we should go

back to the city of Jerusalem, and see how the people — Scribes, Pharisees, and Priests — would regard the annunciation of such a fact. Why the very name of a person rising from the dead, would startle any one. What a commotion there must have been in the city of Jerusalem that morning, when the terrified guard came flying into the city with the strange news, that the person who was murdered, and who was examined to see if he was dead before being taken from the cross, had arisen again! The mere hypothesis of a person coming out of the grave, and being immortal, would have in its very novelty a passport to its credence: for it was a solecism — a thing that never had occurred before or since, and was just as peculiar as the person of Jesus. That the body of a murdered man should be carried off and buried by a Jewish senator, is a most extraordinary thing — but even this was predicted long before by one of the Jewish prophets.

Beginning with the facts, we wish to subject them to the most severe ordeal — to bring them up to the standard of perfect testimony, and see if they will not endure the test. We wish to show that the evidence of the resurrection is perfect, and that there is even a superabundance of it. Now eight elements or constituents are required to form perfect testimony—testimony that must produce the highest moral certainty. These are — 1, the nature of the witnesses; 2, their number; 3, nature of the facts to be proved; 4, agreement of the witnesses; 5, they should be tried before a proper tribunal; 6, proximity of time; 7, proximity of place; 8, the motives of the witnesses. We wish to see, then, what was the nature or character of the witnesses — whether their number was sufficient—whether the facts to which they were to testify were sensible or theoretical—whether they all told the same story together and separately—whether they were tried before a mock court, or the proper tribunals—whether they gave in their testimony at the time, or a long period afterwards — whether they did it at the proper place, or in some foreign country, and whether they did not do it out of personal interest.

1. The nature of the witnesses—that is, something beyond their character. These men were devoid of influence among the people; they could add nothing to anything they said or did by

their personal characters, for they had no peculiar talents, education, or wealth, nor the influence which is generally attached to these. They were fishermen, barely at *par*, and could give no reputation to any cause they espoused. They began at the lowest round of the ladder, having nothing to offer to make their story worthy of belief but its consistency.

2. The number of the witnesses. Women were the first witnesses of the resurrection of the Messiah, but they were only sent as witnesses to the apostles, not to the world. This was done out of respect and honor to them, as they manifested the most affection for Jesus, and stayed with him to the last, when all the apostles had forsook him and fled, with the exception of John, to whom Jesus gave his mother in charge, that he might provide for her future necessities. But we have eleven witnesses who saw him, heard him, and handled him, after his resurrection, leaving the women out of the question. These men were selected beforehand, to give the evidence of sight and sound, for which their previous occupation peculiarly adapted them. By their early training as fishermen, they had eyes and ears suited to attest a physical fact, as the subjects concerning which they were to testify were those of sense. They were the proper men to choose for an occasion of this kind, which gives to their testimony the greatest accuracy. Their number was respectable, for it only required a plurality of witnesses to establish a matter of fact. But as this was an important fact, we have a competent number — eleven, more than are required in any court.

3. The nature of the facts to be proved, or the subject on which they were to give evidence, was of the first category. The evidence of sense is outward, and of the plainest and most simple kind. The fact to be proved had three senses to bear upon it. John says, "We saw him, heard him, and handled him;" and these are all the senses that could be brought to bear upon any subject of the kind. Thomas is a striking proof that none of his friends thought of his resurrection, and shows how void they were of any anticipation of it. But Jesus calls him, in the presence of the others, to come and do what he said he would, before he could believe it. As soon as he saw Jesus, and heard his voice, his

scepticism disappeared, and he exclaimed with rapture, "My Lord, and my God."

4. The agreement of the witnesses was constant and universal, even when tried separately, and when there was no opportunity for preconcerted action among themselves, to avoid contradicting each other.

5. These men were tried often, and by every kind of tribunal known — before the Sanhedrim, Governors, Kings, Emperors, Schools of Philosophy, Epicureans, &c.; so that if there had been any fraud in the matter it would have been detected.

6. As to the time when their testimony was given, these men had every opportunity they could desire of ascertaining the truth of the facts to which they testify, from their long association with the Messiah. There is often a doubt connected with an event, when it transpired at a distance, or a long time ago. But these men were on the ground where the events transpired, in the city of Jerusalem, and they gave their testimony at the proper place, while the facts were fresh in the memories of all, and in presence, too, of the very people who put him to death. This shows us that the time and place of giving their testimony were the best, most appropriate, and unexceptionable.

8. As to their motives. What interest could these eleven men have in fabricating such a story, or in bearing testimony to such facts? Or what were they to gain by it? If they were to gain a fortune by it, we might suspect that there was something untrue in what they tell us — that something must be wrong. But they were to do it in perpetual peril, and had to perform duties most onerous. Jesus forewarned them of this, by telling them that if they did not deny themselves, and put their own lives in the background, they could not be his disciples. Where a person does this, he challenges scrutiny, and invites investigation. These men began to adhere to him on such terms, and were disappointed at his death; but after his death they rally, knowing that what they had to testify was at the peril of their lives. They were fully assured of this before they began: for they were told that the time was coming when men would think that they were doing God service by putting them to death. Nevertheless they commenced their course by

bearing witness in the city of Jerusalem, and accusing the very murderers of the Lord—those who were then in power. They even charged it home upon the Sanhedrim, who tried to intimidate them by all the means which ingenuity could invent.

Hence we may conclude that the nature of the witnesses, their number, the nature and character of the facts, their constant agreement, the test they were subjected to, the place where, and the time when, the testimony was given, and the motives of the witnesses, make their evidence perfect and unexceptionable.

In 1 Cor. xv. 5-8, Paul gives the number of times Jesus was seen after his resurrection, and the persons to whom he appeared. The other Apostles had no learning, were not distinguished for their talents, and had no political influence; but Paul was a man of superior talents, and one of the best educated men of his day—a man of the first rank, and an aspirant for political power—a stern, inflexible, and indefatigable opponent to the new heresy and its propagators, the apostles—a man who was so popular among the Jews and with the Sanhedrim, as to have received a commission to put the adherents of this new heresy to death, wherever he found them, and who, not satisfied with destroying all he found in the city of Jerusalem, pursued them even to strange cities—a man whose whole interest was worldly, and who is first introduced to us as holding the clothes of those who stoned to death the proto-martyr Stephen. Now in the midst of his mad career, we see him suddenly turn round and preach the very faith he was persecuting. This superaddition comes in and completes the outline of the testimony. Now we challenge the world and human testimony to produce anything to make it more perfect.

SACRED COLLOQUY.—No. V.

HAREDEN — ANECDOTES — THE ASSEMBLY'S CATECHISM.

SPRING had thrown its richest mantle round the world: the vernal rain cloud sifted its limpid treasure unconstrained upon the tender herb: the orchard, garden, grove, and forest smiled and sparkled with the thick descending

rain: the creeks and rivers sustained a gentle rise, and flowed softly: the birds upon the forest boughs picked and washed themselves in honor of approaching nuptials: and the cattle dashing through the verdant brake, browsed the tender shrub, or new born grass, and wiped away the sad remains of pinching Winter: while man, touched with the common impulse of the year, showed in his gladsome eye, that neither was he insensible to Spring's unnumbered joys.

Fain would I paint the beauties of Hareden, at this delightful season, when all was one embowering mass of verdure: willows, and vines, and ivy, and poplars shooting to the heavenly azure: quinces and flowering peaches, and budding rose-bushes, honey-suckles and lilacs, washed and flouncing their china-colored bundles of sweetest odours over all the domains of Hareden; but—

“Who can paint
Like Nature? Can imagination boast
Amid its gay creation, scenes like hers?
Or can it mix them with that matchless skill,
And loose them in each other, as appears
In every bud that blows? If fancy then
Unequal fail beneath the pleasant task,
Ah! what shall language do?”

Under the umbrageous shades that covered Hareden, lay beds of flowers, some of which now hung forth their delicate leaves, and bade the eye of man to stoop and view their low but lovely forms; while the broad meadows, spreading around—and studded over with oaks, and elms, and starry chesnuts, and other favorite timber in the shape of cones, and pyramids, and fanes—poured forth their redundant harvest of vegetation, yielding for the brown herds, the riches of the season.

O Nature! all-sufficient over all!
Enrich me with the knowledge of thy works,
Snatch me to heaven, and show thy wonders there—

World upon world, in infinite extent,
Profusely scattered o'er the blue immense!

Evening came on, and the rain cloud that had played off its watery artillery on field and forest during the day, now split into dense fragments of broken cloud, amid which the Sun seemed to sport himself like a Phoenix, before he downward soars.

“When to enshrine his relics in the sun's
bright temple,
To Egyptian Thebes he flies.”

The Locke family, with some visitors, sat in the parlour, busied in the affairs of life eternal. Mary was fascinated with the sublime spectacle of the Sun, as he seemed to roll himself above among the clouds: and that she might the better behold the scene, suddenly threw up the window; but not taking heed to a snow-ball bush, which pressed itself against the sash, she received the whole of its watery contents upon her lovely person, which now shone like the Spring itself.

Mr. R. who attended this evening, said, laughing, "You Baptists are fond of water."

"But not in the form of sprinkling," replied Mary, smiling. "Then," said Mr. R. who saw Mary wet from head to foot, "take it, dear child, as you have got it; these things are pretty much as one thinks."

"Thinks!" said Mr. Stansbury, "that word 'thinks,' brings me in mind of an anecdote, told me by my friend Rogers, of an old Dutch lady, who was present one day at an immersion."

"As we were returning from the river," said he, "a lady who belonged to the Methodists, and who had imbibed the loose sentiments of that people on the holy ordinance, observed: 'It was very proper people should be baptized by immersion, if they thought it right; but for myself,' said she, 'I believe that sprinkling or pouring will do just as well.' '*Thought it right!*' exclaimed the old lady, 'was it proper in Paul to persecute the saints because he *thought it right*?' 'Surely no,' answered the Methodist, 'Well, then,' replied the Belgic sister, 'we have no right to think; God has thought for us, and he has caused his thoughts to be written in a book, and it is not ours to think, but to do!'"

Charles, who saw the bearing of the anecdote, and knew it was in the way of Mr. Stansbury to improve every thing for the obedience of the faith, said: "Well," Mr. S. "You are most untiring; you will make no allowance for faith *alone*, whatever. I verily believe, you will keep this thing *doing* and *obeying* before our eyes, until we are all in your sentiments together. One would suppose, you had chosen for your maxim the old proverb, '*A constant dropping will wear a stone*;' but in a good cause it is highly meritorious to be persevering, and so I will tell my anecdote."

King Robert Bruce, the restorer of the Scottish monarchy, being out one day reconnoitering the enemy, lay at night in a barn, belonging to a loyal cottager. In the morning, still reclining his head on the pillow of straw, he beheld a spider climbing up the beam of the roof. The insect fell to the ground, but immediately made a second effort to ascend. This attracted the notice of the hero, who, with regret, saw the spider fall a second time from the eminence: it made a third unsuccessful attempt. Not without a mixture of concern and curiosity, the monarch twelve times beheld the insect baffled in his design; but its thirteenth essay was crowned with success: it gained the summit of the barn: when the king, starting from his couch, exclaimed, "This despicable insect has taught me perseverance! I will follow its example—have I not been twelve times defeated by the enemy's superior force? On one fight more hangs the independence of my country." In a few days his anticipations were realized, by the glorious result to Scotland of the battle of Bannockburn.

"This is a beautiful anecdote," said Mr. Stansbury, "and might teach me to persevere in my endeavors after religious usefulness, if I had not before me a higher example than that of either the prince or the spider: I mean the example of my Lord Jesus Christ, who for the joy that was set before him, set his face steadily to go to Jerusalem, where he endured the cross, despising the shame, and is now set down on the right hand of the Majesty in the heavens."

"It is said of Edward, the Black Prince," observed Mr. Locke—whose bosom heaved with the most dignified sentiments concerning the Divine Father—"that he never fought a battle which he did not win; and of the Duke of Marlborough, that he never besieged a city which he did not take." I wish you all success, Brother S. in your efforts to correct the sentiments of Mr. Charles, and some others; and though I would not point to either the first or the last of these heroes, as your example, yet you will allow, that the cause you espouse demands of us all, every thing that was found in them, and in the prince, and in the spider too."

"It is related of Alexander the Great, that he had a famous, but indignant phi-

losopher at his court. This adept in science was once particularly straightened in his circumstances: to whom alone should he apply but to his patron, the conqueror of the world? His request was no sooner made than granted. Alexander gave him a commission to receive of his treasurer whatever he wanted; he immediately demanded in his sovereign's name, ten thousand pounds. The treasurer, surprised at so large a demand, refused to comply; but waited upon the king and presented the affair, adding withal, how unreasonable he thought the petition, and how exorbitant the sum. Alexander heard him with patience: but as soon as he had ended his remonstrance, replied, 'Let the money be instantly paid: I am delighted with the philosopher's way of thinking—he has done me a singular honor; by the largeness of his request, he shows the high idea he has conceived, both of my superior wealth and my royal munificence.'"

Before Mr. Locke had time to make of this anecdote the use he wished to do, Mr. Stansbury said, "The idea which the philosopher had conceived of the royal munificence was admirable;" still, he felt much more attracted by the lofty reliance in the God of Abraham, which that patriarch conceived after his conquest of the kings, when he said to the ruler of Sodom, who offered him the spoils, "I have lifted up my hand unto the Lord, the Most High God, the possessor of heaven and earth, that I will not take from a thread to a shoe-latchet; and that I will not take any thing that is thine, lest thou shouldest say, '*I have made Abraham rich.*'"

Mr. Locke replied, "That the dignified confidence which the patriarch manifested in the Divine Father was most admirable, and he felt strongly desirous that it might be imitated by all present."

Mrs. Locke said, "She could relate a very pretty anecdote, which she had read in Whitecross, and she thought it would not be foreign to the conversation."

"A lady," said she, "who had just sat down to breakfast, had a strong impression upon her mind, that she must carry a loaf of bread to a poor man, who lived about half a mile from her house, by the side of the common. Her husband wished her either to postpone taking the loaf of bread till after break-

fast, or to send it by her servant; but she choose to take it herself instantly. As she approached the hut, she heard the sound of a human voice: willing to hear what it was, she stept softly, unperceived, to the door. She now heard the poor man praying, and among other things, he said, 'O, Lord, help me; Lord, thou wilt help me—thy providence cannot fail; and although my wife, self, and children have no bread to eat, and it is now a whole day since we had any, I know thou wilt supply me though thou shouldest again rain down manna from heaven.' The lady could wait no longer: she opened the door. 'Take this loaf,' said she, and be encouraged to cast your care upon Him, who careth for you, and when you ever want a loaf of bread, come to my house."

It now appeared as if every one in the room must tell an anecdote; and young John said, he had read the following in some author.

"Frederick, the late King of Prussia, having rung his bell one day, and nobody answering, opened the door and found the page in waiting, asleep on a sofa. He was just going to awake him, when he perceived the end of a paper out of his pocket, on which something was written. This excited his curiosity: he pulled it out, and found it to be a letter from the mother of the page, thanking him for part of his wages, which he had sent her as a very timely assistance; and, in conclusion, beseeching God to bless him for his filial duty. The king stept softly to his room, took a rouleau of ducats, and slipped them with the letter into the page's pocket. Returning to his chamber, he rung so violently, that the page awoke, opened the door, and entered. 'You have been asleep,' said the king. The page attempted to excuse himself, and in his embarrassment, happening to put his hand into his pocket, felt with astonishment the rouleau. He drew it out, turned pale, and looking at the king, burst into tears, without being able to speak a word. 'What is the matter?' said the king. 'What ails you?' 'Ah! sire,' said the young man, throwing himself at his majesty's feet, 'somebody wishes to ruin me; I know not how I came by this money in my pocket.' 'What God bestows,' resumed the king, 'he bestows in sleep; * send the money

* A German proverb.

to your mother; salute her in my name, and assure her, that I shall take care of both her and you.' "

"You tell this, I perceive, my dear John, that we may cast our care upon God." "Yes, sir," replied the young convert, "and also on account of the beautiful thoughts conveyed of the Divinity in the German proverb."

Mr. Stansbury added, "Mr. Whitecross has thrown great fascination around the Assembly's Catechism, by the immense mass of anecdotes which he has appended to the particular questions." He thought, however, that they might have been turned to a better use; and was, upon the whole, sorry to see so much pains taken to recommend a book, which he thought exerted no good influence over the minds of children. He was of Edward Irvine's opinion on the subject of catechisms and formulas of doctrine, who said, 'The Christian public are prone to pre-occupy themselves with the admiration of those opinions, by which they stand distinguished as a church or sect from other Christians; and, instead of being unfettered to receive the whole council of the Divinity, they are prepared to welcome it no further than it bears upon and stands with opinions which they already favor.' To this prejudice the use of catechisms mainly contributes; which, however serviceable in their place, have the disadvantage of presenting the truth in a form altogether different from what it occupies in the Word of God. In the one it is presented to the intellect chiefly—in the other, it is presented more frequently to the heart, to the affections, to the imagination, to the fancy, and to all the faculties of the soul. In early youth which is so applied to, with those catechetical exercises, an amercement takes place between religion and intellect, and a divorcement of religion from the other powers of the inner man.

This derangement, judging from observation and experience, it is exceedingly difficult to put to rights in after life; and as it comes to pass, that, in listening to the oracles of religion, his intellect is chiefly awake, and the better part of the message—those which address the heart and its affections, those which dilate and enlarge our imagination of the Godhead, and those which speak to the various sympathies of our nature—we are, by the injudi-

cious use of these narrow epitomies, disqualified to receive.

Mr. R's objection to the catechisms of the Presbyterian church was rather negative than positive, and his love for the Scriptures had taught him only to disregard it, without entering into a particular examination of its defects. Mr. Stanbury's observation, therefore, seemed for a moment to rouse him in its behalf; and he said, "Mr. S. I have not, I confess, considered heretofore the Assembly's Catechism in the light of Mr. Irvine's objection; and I do not, at present, see that, just to enlighten the intellect, it lays a scheme of education open to much or serious objections: but, still, the formula of doctrine in question may be of less value than many people imagine."

"It is in the order of nature," replied Mr. S. "to correct knowledge with feeling; and, in the first instance, to make us acquainted with external objects through the medium of their best relations; as when the child approaches the mother through the breast, and the innumerable instances of her fond endearments. And as it is in nature, so it is in religion; nothing is communicated in the Bible for the mere sake of making us know it, but for the sake of our improvement in righteousness, and the love of God. If, for instance, it is told us that Christ hath loved us, it is for the important moral, that we also should love one another.

"But in the catechism every thing is addressed to the intellect exclusively, and handed forth for no other purpose, seemingly, than to let us know or make us believe it. There is no morality in the catechism, because there is no feeling there. It would suit mankind if they had nothing but heads: with all those who have hearts and affections, it is of no value; and to such children who are all heart and affection together, and whose intellect is wholly undeveloped, it is the most detestible of all books. Children should be taught to read the simple narrations in the book of Genesis, and old men be made to study the catechism, if they will be Presbyterians instead of Christians."

All this was new and most confounding to Mr. R. the Presbyterian minister; the observation, that every thing in the catechism was addressed exclusively to the intellect, being so universally true,

left him no room to reply in its general defence: forgetting, too, that what is wrong in general, cannot be right in the detail, he suddenly cried out:—

“Mr. Stansbury, the very first question in the Assembly’s Catechism is a most important one, and the answer is unexceptionable.”

Q. “What is the chief end of man?”

A. “Man’s chief end is to glorify God and enjoy him for ever.”

Mr. S. What, then? What is the moral?

Mr. R. I shall answer you in an anecdote of the late Lady Glenorchy, who, in her diary, relates her being seized with a fever which threatened her life. “During the course of which,” she says, “the first question of the Assembly’s Catechism came to her mind, What is the chief end of man? as if one had asked it. To glorify God and to enjoy him for ever. I was struck with shame and confusion. I found I had never sought to glorify God in my life, nor had I any idea of what was meant by enjoying him for ever. Death and judgment were set before me; my past sins came to my remembrance; I saw no way to escape the punishment due unto them, nor had I the least glimmering hope of obtaining the pardon of them through the righteousness of another.” From this unhappy state she was shortly after delivered by believing on the Lord Jesus, as the only Saviour of the guilty.

Mr. S. Mr. R. I asked for the moral, and not an anecdote: for we speak of the catechism, and not of the many things which had been trumped up to make it go down with those who prefer the dogmatical instructions of men, to the simple, beautiful narrations, &c. of the Holy Scriptures. In relation to the anecdote, I would say: If the circumstance of the question’s being brought to the mind of Lady Glenorchy, is to give it importance, then many other things, still more insignificant, must also be swelled into importance. For instance: I was most certainly informed, that another lady gave in her experience, that her religious impressions were derived from the following words:

—I am ashamed to utter them.

But, sir, besides mere dogmatism, the answer to the question is chargeable with no small degree of incongruity with the doctrine of the Presbyterian church. “Man.” The word “man,”

is here used in its widest sense; that is, it stands for all mankind; in other words, the answer properly is, that “all mankind are made to glorify God and to enjoy him for ever.”

This is Universalism with a vengeance, and wholly inconsistent with the 20th Question, that “God, having out of his mere good pleasure, from all eternity, elected *some* to everlasting life, did enter into a covenant of grace to deliver them,” &c. The chief end of the *elect*, then, and not of all mankind, is to glorify God and to enjoy him for ever, according to the last question!

Mr. R. Universalism! The first question in our catechism teaches Universalism! Yet I must admit, that *man* being used without the article prefixed, is most certainly expressive of all mankind! But sure, Mr. S. you do not charge our church with an intention to propagate Universalism?

Mr. S. “Intention!” intention is nothing; I do not blame Uzzah with bad intention, when he reached forth his hand to steady the ark: yet the Lord slew him before the eyes of the King of Israel! The second question which, with the third, is derived from the first, involves the fate of the catechism itself.

Q. “What rule has God given to direct us how we may glorify and enjoy him?”

A. “The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the *only* rule to direct us how we may glorify and enjoy him.”

“*Only rule.*” What, then, is the use of the Creed, Confession, and Catechism itself, if the answer means what it says — “The Word of God is the only rule.”

The answer to the third question, Mr. R. is a mere generalism; of no value to full grown men, and less to babes.

“The Scriptures teach what man is to believe concerning God, and what duty God requires of man.”

The anecdotes which Whitecross has appended to these questions might, indeed, make me respect and admire the Bible, but they would, also, cause me to despise the catechism. For instance: “Such was Mr. Harvey’s strict piety, that he suffered no moment to go unimproved: when he was called down to tea, he used to bring his Hebrew Bible or Greek New Testament with him; and would either speak upon one

verse, or upon several verses, as occasion offered." This, says Mr. Romaine, was generally an improving season. The glory of God is very seldom promoted at the table, but it was at Mr. Harvey's; drinking tea with him was like being at an ordinance; for it was sanctified with the Word of God and prayer.

Again: Mr. Locke, a little before his death, being asked which was the shortest and surest way for a young gentleman to attain to a true knowledge of the Christian religion, made this reply:—"Let him study the New Testament; therein are contained the words of eternal life. It has God for its author, salvation for its end, and truth without any mixture of error for its matter."

These great men show that the Bible, and not the catechism, is worthy of all acceptance.

Mr. R. The next three questions are on the being and character of the Divinity, and have been much admired—the fourth is on his decrees.

Q. "What is God?"

A. "God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth."

Could any thing, Mr. S. exceed this in propriety and piety? Simonides, a Heathen poet, it is said, being asked by Hiero, King of Syracuse, "What is God?" desired a day to think upon it, and when that was ended, he desired two; and when these were past he desired four: thus he continued to double the number of days in which he desired to think of God, before he would give an answer. Upon which the king expressed his surprise at his behaviour, and asked him what he meant by this? The poet answered thus:—"The more I think of God, he is still the more dark and unknown to me."

Mr. S. The story is a very pretty one, Mr. R. but it ought not to have been told in connection with the catechetical definition of the Deity, lest some one should conclude that this same Simonides, a Heathen poet, excelled in modesty the whole Westminster Assembly of divines.

Mr. R. He had not, I hope, Mr. S. more modesty, but less light.

Mr. S. His modesty certainly exceeded his light, and if the Assembly's had equalled theirs, they would very probably have been silent in the presence of Christ, and allowed his followers

to ascertain from his own book alone, both the being and character of his Father. They have not been empowered to sit in the house of God, and to give birth to a book, whether catechism or confession, that should be commensurate in its existence and authority with the Holy Bible. Their attempt thus to recommend the Scriptures, is as if a man should carry out a candle at noon, in order to point out the illustrious beauties of the Sun.

Mr. R. Men do use candles, Mr. S.

Mr. S. Not in the presence of the Sun, Mr. R. nor to discover his glories, nor to shine as long as he; but this *ignis fatuus*, (I beg your pardon, the catechism) purposes to shine to the resurrection! The answer says, "God is a Spirit;" where is the moral of this piece of information? No where. Now, when the Scriptures inform us that God is a Spirit, it is for the important purpose of letting us know, at the same time, that they who worship him must worship him in *spirit* and in truth. If the Scriptures say, "I am the Almighty God," they add, "Therefore, walk you before me, and be you perfect." Do you Presbyterians fix upon any period anterior to the resurrection for getting the world out of the catechism.

Mr. R. You cannot but be pleased with the following, which are recited by the author of "The Catechism Illustrated."

A little boy being introduced into the company of a *dignified clergyman*, was asked by him, "Where God was?" with the promise of an orange. "Tell me," replied the boy, "where he is not, and I will give you two."

It was a fine reply, says the same author, that a pupil of the deaf and dumb institution at Paris made to the following question, put by a gentleman—"What is eternity?"—"It is the lifetime of the Almighty."

Three boys being asked, one after another, "Where is God?"—the first said, "In heaven," the second said, "He is every where;" and the third, "He is here!"

But, Mr. S. what objections can you muster against the two following questions:—

Q. "Are there more Gods than one?"

A. "There is but one only, the living and true God."

Q. "How many persons are there in the Godhead?"

A. "There are three persons in the Godhead: the Father, the Son, and the Holy Spirit; and these are one God, the same in substance—equal in power and glory."

Mr. S. I shall always conceive it my privilege to read the Scriptures on these obvious matters, without inquiring for direction at the oracle of the Assembly; for if these questions contain any thing that is divine, I shall find it in the Scriptures: if they contain something purely human, they ought to be disregarded. So that, in any point of view, they are either unnecessary or contemptible.

Q. "What are the decrees of God?"

A. "The decrees of God are his eternal purpose, according to the counsel of his own will, whereby, for his own glory, he hath fore-ordained whatsoever comes to pass."

I produce this question to assure you, Mr. R. that I conceive it to involve the divine character. What are the decrees of God? Are they not his written laws? Undoubted! Thousands of things come to pass, then, that are wholly opposed to his decrees. It came to pass, for instance, that Judas stole money out of the bag! Did God decree this? or did he not decree, to every Israelite, the very contrary?

Thou shalt not steal!

It came to pass, that Adam eat of the forbidden fruit, but this was contrary to the most express decree of the Creator—"Thou shalt not eat thereof!" And

The Jews were guilty of Idolatry, which was wholly opposed to the most public decree of God!

W. S.

WHAT "FILLS THE CHURCH WITH BAPTIZED SINNERS?"

MANY of our Pædobaptist brethren complain of misrepresentation when we declare that they do not hold to a spiritual church, that their theory of infant membership mingles the church and the world, and thus corrupts the pure "bride of the Lamb." We are glad, therefore, to have the testimony of "one of themselves, a prophet of their own," to the truth of this (so called) slanderous assertion. A writer in the *Presbyterian of the West*, of Dec. 25, says

of a certain practice, (almost universally prevalent in Pædobaptist churches) that "*it has filled the church with baptized sinners.*" Now all will agree that whatever this practice is, it must be unscriptural and pernicious. Any thing that produces so disastrous a result, must be offensive to him who calls the church "his body—the salt of the earth—the light of the world—a spiritual house—a holy temple—a royal priesthood." "A church filled with baptized sinners," cannot be the church of the New Testament, for that was filled with "believers, saints, faithful brethren, beloved of God."

What is this terrible "boar out of the wood" that so wastes the beautiful vine of the Lord? What is this "wild beast" that devours the branches that ought to be "like goodly cedars?" We answer, infant baptism and membership as *at present practised*. Our Presbyterian author shall be our witness. Hear him. He first states, that "the children of believing parents are included in the bonds of the covenant under the gospel dispensation, that they are *members of the visible church of Christ*, and that, therefore, they are entitled to baptism, the seal of the covenant, and the *badge of church membership*."

But believing, as he does, the doctrine of human depravity, he can but see that even these "children of the church," unless converted, will grow up in sin, and unless something is done for them, the church will be filled with corruption. How shall this dire evil be prevented? A very important question. He answers:

"And if children, when they arrive at adult age, continue in impenitence and unbelief, and refuse to walk in all the ordinances of the Lord, should not the church, I emphatically ask, *exercise her discipline over them*? Because I can see no propriety in their being recognized, in any sense, as members of the church, unless they be under its government and discipline—members of a community, and not subject to its laws—subjects of a kingdom, and not subject to its government! A very different principle is inculcated by the Presbyterian church in her standards, (see Form of Gov. ii. 6, and Direc. for Worship, ix. 1.) yet it seems to be *strangely neglected, if not wholly forgotten*."

"Should not the church act according to her own principles, and exercise dis-

discipline over her baptized children who, in adult years, prove immoral in their deportment, refuse to acknowledge and discharge their covenant — baptismal obligations — to God, as church members? And if children refuse to repent and submit to such a discipline, should not they be regarded as out of covenant with God—'cut off from his people,' and declared 'aliens from the commonwealth of Israel, and strangers from the covenant of promise?'

Well spoken, all. A church that does not exercise proper discipline over her members must become corrupt. And we have long wondered at the "strange neglect" of those who show so much zeal in defending the "divine right" of infants to church membership, and yet show no zeal at all in excluding them from the church when, in adult years, they remain, as the great majority do, "in the gall of bitterness and the bonds of iniquity." The fatal consequence of this neglect is then portrayed by our author as follows:

"And further, may not the omission of the proposed government and discipline by the church, be the principal reason why her instructions and public devotions — the ordinances of the gospel—are, in such melancholy frequency, accompanied by no saving influence upon the minds of her baptized children? For this, the conditions of the covenant being neglected, its promise as to the children of believers is not verified, which has *filled the church with baptized sinners*, and brought the covenant itself into disrepute, in the view of Anti-pædobaptist denominations, and in the eyes of an unbelieving world, which inquires, 'cui bono?' What good results from infant baptism, or the church membership of children?"

Who can deny the correctness of this conclusion? But what is the almost universal custom with those Pædobaptist churches who aim to be spiritual bodies? Is it not to *call* them members when arguing in behalf of the precious rights of infants, but to *treat* them as aliens, refuse them the Lord's supper and all church privileges, and to act as if their baptism was a mere lifeless form? It seems to us that no right-minded man will deny that this course is utterly unscriptural, unreasonable, and indefensible. Let the advocates of infant membership act as if they believed it themselves, before they endea-

vor to persuade others to believe it. To be consistent, they must either discipline these wicked baptized children, or abandon infant baptism altogether. They dare not, however, adopt the first alternative. So far as we know, it never has been done to any extent, and it never will be.

What! exclude from their church those who never *voluntarily* joined it. Fix the brand of disgrace on a young man or woman for remaining just as they were when baptized. Let the Pædobaptist churches attempt it, and they would soon find it a costly operation. It would be regarded as an atrocious outrage by the multitudes whom it would stigmatise. It would make them regard the church with detestation, and render their conversion far more doubtful than ever. A rich privilege, indeed, such membership! The privilege of being excluded, and perhaps ruined, for not being converted! But if they do not adopt this alternative, their churches must inevitably be *filled with baptized sinners*—unless they will do as Jesus commands, "*Disciple all nations, baptizing them (and them only) in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded.*"

F. W.

AN APPEAL TO THE BRETHREN IN THE CHURCHES OF THE REFORMATION.

"The harvest truly is plenteous, but the laborers are few."

"I know thy works."

BRETHREN, — It is now upwards of fifteen years since some of us came to the knowledge of the truths which concern our salvation, in that fulness and simplicity with which they are to be found in the Word of God. When God, in his providence, communicates a truth, the knowledge of which is calculated to benefit the world, He, by the very fact of that communication, intimates that the possession shall be the vehicle of its transmission to others.

"No man liveth to himself." The less the truth may be known, and the greater its importance, the more imperative is the call for its being speedily spread abroad. The principles of our

nature accord with this fact. Has a discovery been made, which the discoverer is firmly persuaded will benefit mankind, so far will he be from keeping it a secret — unless the love of gain tempt him for a time to make a monopoly of it — that he will be able to talk of little else.

Brethren, we have been in possession of truths transcending in importance every human discovery or invention since the world began. That they *are* so is as sure as the Word of the Eternal — that they are felt by us to be so, can only be proved by our conduct.

The first day's work of the first Christian church of one hundred and twenty believers, resulted in the conversion of three thousand souls — the next on record added another five thousand — and afterwards, multitudes, both of men and women, continued to be added to the church daily.

Has our whole existence as churches in Great Britain and Ireland equalled the results of two, or even one of these days? The objection, that the miraculous manifestation of the Holy Spirit was the cause of so many having become so speedily convinced of the truths proclaimed by the apostles, and that, as we have not the same influences, we cannot expect anything like the same success, has not so much force as may, at first sight, be supposed.

While looking at the extraordinary influences which God vouchsafed to aid the apostles in their first efforts to spread Christianity, we must not forget the extraordinary ignorance, prejudice, and opposition by which they were resisted, and which made these miraculous powers indispensable for their success at that time; and if we admit that the Lord has his own cause as much at heart now as he had then, and that he is with his faithful followers, even to the end of the world, we must conclude that he has taken away these extraordinary gifts simply because, in his higher wisdom, he sees them no longer necessary or desirable.

If the first Christians had advantages for the propagation of their religion which we want, it must be acknowledged that we have advantages which they had not. The Scriptures of the Old and New Testaments are possessed by the greater number of our countrymen, and acknowledged, in word at least, as of divine authority, and as

being the only rule of faith and conduct. We have perfect liberty, not only to exhibit the truth in operation by meeting together on the Lord's day to show forth the Lord's death, but to propagate our principles amongst the people around us. Considering these and other circumstances, it may be a question whether our present advantages do not, at least, counterbalance the loss of theirs. But whether such a question can be answered in the affirmative or not, the objection cannot be urged with any force until we can lay our hands on our hearts and say, "We have labored as earnestly, with the means God has placed in power, as they did."

But can we do so? If the question were put to us, "What do ye more than others?" would we not feel that the proper answer to such an inquiry must substantially be, "Alas! we have done less."

Denominations which have arisen since we were organized as churches in Great Britain, can, through their earnestness and zeal, number their thousands for our hundreds.

There is nothing in the nature of the truths which we hold that should render us less earnest and bold in their proclamation than others are. We preach no other gospel than was proclaimed 1800 years ago — we have no dim mystical faith or salvation to proclaim — but one founded upon the everlasting truth of God.

Shall others display great earnestness in making converts from denominations which they admit hold all the "essential" elements of salvation, to their own which they confess contain only the addition of some "non-essential" truths, while we, taking our stand on the truth, that there is no divinely authorized promise of salvation save to those who believe and are baptized, give a practical refutation to our belief of that truth by the comparative feebleness with which we advocate it? What a popular writer* says in regard to church government, is infinitely more applicable to the great truths we profess to hold:—"The advocates of other systems leave us no room to doubt of their earnestness, nor ought we to leave them in any doubt of ours. The principles which apostles taught, which reformers revived, for which martyrs bled, ought

* J. A. James.

not to be regarded with indifference by us. If they are not matters of conscience, they ought to be abandoned, since it is hardly worth while to stand in a state of separation for matters of mere taste or feeling: and if they are, then let them be held, as *all* matters of conscience ought to be, with a grasp that releases not even in death itself. If important to us, they are important to others, and ought to be propagated as well as held."

There has sprung up in many inquiring minds, simply from a careful examination of the Sacred Records, an opinion that the very discipline and church government that we maintain, is that instituted by our Lord and his apostles in the first Christian churches; and a strong desire is manifested, that the same order should again prevail in the churches.* Let us not, by the feebleness with which we exhibit the working of our principles, give those who otherwise might be disposed to adopt them, or those who resist any encroachment on the established order of things, reason to point to us and say, that in our case they had been weighed in the balances of experience, and been wanting.

God, in giving us the great truths of Christianity in their primitive purity and simplicity, has given us a commission to spread them abroad in the world. The whole land is ours, and as sure as the truths are God's, we will finally be successful in gaining possession of it, if we fail not, like the Israelites of old, because of unbelief.

The truth itself will finally prevail, but, if we are unfaithful, not by our instrumentality. It is with churches as with nations—they must be judged in this world, and that judgment is that the candlestick is removed from its place—or, in other words, the church ceases to exist, and the power is given into the hands of others, who will use it more faithfully.

Let us beware, lest the fearful judgment of the Laodicean church be ours: "Thou art neither cold nor hot: I would thou wert cold or hot. So, then, because thou art luke-warm, and neither cold nor hot, I will spue thee out of my mouth."

There is less need for pointing out, even were we capable of doing so, how

* See, "Miall's British Churches," and "Christian Spectator."

this state of things may be remedied. When an earnestness of spirit, through the deep-felt importance of the truth, prevails in the churches, that earnestness soon finds vents for itself in channels otherwise unthought of. The first and most important means, is that mentioned by our Lord: "Pray ye the Lord of the harvest, that he may send forth laborers to his harvest." Let this earnest spirit of prayer pervade the churches, and help will speedily come.

2. Let our children be taken more care of, and trained up in the nurture and admonition of the Lord, and they will help to swell our ranks, so that after the fathers, there may be the children, to hold up the standards when we are no more. The people of Israel, besides having their children present at the great national festivals, in order that they might learn the solemn, awful, yet joyous truths taught by them, were commanded by God to teach them his laws diligently, and talk of them when sitting in the house, when walking by the way, in lying down and rising up. Sunday schools have, doubtless, done much good, but not so much as the simple attention to this precept by parents would have done. Although admitting the good that has and may yet be done by such institutions, when properly conducted, it is a question whether we should allow our children to go to sectarian Sunday schools, where error and truth are so intermingled, as to make it difficult in after years to effect a complete separation; but although, in the absence of any organized system of instruction in this way of our own, willing to leave this to every one to do as an enlightened judgment may suggest, we have no hesitation in affirming, that when any Sunday school stands in the way of children being present at the weekly celebration of an ordinance—which is calculated to proclaim to them the glorious gospel of the Son of God, more effectually than words can—they and the church are grievously wronged. And when brethren allow their children in youth to absent themselves regularly from the influence of the truth as it is in Jesus, and give them leave to attend to it as it is maintained and exhibited in erroneous systems, they are not training them up in the nurture and admonition of the Lord, but giving them stones when they are asking for

the bread of life; and by so doing, are sinning grievously against their children, the church, the world, and the Lord.

3. There should be regular and systematic evangelization. It would be desirable to have an evangelist in connection with, and maintained by, every church; but if this cannot at present be done, let it at least be aimed at, and in the meantime let those churches which can maintain one singly do so, and those who cannot, unite with others—so that if we are not capable of having an evangelist connected with every church, we may at least have every church connected with an evangelist. This, of course, would leave individual efforts as powerful as ever: so that by public proclamation, private conversation and discussion, tract distribution, or epistolary correspondence, each one of us might, according to the kind and measure of his ability, be spreading the truth amongst our friends and neighbours, and show by our conduct that we at least fully believe the truths we profess to hold.

Brethren, the time is so short, that during a whole life-time, we can do little more than attend to one subject effectually; and of all, the truths concerning the kingdom of God are manifestly the most important, and contain within them the germs of all other reformations, moral and political. Let such of us as feel this to be truth, give our time, money, and abilities to the extension of our Redeemer's kingdom; and let those who are persuaded in their own minds that they can advance the cause of Christ by advocating other reforms, do so in a Christian spirit, and for the glory of God. But let us all beware, lest we make any subordinate question an end, instead of a means, to the great end. "No man that warreth, entangleth himself with the affairs of this life." Some of the questions of the day may be important, but doubtless to many of his disciples who agitate them, Jesus would have said, "Let the dead bury their dead; but go thou and preach the kingdom." W.

Lord Bacon beautifully said, "If a man be gracious to strangers, it shows that he is a citizen of the world, and that his heart is no island cut off from other islands, but a continent that joins them."

THE ACTS OF THE APOSTLES.

NO. II.

THE first public act of the twelve commissioned Apostles having been noted, we proceed to the second. Preparatory measures opened the way for their second official act. The Holy Spirit himself descends from heaven on a new mission. He had, in preparation for this mission, performed very grand and wonderful works on a mission from God the Father.

Gabriel, well known in sacred story from the times of Daniel—having been commissioned to deliver him from the lions' den, and his three associates from the burning fiery furnace—was sent on a mission to Elizabeth, to intimate to her that she should become the mother of the harbinger John. He was again despatched to announce to Mary, the espoused wife of Joseph the carpenter, that she should become the mother of our Lord. But he only announced to Mary the fact, "That the Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore, that holy offspring that shall be born of thee, shall be called the Son of God."

During the baptismal scene of the Son of Mary, the only begotten Son of God, as he emerged from the Jordan, the Holy Spirit visibly descended from heaven in the form and appearance of a dove, and, perching himself on Messiah's head, he was immersed in his body, and ever dwelt in him, so that all the words and public acts of the Lord Jesus, *as the Son of Man*, were the product or effect of the Holy Guest abiding or resident in him. Thus divinity and humanity were not only united in one person, but animated and influenced by one spirit, and that without measure or degree, as was sometimes—nay, frequently the case, in the distribution of his miraculous gifts, vouchsafed to Prophets and Apostles, and again through their hands to other official and unofficial persons amongst his followers.

By this Holy Guest that dwelt in the Lord Jesus, his body was reanimated, and ultimately transformed into a spiritual body, in which, after forty days' abode on earth—from the day of his resurrection to the day of his ascension into heaven—he entered into the immediate presence of the invisible Jehovah.

After one week's residence in heaven, having received the Holy Spirit as his agent and missionary, he sent him to the city of Jerusalem, where he appeared in sensible demonstrations on the fiftieth day after the burial of the Lord Jesus on earth. He then became the Guest or Ghost of the apostles, and exercised in them all the same divine influence and power; so that inspired and sustained by the same Holy Guest, they thought, felt, willed, and acted alike, as one man.

The second public act of the apostles was the speech on the day of Pentecost. All before that, from the appointment of a successor to Judas, was secret, private, and personal. But now the nation was represented in Jerusalem, as at the preceding festival called the Pass-over, during which the Lord Jesus was crucified and interred. The first sermon preached was spoken simultaneously in different dialects, in all the languages of that great convention which they addressed. Peter, indeed, led off the discourse, or was the original speaker, whose words were immediately translated and uttered by all the Holy Twelve: so perfect in spirit and form, that the same ideas were, during that discourse, communicated most perspicuously and intelligibly to every attentive listening ear in that great congregation. This grand fact will, to the day of eternity, and even to the second personal coming of the Lord, be one of soul-absorbing interest. The items of the opening speech of Messiah's administration as Lord of all, have claims paramount to the items of any single discourse pronounced on earth. It is distributed into two sections or parts. The first is called testifying or alleging proof, in support of the grand and significant facts which are propounded in the discourse. The second consists in delivering precepts for obedience, with promises annexed. And the third consists of exhortations. We have no intimation of the length of this discourse, nor of the arguments, motives, and exhortations tendered. But we have a correct and faithful miniature of the whole address, from which we can, with all assurance, ascertain its character and object. Its exordium consists of an allusion to the prejudices of the people, and an effort to disabuse their minds. Its second part contained a narrative, beginning

at verse 22, with notes of the life of Jesus, and of the miracles with which his person and mission were sustained.

Its third topic embraces the *condemnation and death* of the Lord Jesus, with his *resurrection* from the dead, and gives the proof of it—the predictions of the prophets, and the living testimony of those who were familiar with him after his resurrection.

The fourth topic is his ascension into heaven, and reception of the Holy Spirit as its dispensator.

The fifth fact announces his justification from the charges alleged against him by the world's tribunals, and his coronation in heaven as Lord and Christ, charging the crime of his condemnation and crucifixion on the house of Israel, who delivered him up to the Pagan or Roman authority.

When he had concluded his testimony, all the apostles assenting thereunto, the congregation exclaimed, under their conviction of things alleged in his favor and against themselves, fully penetrated with its truth, and pierced to the heart with a sense of guilt and anguish, "*Men and brethren, what shall we do?*"

Peter responded, all the other apostles assenting and consenting. He commanded them, having confessed their faith, to repent and be baptized, every one for himself, by the name or authority of Jesus Christ, now *made Lord*, being crowned in heaven by the Everlasting Father, "*for the remission of their sins*," with the promise of the Holy Ghost. In conclusion, and with many other words or arguments, he testified or proved his affirmations, and exhorted them, saying in substance and effect, "Save yourselves from this untoward (or obstinate) generation." Such was the second public act of the apostles.

Their third act ought to be contemplated just at this point. What was it? Their positive commandment that the convicted and believing candidates should "be baptized for the remission of their sins." We may comment at this time on the meaning of this precept or ordinance. It speaks for itself. He commanded those convicted and believing thousands to be baptized for the remission of their sins, which is as plain an oracle as any precept ever uttered. Of three thousand souls that offered themselves, none was rejected by any act of the apostles. On the contrary,

we are informed that "about three thousand persons" obeyed this precept, and consequently, were baptized and added to the company or church, before that day amounting only to *one hundred and twenty* souls.

The fourth act of the apostles was their commanding them to be received into the church, which has been already indicated by their cordial reception into it on the part of the whole community, no one dissenting thereunto.

The cases now stated as "Acts of the Apostles," occurred in Jerusalem, and amongst the Jews. The college of Twelve were present, acting under plenary inspiration and with perfect concurrence. So that these four grand public acts of the apostles are worthy of everlasting remembrance, and for this purpose, are preserved and embalmed in the canonical Scriptures as their approved acts. A. C.

CORRESPONDENCE.

THE PROPHECY OF DANIEL.

I SHALL briefly notice a few things in the article from J. F. in the *March Harbinger*. He says, I deny that the kingdom has been set up; but I have only expressed a doubt, and asked for proof. He also says that I ask, "Where are these kingdoms now?" I have never put such a question. And he further says, Paul said that "James, Cephas, and John were pillars in the kingdom," while Paul says no such thing. These are a few things not according to truth. He tells us, that if the kingdom has not been set up, it never can be. But as our faith stands not in his wisdom, but in the power of God, we feel quite at ease; for we have the promise of God that he *will* "set it up," which is quite sufficient to turn the beam, when nothing but the assertion of J. F. is in the opposite scale. He tells his readers what he *will* say, if R. Mill *should* say, that the kingdom will not be opened until Peter arise from the dead; but he might have paid some attention to what R. M. *has said*, before advertising his next reply. He might with equal sagacity have informed the church of which he is a member, that if the Pope should apply for fellowship with them, he would oppose it; for R.

Mill will take care to say nothing of the kind, but will leave all such unruly, foolish, and vain-talking to J. F. The kingdoms to which he refers has, he says, "disappeared from the vision of the whole world; they have no existence in locality, extent, or power." I never did dispute this, nor do I intend to do so, for it is impossible for mortal man to tell what kingdoms he refers to. I come now to the smiting of the image as set forth by Daniel. J. F. says that it commenced upon the day of Pentecost, and among the Jews, for their "theocracy was broken up;" but this took place a considerable time after Pentecost, so that it must have been some time before the effects of the smiting became visible. This, however, shows us that Titus and his Roman soldiers represent the stone, for it was they who effected this; but where shall we look for the "desolation of abominations," if this is the case? I would here remark, that the image must have been very mercifully smitten at that period, for according to J. F. two centuries after this, it required to be smitten again; and by this time, the stone that formerly smote it, is converted into the toes of the image itself, and is in return smitten by Constantine, who now becomes the stone: and according to him, "divided the empire among his *four* sons, who, again, by their misgovernment, scattered its strength to the four winds of heaven, since which there has been no monarch of universal dominion except Jesus," &c. Now on account of not having access to the name of the *fourth* son, nor knowing anything of the portion of this globe over which he reigned, I cannot speak positively, neither may I be able to define what he means by the term "*universal dominion*." But he will perhaps allow me to tell him that Mosheim informs us, that after the deaths of all the sons we have heard of being ascribed as Constantine's, (the fourth, of course, excepted) a *brother's* son of this same Constantine was confirmed in the "*undivided possession of the empire*." So much for "*universal dominion*." But we need not trace the history of this empire farther; and as J. F. has furnished us with the newest, if not the best, edition of the kingdom, we shall bring it to the test, and if its constituent parts agree with the stone and kingdom of Daniel, we are shut up to the conclusion to receive it as such.

The Prophet says, the stone "became a great mountain, and filled the whole earth." Assuming, then, J. F. is correct in giving us Constantine and the system of which he formed a part, as the stone and kingdom, we look for it filling the whole earth. What, then, do we find? Some may cavil and say, that the earth is not exactly filled with it. But I must in all good conscience say, that it certainly *has* filled the whole earth, according to the ordinarily understood extent of scriptural language; and for my own part I agree that, in this particular, it comes up to the prophetic description. Yes, indeed, it has become great, and with the Pope and his numerous progeny, the earth is filled almost to the full; for, turn your eyes where you may, you will find those belonging to this system of things, under one name or another, and all having a family likeness.

Let us now measure this system with what the Prophet says of the kingdom, "It shall stand for ever." Will the kingdom set before us by J. F. stand for ever? Let Jesus reply: "*A kingdom divided against itself cannot stand.*" Let me now put the question and ask, "Is the kingdom above alluded to divided against itself?" And who will answer in the negative? I affirm that it is divided against itself throughout every province of its dominions. To begin with the first-born, what do we find? We find them torn by factions upon what they term "baptismal regeneration," &c. And should the "Man of Sin," or the "Mother of Harlots," as affectionate parents, address this their eldest child in patriarchal style, "Thou art my first-born, my might, and the beginning of my strength, the excellency of dignity and the excellency of power"—they may with all safety complete the sentence by adding, "*Unstable as water, thou shalt not excel.*" We need not waste time in tracing the family lineage, for the same features present themselves, and it is an incident common in all vicious families, that the children rise up against their parents. We just say to J. F. "Your description of the fulfilment of Daniel will not agree with the interpretation!" He thinks that I may object to Constantine being a Christian, though there is nothing depending upon this; but if there were, I surely have a good right to do so. One who would disregard the very

first principles of Christianity, until the short time allotted him for filling up the measure of his iniquity, was not worth caring for, (some say three days) and may well be suspected. What he says about Balaam, I pass over by merely reminding him, that the rebuke tendered this prophet by the dumb brute, in presence of an angel, is a much more clear and intelligible declaration, than anything I have seen from his pen, and there is not one misstatement in it.

J. F. says that he does not read in the Acts of Apostles, that the "kingdom was then at hand." Now if he would just be kind enough to tell us where he reads that it *is come*, or that it is set up, it would settle the whole matter. It is for me, and not him, to tell what I do *not* read in this case. I say I know of no voice from earth or heaven, that has proclaimed the kingdom is set up, except the voice of those who have no better way to know than I have; and I say on this account I cannot believe it. But he has taken the affirmative of the proposition; therefore it behoves him not to tell us what he does *not* read, but what he *does* read. He confesses that he made a small blunder, but he need not have troubled himself about it. I convicted him of falsely insinuating that I am so presumptuous as to rob Jesus of his glory; and also of charging Matthew and John with speaking to him upon a subject they never mentioned: so that if he could swallow camels such as these, he need not have strained at a gnat. He intends to write no more upon this subject to me; and I say, that if he has nothing better to write, I admire the wisdom of his conclusion, and it has not been arrived at a moment too soon.

ROBERT MILL.

TO G. GALLOWAY.

ALTHOUGH not aware of uttering bitter invectives against those whom I may consider in error, I cannot feel unkind towards G. G.; for I have seen so much of the fatal effects of that inward teaching upon those illuminated by it, that it is impossible for me to entertain any other feeling towards them than that of compassion: for it is a fact—although a lamentable one—that they seldom, if ever, have the average discernment of common *erring mortals*, who possess not one idea of supernatural things, beyond what they have learned

from the Bible. Most affectionately and freely do I forgive him for so accusing me, and if I fail to discover what spirit I am of, he ought certainly to forgive me, for upon his own principles I am not to blame, seeing that "inward teaching," which alone is capable of removing that heresy of heart, has been withheld from me. R. MILL.

SUPPLEMENTARY EXPLANATION OF INWARD TEACHING.

DEAR SIR, — Uninteresting and even disagreeable as my communications may have been to you, I would be sorry to think for a moment that you would wish to get rid of them in an unfair way. When you consented to the insertion of the two letters of my new opponents M. and R. M. (in both of which queries are directly put to me personally) I could not, after the proofs which you have given of your editorial fairness and honesty, allow myself to believe that you will deny me the opportunity of supplementing my defence with a few words of explanation to meet these new demands, should I choose to avail myself of it. For three at once to attack one, after having taken from him the means of defence, would be both cowardice and cruelty—unless it were clear, beyond a doubt, that the man was a fool. I cannot believe that you would terminate the series in such a disrespectful way. If I have, as my opponents say I have, answered the questions put to me honestly and temperately hitherto, why should I not be allowed to answer the queries of M. and R. M. should I think proper to do so. Trusting that both you and your correspondents will see that my request to be heard is quite reasonable, I will proceed, in the briefest manner possible, to meet what I believe to be their misconceptions, by a more pointed explanation of what I have meant by the inward teaching of the Holy Spirit.

Of the promised Holy Spirit's teaching our Lord says, "He shall glorify me: for He shall receive of mine, and shew it unto you.* 'All things that the Father hath are mine; therefore said I,

*"He shall take of mine and shew it unto you." Who? Surely not to G. Galloway, or to any other person in our day, excepting through the medium of the truth believed and obeyed, as commanded by the Apostles of Jesus. J. W.

that he shall take of mine, and shall show it unto you." And again, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scriptures hath said, out of his body shall flow rivers of living water. But this he spake of the Spirit." From these passages of Holy Writ, I think it should appear plain, that the promised teaching of the Holy Spirit was not to consist in an outward presentation of words referring to God, nor yet of deeds done by Him—however valuable and important these may be, and doubtless are—but to an inward presentation of the things that belong in common to the Father and the Son. I say, I think we should have inferred this, even although we had had no conscious experience of the truth of it. The words of the promise indicate as clearly as words can do, that the thing promised was a welling up within men of the Spirit of the Father and the Son, enabling them to have true spiritual fellowship and communion with the Father and the Son, making them to be the sons of God in spirit and in truth. The baptism of the Holy Spirit was only for a time, say some, till the inspired volume should be completed. But, besides inspiring men to write the Scriptures, the Holy Spirit was needed then, and is needed still, to make men holy, to make them to be the sons of God. To talk of men being made substantially holy, without having the only Spirit in the universe which is truly holy communicated to them, is clearly absurd. The Father himself is holy only, because the Holy Spirit is His Spirit. The spirit, good or bad, by which a moral being is actuated, determines that being's moral character. The inward divine teaching to which I have referred is not a repetition of the words of Scripture, nor yet a verbal explanation of them, but is a presentation to the human spirit of the thing in God and in Christ about which the Scriptures speak. The things presented to the heart by the Spirit, are not things respecting which the Scriptures are silent. I never meant this. The Bible speaks about God's holiness: it tells us that God is holy, and calls upon us to be holy as He is holy; but the Bible does not tell us what holiness is. It presupposes that we know, or ought to know, what it is; and how can we know

it, if God does not reveal it unto us in some other way? And there is no other way that we can conceive of, whereby the principles of the divine nature may be made known to us, but by having them inwardly revealed to our hearts by the Spirit of God. "For what purpose was the Word made flesh—did divinity appear in the person of Jesus, if it were not that men might, by that means, know him in the highest sense of knowledge?" A great truth is here expressed—I hail such a sentence as a harbinger of light. Now let me ask with equal seriousness, what is it to know God in the highest sense of knowledge?—what is it to know a fellow-man in the highest sense of knowledge? Let us take a proud ambitious man, and ask what it is to know him in the highest or deepest sense? If we read a faithfully drawn sketch of his life, we shall know something about him; but if we have been personally acquainted with him, heard the tones of his voice, and seen him in action, we shall know him in a higher sense than we can do by merely reading about him. Yet this personal knowledge is not the deepest that we can have of him. If the ambitious disposition which moved this man were to speak and act, were to present itself to our hearts, offering to animate us as it animated him, then we should know the man in a still deeper sense: we could then read his life, and meditate upon his deeds, in the light of the knowledge of his spirit. To know God in the highest sense of knowledge, is to know his principles—that in him which moves him to act, by having these principles manifested to our spirits. This inward spiritual manifestation of God to the conscience is what I have, in the first place, referred to by the phrase "inward teaching." But, besides this, the divine human principles which are nourished in the child of God by the manifestation of God to him, are themselves a spiritual revelation of God to him. He knows what is in God his Father, by knowing what is in himself as the child of God. The believer's own redeemed nature teaches him knowledge concerning what is in his Heavenly Father. The heart of the Father is reflected, or rather absorbed, by the heart of the child, and in his own heart so penetrated by the Divinity, the child of God sees the heart of the Father. I have treated on the teaching of the Holy

Spirit in these two aspects: firstly, the Christian is taught by the Holy Spirit as the Spirit of God; and secondly, he is taught by the same Holy Spirit as become his own spirit. These two aspects of the same Spirit's teaching are closely connected—the one cannot be perfect without the other. Where there is not the spirit of sonship welcoming the revelation of the Father, crying "Abba Father," the Father, as the Father, cannot be seen. God can be seen by the unregenerate, for they are not totally destitute of spiritual discernment. Were they so, their conversion would be impossible; but they cannot see God as the regenerate spirit sees him. The child of God sees God as he is—a loving Father. To the unregenerate He can only appear as a God of wrath seeking to destroy—as, at most, a hard task-master, making severe demands. This difference may help to reconcile the seeming contradiction of which you complain, as to the light enlightening every man that cometh into the world, and yet in a true sense only enlightening the renewed in spirit. The Father, as the Father can only be seen by the renewed; and where God is not known in his true character, what can the spiritual nature in man teach him? What is it but the wailing voice of orphanage crying for a father, and it does not know its father when it sees him. These explanations, I think, are a sufficient answer to the letters of M. and R. M. I never denied that the voice of Jesus is to be heard in the teaching of the apostles. It is a mistake in M. to think that I have manifested either contempt or disregard to the sacred record of God's mighty acts of love towards the children of men. It is not to the Bible, but to men's abuse of the Bible, that I have manifested a disregard. Providing that no more queries are directly addressed to me in your periodical, I shall distress you with no more articles on the subject, so long as you remain in your present state of mind regarding it.

Respectfully yours,
G. GALLOWAY.

HOUSEHOLD PRAYER.

I HAVE been favored with repeated opportunities of expressing my sentiments on this subject in the *Harbinger* (p. 44, 186); but as I have been mis-

understood, I beg permission to say, that I do not, nor ever did, object to the *presence* of children and others who are not in the church, while prayer and praise are offered, in the family or elsewhere. The question is not, "Whether the disciples of Christ ought to offer up prayer, socially or publicly, or take the Lord's supper in the presence of their children or others who have not been baptized"—as I have been understood to present it (p. 187); but, "Do the exercises of praise and prayer stand in the same relationship to the unbaptized, as the Lord's supper does to the disciples of Jesus?" (p. 188.) In other words, Have the unimmersed access to the throne of grace, even as the immersed have to the Lord's table? It cannot, I think, be shown that any who are in a position to offer prayer or praise, should be debarred from the Lord's table; or, that the church and the world may unite in the former and not in the latter. It is true that Cornelius, Lydia, and perhaps some others, offered acceptable prayer to God before they were immersed: but it should be remembered that they were, at that time, totally ignorant of the institution of Christian baptism. The case of the Prodigal Son, and that of the children singing hosannahs! belong to the Jewish, and not to the Christian age. These children, too, were members of the Jewish church. It is true that "there are hymns of praise in which all may join who fear God," &c.; but should not *such* be exhorted *first* to obey the plain and positive institution of immersion into Christ? Indeed, I am at a loss to know how unimmersed children or others can be said to fear God, and to be earnestly inquiring after a knowledge of his heavenly will; unless, indeed, they are ignorant of the will of God in this particular. Such should be taught, that in order to approach the Father, they must unite themselves to the Son, by being immersed into him who is the one Mediator: and that God will not accept the worship of those who are living in disobedience and *know it*.

Permit me again to direct the earnest attention of the brethren to the questions on p. 186.

W. D. HARRIS.

Buckingham, April 10, 1852.

[The manifestation of Jesus Christ in flesh, was not only for the purpose of making reconciliation by his death upon the cross, but to exhibit the character and helpless condition of sinners, and the disposition and design of God toward them. Now we cannot perceive how the moral presented to us in the parable of the Prodigal Son, can be regarded as more applicable to the Jew than to the Gentile, inasmuch as all have wandered from the presence of the Heavenly Father, and have equal need to return to him with humility, confession, repentance, prayer, and obedience. But without the obedience of faith, the sinner fails in discharging this obligation to God and himself.]

THE CHURCH AND THE KINGDOM.

In reply to John Willett, I beg to say that his view is *not* correct when he thinks I play upon words, &c. On the occasion to which he refers, I merely gave the word *church* as the designation of a certain community; and I just as freely designate the disciples "the saints and faithful in Christ Jesus"—"a chosen generation"—"a royal priesthood"—"a peculiar people," &c.; in short, whatever name or designation they are known by in the Scripture, I rejoice to know and acknowledge them by the same. I need not waste time or space on the word *church*; he and I are one in the matter; and when he says "in its New Testament sense it is as significant as any other word, and as easily understood," I say, *Amen*. Both he and I understand its meaning perfectly.

The proofs he produces respecting the kingdom being set up, may be classed under two heads; and as J. F. has signified his intention to remain silent, we shall pay due attention to the arguments of J. W. and endeavour, if possible, to bring him into direct collision with us—if the Editor will have the goodness to allow an examination of the subject. Under the heading of "*inferential reasoning*," we might place the first of his proofs; and under that of "*direct testimony*," the second. His first argument then, is, "That the Jews, finding themselves styled, named, and designated by Jehovah their great Lawgiver, the 'church and kingdom of Israel,' would doubtless, when they heard our Lord speak of '*his church*' in connection with the '*kingdom of*

heaven,' understand the word in its generally received acceptation;" and that our Lord, in talking with Peter, adopts a word to which Peter, as a Jew, could appropriate but one meaning—"The congregation of Israel," and "The kingdom of Israel." And if a doubt could exist as to what our Lord meant when he spoke of "my congregation," the latter part, or remainder, of the sentence would at once remove it. "Is it then," he asks, "to be wondered at, that the Messiah, followed by his disciples, should adopt a word which from the days of Moses was so familiar to the Jew, and which, as we have shown, was the style by which the kingdom of Israel was designated, in their national charter of incorporation?" This is an old sophism in a new dress; one to which we have listened some hundred of times at least—and I know not how the churches will look upon it *now*; but I well remember when the weakest member in the church was able to detect it. Not having heard of it for a goodly number of years, I thought it would have been allowed to sleep in the sepulchres of the "spiritual kings of Babylon" unmolested; and I am sure the "baby sprinklers" will owe a debt of gratitude to J. W. for bringing into notice that which they have long since become heartily ashamed of. I will here place side by side the sophism in its old and new dress. In the new it is stated by J. W. as quoted above. As we used to listen to it, it ran as follows:—"Now the Jews, finding themselves and their children styled by their great Lawgiver, the 'congregation, and the kingdom of Israel,' would doubtless understand (when they heard our Lord speak of 'his congregation') him to mean them and their children; and thus the word would be understood in its generally received national acceptation." "Could a doubt by any possibility have existed as to what our Lord meant when he spoke of 'my congregation,' the fact that he took little children in his arms and said, 'of such is the kingdom of heaven,' would at once remove the doubt. Is it then to be wondered at, that the Messiah, followed by his disciples, should adopt a word which from the days of Moses was so familiar to the Jew, and which, as we have shown, was the style by which the Jews and their children were designated

in their national charter of incorporation?"—"Indeed we cannot conceive language more calculated to mislead, if by 'my congregation,' he did not mean the Jews and their children!" To this we were accustomed to reply—"Your arguments (to those who argue thus, we mean) are somewhat plausible, but as we cannot accuse the apostles of being so inconsistent as to call upon all, whether parent or child, to believe, repent, and be baptized, before receiving them into the church—if the church as you say meant the Jews and their children of eight days old—we have just to conclude that you are mistaken." So, in like manner, I say to J. W.: if by "my congregation" Jesus meant "his kingdom," the apostles were very inconsistent in not allowing the members of the church to enter the kingdom; and especially Peter who had the keys of it. For him there was "no excuse," for he acknowledged they had like precious faith with himself. Why then did he tell them to add other things to this precious faith, before they could enter it? Why not put the key into the lock and turn the bolt, if he understood as J. W. affirms?

Regarding the "Son of man entering upon his reign"—as quoted—I cannot conjecture how it is possible for any one to *mis*-understand that beautiful portion of Scripture, after the whole three historians have been at so much pains to tell us what took place within "eight days:" his laying aside of his humble attire, as it were, and appearing unto three of his disciples in regal splendour, is surely the best interpretation of the passage. Let the reader turn and read the application of this interesting narrative by Peter, in his 2nd epistle, chapter 1st, and then answer the following question: "If the kingdom of God was ushered in with power—to give J. W. his own reading of the passage—on the day of Pentecost, why did not Peter appeal to that event, as proof that he had not followed a cunningly devised fable, when he made known unto them the power and coming of the Lord Jesus Christ?" Surely that witnessed only by three individuals, would have more appearance of a fable, than that witnessed by thousands! And they must have been very blunt disciples indeed, if they did not tell Peter that they were eye witnesses of his majesty in a far more glo-

rious manner "when the kingdom of God was ushered in with power," on the day of Pentecost! I emphatically ask, why appeal to that seen by three individuals, at a time when they were so deprived of their judgment, that they "*knew not what they said*?" Why not appeal to the time when the "kingdom of God was ushered in with power?" I pause for an answer to this. J. W. need not be alarmed. I have more faith in the word than to think it has fallen to the ground. I believe the prophecy received its fulfilment within eight days from the time it was uttered, so that I have got ahead of him for once. To his novel and original idea—that Jesus ascended to his Father, and returned to join his disciples going to Emmaus—I would only say, that He who could command more than twelve legions of angels by praying to his Father, needed not surely to take such a journey to receive authority; but if he thinks so, I will not dispute it, for in the discussion of such a subject, some daring spirit might arise who would assert that he ascended every night, and returned every day, during his forty days sojourn on earth after he rose from the dead. Nothing is too difficult to attain in this licentious age of unrestrained imagination. We have not a word, he says, in the conversations of Jesus about what is called the "personal reign." I am glad he and I are one in this. I am sure he has as few words about it in any thing I have ever written: for I never said one word about it, except to denounce it as an "*anti-Christian abomination*," which ought to have been consigned to perdition, "the same *dark hour* of the night in which it was born." He says those who composed the congregation are spoken of as having "received a kingdom:" they are not so spoken of in the Bible, and that is enough. I never fell into the mistake he supposes—I defy him or any other man to point out such a mistake in any thing I have written; and it is, to me *unaccountable*, how men can attribute such mistakes to those to whose writings they appear to have paid no attention. Who ever denied that Jesus *is*, (not *was*,) King of Kings, &c.? I am certain not I: and let J. W. look to what I *have written*, before he again insinuates that I proclaim that Jesus is *not* a king. I have passed over his misrepresentations ra-

ther mildly, but let him and all others take warning—for, if after the open confession I have made—he and others will not desist from such practices, they will have themselves to blame, if I shall use greater plainness of speech, when again bespattered after this fashion.

In dealing with his second proofs, viz. "*direct testimony*," I offer the following exposition of the *only two* portions of the whole Scriptures which have even the least appearance of giving countenance to his theory, in order that the matter may be fully investigated.

"Giving thanks unto the Father, who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son" (Paul.)

"I, John, who am also your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ" (John.)

The above portions of Scripture having been given by J. W. in proof that the kingdom referred to by Daniel (chap. ii. ver. 44,) has been set up by the God of heaven, it becomes us to pay some attention to them. I may remark, that the stand which we take, or the position we may assume, brings us under obligations to prove, or disprove, according to the nature of the subject under examination. For example, if a Roman Catholic, in debating with a Protestant, will affirm that the "Pope is the successor of the Apostle Peter," he is under obligations to prove it; and has no right to call upon the Protestant to disprove it: all that the Protestant has to do in the matter is, to examine the proofs as presented. If, on the other hand, the *Romanist* should affirm that the bread given to the disciples in the "upper room" by Jesus, was really "*his own body*," the Protestant is, by every law in reason and justice, bound to disprove it: all that the *Romanist* has to do in the matter is, to repeat the words of Jesus, "*this is my body*." In like manner, I feel called upon to examine the above passages of Scripture; seeing that I as unequivocally affirm, that the saints at Colosse were *not* in the kingdom, when Paul wrote to them, as I affirm that the bread and wine given to the disciples by Jesus, were only symbols of his body and blood.

Although neither of the two passages have any reference to the setting up

of a kingdom on the day of Pentecost, one of them appears to encourage the idea, that the saints at Colosse were in the kingdom when Paul wrote to them; just as the words of Jesus have the appearance of giving countenance to the idea, that the disciples did eat his body and drink his blood. The most superficial reader will perceive that the whole question turns upon the word *into* (Col. i. 13); and I feel very much relieved on this point, from being assured that J. W. is as much alive as myself to the pernicious tendency of making a play upon words, and loosing sight of the ideas—so that he, at least, will not find fault with me for looking after the idea which this passage conveys, though I should appear to neglect the word *into*. Paul, in giving an account of his call to the apostleship, tells us, that Jesus said he would send him to the Gentiles, “to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God.” And in writing to the saints at Colosse, he speaks of the hope which is laid up for them in heaven, and says that he ceased not to pray, “that they might be fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to the working of his glorious power;” giving thanks unto the Father, “who had delivered them from the power of darkness, and had translated them into the kingdom of his dear Son.” The idea set forth in these words, as appears to me, is, that these saints had been translated from one power to another—from the power of darkness into the power of light, or knowledge of the kingdom of God’s dear Son. I anticipate a question likely to arise from this, viz. “Why did Paul say that they were translated *into* the kingdom, if it was not then set up?”—which might be answered by asking another, “Why did he say that Christ was *into* the disciples at Colosse—while he was seated at the right hand of God?” The answer to both questions is simple. “It is a form of speech common throughout the Scriptures.” The disciples are said to be baptized *into* Christ, and he is again said to be in them. But such expressions are easy to be understood, when we keep in mind that “we walk by faith and not by sight.” There was certainly no more impropriety in the apostle saying to these saints, that they had been translated into the king-

dom—while they were only translated into the light, knowledge, or power of it—than there was in telling the Hebrews that they “were come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,” while they were only, by faith and hope, travelling as strangers and pilgrims *towards* that heavenly country, that they might join this company of angels, and enter into that rest in the place Jehovah hath “chosen and desired for his habitation,” and of which he hath said, “this is my rest for ever, here will I dwell.” The Apostle Peter also states, that God hath called us unto his eternal glory; but, at the same time, he gives us to understand, that we must suffer awhile before being perfected, strengthened, and settled—in other words, before arriving at eternal glory. But it may still be asked, Why seek after any such interpretation? why not just say they were “into the kingdom?” And in return I ask, Why seek after any interpretation of the words of Jesus in Matthew xxvi. 26-28? why not just say, that the disciple partook of his “body and blood?” The answer is, that these passages of Scripture, as they stand, without a word supplied, are in direct opposition to the whole testimony of God upon these subjects. The bread which we break is only the communion of the body of Christ, and the disciples, or saints, are no-where in the Word of God exhorted to faithfulness, or any work, from the consideration that they were already in the kingdom; but, lest an entrance into it should never be administered unto them. And if men will, in the face of the direct and positive testimony of the Scriptures—that they only who do the will of the Father shall enter into the kingdom of heaven—contend that the saints are already into it, and found their whole theory upon this little word *into*, I would just ask, If we need to look far for an exemplification of a “play upon words and losing sight of ideas?” The testimony of Jesus is, that they only who do the will of the Father shall “enter into the kingdom of heaven;” which *will* consists in feeding the hungry and clothing the naked. And Paul teaches us that we require to “walk worthy of God, who hath called us unto his kingdom and glory,” before we can be found unblameable at the

appearing of Jesus with all his saints"—or, in other words, "at his appearing and kingdom." I shall briefly state a few of my reasons for concluding that the saints were *not* in the kingdom when Paul wrote to them.

1st. Jesus never gives us to understand that any one will enter the kingdom, until "*he* shall sit upon the throne of his glory," and say unto those who have perfected their faith by their works, "Come ye blessed of my Father, inherit the kingdom" (Matt. xxv. 34.)

2nd. The disciples do *not* enter into the kingdom, when they first profess their faith in Jesus; "but by continuing in the faith, they enter into it through much tribulation" (Acts xiv. 22.)

3rd. "It is a kingdom which flesh and blood cannot inherit" (1 Cor. xv. 50.)

4th. "Paul, notwithstanding that he brought every member of his body under subjection to the law of Christ, was not permitted to enter it in this life; but, like all others, only lived in hope that the Lord would preserve him unto it" (2 Tim. iv. 18.)

5th. "Those who had obtained like precious faith with the Apostle Peter—to whom was committed the keys of the kingdom—had to add to their faith other things before entering into it" (2 Peter i. 1-11.)

6th. I can see no reason why the saints at Colosse could be received into the kingdom before others.

These are a few of the reasons why I conclude that the saints at Colosse were not in (into) the kingdom; and they are surely worth looking at, if not sufficient to justify my conclusions; and if any one give a like number for his belief, that the kingdom was set up on Pentecost, I shall give them my careful consideration. But let no one waste time and space, by again reiterating the words of Paul to the saints at Colosse, as proof, until he has shown the irrelevancy of my reasoning upon them.

The other passage is contained in that book, in which a blessing is pronounced upon those "that read, and they that hear the words of this prophecy, and keep the things written therein." And as in this case the whole question turns again upon one word, there is no use in occupying space by going over the same ground again, and

showing that as little stress need be laid upon the word *in* as upon *into*; so I shall pause for the present, till we hear the proofs advanced that the "kingdom is set up." I will only remark in conclusion, that it is strange indeed, that the inhabitants of heaven were not aware of its being set up. And still more strange, that John did not attempt to enlighten their understanding; when in vision he heard the voices proclaiming, in reference to a time far remote, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." "Now is come salvation and strength, and the kingdom of our God, and the power of his Christ." He would surely conclude, that the trumpet had given an "*uncertain sound*," when telling him that these were the things which should be hereafter.

ROBERT MILL.

[We had written a few remarks on the kingdom of darkness, in contrast to the church of light, knowledge, power, &c.—which Brother R. M. maintains is not, at present, a kingdom—but, as the subject is in the hands of Brother Willett, we withhold them for his rejoinder. We are, notwithstanding, well pleased with some of the observations made by Brother R. M. in the preceding article.—J. W.]

"THERE IS ANOTHER KING—ONE JESUS."

BELOVED BROTHER,—Luke, a sacred historian, who lived about eighteen hundred years ago, records that certain unbelieving Jews troubled the people and rulers of the city of Thessalonica, by reporting that certain who had turned the world upside down, had arrived in the city, teaching contrary to the decrees of Cæsar, that there was another King—one Jesus. Queen Victoria has enacted no decree against the saying, yet we find some of her loyal subjects expressing their disapprobation of it. This is the more to be wondered at, when we call to remembrance that another historian, who had the misfortune to be in tribulation, and in the kingdom and patience of Jesus Christ, records, that the said Jesus confessed, before the Roman Governor, that he was a king, and gave as a reason why his servants did not fight for him, "that his kingdom was not of this world."

"Correct," replies one, "its of the next world: hence Jesus is not now king in fact, but king elect." But Jesus also says concerning his disciples, (John xvii. 16) "They are not of the world, even as I am not of the world;" and yet they were living in the world. The reason was, they had been "Born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Born again; and Jesus says, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God, because that which is born of the flesh is flesh, and that which is born of the Spirit is spirit;" and while "they that are after the flesh do mind the things of the flesh, they that are after the spirit do mind the things of the spirit." "But stop," says another, "you err in regard to the birth of the Spirit; to be born of the Spirit is to be born from the grave, (1 Cor. xv. 44) 'It is sown a natural body, it is raised a spiritual body.'" Well, this is certainly consistent, for none are to enter or inherit the kingdom of the next world, until "this mortal has put on immortality, and the saying accomplished, Death is swallowed up in victory." But the same chapter (xv. 24) informs us, that "the end cometh, when he shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule, and all authority and power, for he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." Now what rule, authority, and power will be put down in the next world—the new heavens and earth, wherein dwelleth righteousness? If the kingdom of God is not yet set up, when is it to be set up? I find one referring to Rev. xi. 15, which he renders, "And the seventh angel sounded, and there was great voices in heaven, saying the kingdoms of this world are become the kingdom (not kingdoms) of our Lord and of his Christ." But this cannot be the setting up of the kingdom of God, for it is declared (Daniel ii. 44) that it is to be set up in the days of certain kings, whose kingdoms it is to break in pieces and consume; and these kingdoms are kingdoms of this world. But in the days of what kings is it to be set up? One replies, the ten kings. But ten kings are not to be found in the context. If they are inferred from the toes, what shall we infer from the legs

and arms? But observe, in interpreting the image, the feet and toes are called the kingdom (not kingdoms); also, that king and kingdom are used interchangeably. For example: Nebuchadnezzar is called the head of gold; and then it is added, that after him shall arise another kingdom inferior to him, and a third kingdom of brass. Our Lord also speaks in the same manner of himself and kingdom (Matthew xxi. 41-44.) Upon what other principle shall we account for the silence of John in regard to the preaching of the kingdom of God being at hand? Now as the kingdoms are the kings, and the kings the kingdoms, it follows that it is while those represented by the image are in existence, that the God of heaven sets up a kingdom. Who will give us a history of them? We require it not to know if the kingdom of God be yet set up, for the stone that falls, and grinds to powder, has been for 1800 years a stone of stumbling and rock of offence to the disobedient and unbelieving.

Your's truly,

PETER BOYD.

ITEMS OF NEWS.

SHREWSBURY, APRIL 14, 1852.—Dear Brother: I am happy to inform you of my continued labors in the cause of truth in this locality, endeavouring, according to my ability, to disseminate a more correct knowledge of the simple gospel, in its facts, institutions, blessings, and precepts, and that our feeble efforts are not altogether in vain. But, in every place where I have been called to labor during the last few months, the state of things in the churches is improving; the prospects are brightening, and indicative of better times, and more cheering events approaching. If the brethren in every place keep united, prayerful, and devoted, I am not afraid but that a goodly number will be added to the saved. I could wish that every church would make the motto of a great and good man *their motto*, "Attempt great things, and expect great things;" and if our brethren would so act, I am confident we should accomplish great things. I am glad to say, all the churches in this locality seem in a good degree awakened to the duties and responsibilities attached to them as disciples of Christ, and lights of the world,

to hold forth the Word of Life, live in harmony and peace, and so exhibit the unity of the body. These things continuing, we may rest assured, sooner or later, all around will be acted upon. Although we have not to record additions to the churches in every place, yet I am glad to say that some are becoming obedient to the truth. Our meetings in every place are well attended, and the people generally hear with marked attention.

WREXHAM.—On the 28th ult. two young females were immersed into Christ, in presence of a large company. Brother Stephens, of Mollington, gave an address on the occasion, as also on the other parts of the day. It was a day of pleasure and of profit to all engaged.—On the 9th instant, the children connected with the Lord's-day School were treated with tea, and afterwards a number of the friends and the senior Bible class partook of tea. According to previous arrangement, those composing the senior Bible class, then read the 26th chapter of Acts, in order to exhibit their improvement in the reading of the Scriptures. Prizes were presented to the competitors—two to the juniors, and two to the seniors. It may be well to state, that those composing the senior class were once children in the school, and have received all their education in this school, and now they are fitted to teach others. Certainly they do great credit to our brethren and sisters who have engaged in their instruction. The two baptized were from this class.

ELLESMERE.—Our meetings at this place continue to be well attended. The Baptist friends still show us great kindness; much of their prejudice appears to be broken down, and although nothing decisive as yet shows itself, we are not without hopes in the future. The church here has suffered the loss of one of their number in the death of Mrs. Whalley, on the 17th of February, after a few days suffering.

SHREWSBURY.—Here, I am happy to say, our most sanguine hopes have been more than realized. The meetings connected with this place have been improving for some little time past, both in town and country; and although

weak in talents, yet the brethren are laboring, and desirous of extending their labors. On the 7th of April five were baptized into Christ for "remission of sins," and there is good prospect of as many more shortly. The Word of the Lord is prevailing.

WELSHPOOL.—Every thing connected with the church in this place is encouraging, and calls for gratitude to the great Head of the church. A few months ago they were but eight in number, and now they number thirty. It is the Lord's doings, and marvellous in our eyes. True, a number of these are from the Baptists, who were as sheep having no shepherd, and who, as some may think, were glad to unite with our brethren; yet it was not so, for they all stood aloof for some time, having their minds filled with prejudice: but they have been convinced of their error by appeals to the truth, and the result has been a confession of their impressions, and a union with our brethren. Now they express their thanks for the instruction they have received, and satisfaction in the change they have made. Within the last two months nine have been added. The present place of meeting is much too small; they could have a good chapel for £150, but they have not the means. If any brother had the money, he would find it a good investment. Thus, you see, the truth progresses in these parts. May the time come when Christianity shall supplant every human tradition. Your's affectionately,
F. HILL.

NOTTINGHAM.—Two have been immersed into Jesus during the last month. We are happy to state that all differences which have existed for a short time between some of the brethren in the churches at Bulwell and Nottingham have been amicably adjusted, and reunion and peace restored to each community. We had the pleasure of being present, on Lord's day, the 18th ultimo, with the congregation at Bulwell, and speaking twice on behalf of the claims of Christ and his gospel: the attendance was good, and we hope the brethren there and every where, will prove faithful, zealous, and persevering disciples of Him, who is the resurrection and life of all his called and chosen followers.
J. W.

LONDON, APRIL 19.—Dear Brother: It is pleasing to inform you and the readers of the *Harbinger*, that, since I wrote you last month, two persons having heard, believed, and repented, (that is, changed their minds towards God,) were baptized into Jesus Christ: and thus were buried with him by baptism into his death, and added unto the Christian congregation meeting in Providence chapel, Elstree-street, Pancras-road. Seeing they have risen with Christ, may they continue to walk in newness of life—may Christ's holy, devoted, compassionate, and benevolent spirit shine forth in their words and actions. Then will death be no longer regarded as the enemy of man, but as the friendly porter who opens the gate which admits into the city, where there is no selfishness, oppression, tyranny, pain, sorrow, and death, but never-ending bliss. FRANCIS APPERSON.

FOREIGN ITEMS.

The following interesting items are abridged from the *Millennial Harbinger* for February last.

OHIO.—A. Burns, jun. writing from Milton, under date of December 31, reports the result of his labors for three months, in the course of which he traversed a considerable portion of the western and central parts of the State. A number was added to the saved. "The fields are white to the harvest." — John T. Powell, writing from Pleasant Grove, Clermont county, on Dec. 26, reports 14 additions, the result of one week's efforts at Bethlehem. After two visits to Augusta, Kentucky, 8 were added, 3 of whom were by immersion, the rest having been immersed.—J. Stevens, writing from Williams-ville, December 15, reports the formation of a congregation at Seneca, near Buffalo, consisting of 19 members. Some were from the Baptists, some from the Methodists, and some from the world; but all have alike pledged themselves to the Lord and to each other, to forsake the doctrines and traditions of men, and abide by the counsels of God in faithfulness and truth. A way also seems opening for the ancient gospel in Buffalo, where arrangements are being made for purchasing an interest in a new meeting-house. May many who shall assemble within its walls bow to the authority of our Great King, and be made happy in the reception of his grace!

KENTUCKY.—Samuel B. Wilson, of Hickman, under date Jan. 6, says, "I have recently located here, and we are making preparations to pitch our tent, and raise an altar to the Lord. This infant city is situated some 35 miles be-

low the mouth of the Ohio river, on the Eastern bank of the Mississippi, and is the present county seat of the extreme Western portion of the State. Enterprise and capital would make it a point of no ordinary commercial interest. We find a great many disciples scattered over the western districts of Kentucky and Tennessee, without any organization. West of the Tennessee river, there are seven counties in Kentucky, in which several churches have been organized, but without any evangelist. It is proposed to attempt a co-operation of these churches during the coming season.

MISSOURI.—David T. Morton, of Hannibal, under date December 3, reports 34 additions by baptism to the church during the year.—J. G. Blair, writing from Monticello, January 4, reports the churches in that county as being in a flourishing condition, a commodious meeting-house in the town having been completed.

OREGON.—G. O. Burnett, writing from Lafayette, Yam Hill county, Oct. 23, says, that from the best information he has been enabled to collect, there are about 1200 disciples in Oregon, mostly in a disorganized condition.

WISCONSIN.—John M. Yearnshaw, writing from Hazel Green, Dec. 9th, says, "The good cause in this region is most prosperous. The indefatigable labors of Brother Correll, have resulted in several congregations being organized. We have immersed some 12 persons in this vicinity in two or three weeks. Last Lord's day we had the pleasure of speaking the word of life in the first meeting-house erected by our brethren in this State. The church here has done herself much honor in the erection of this neat and commodious place of worship."

NEW YORK.—W. A. Belding, under date of December 6, writing from Shalersville, O. furnishes a short sketch of his tour Eastward. After staying at Williamsville a fortnight, he proceeded to Auburn, where a large number of brethren had assembled from different parts of the State, as well as from Pennsylvania and Canada, in convention. The love of truth and spirit of enterprise manifested were gratifying in the highest degree. It was resolved to establish a literary institution in some central portion of the State, and to do something for the spread of the Bible and Missionary cause. We accompanied Brother H. Chase to Tully, Onondaga county, where the brethren had received an accession of 4 through the labors of Brother A. P. Jones, of Canada; and, after continuing there eight days, some 22 were added to the ranks of our Redeemer, all but one or two by confession and baptism, and others from the Baptists. Our next visit was to Cato, twenty-four miles from Syracuse, where our labors resulted in the conversion of 4 or 5; and at Throopville, Cayuga county, we were cheered by the accession of nearly a score.

FAMILY CIRCLE.

THE UNIT OF CHRISTIANITY. — The unit of our sensations is perception—the unit of our thoughts is a judgment—and the unit of language is a proposition—that is, without perception, judgment, and propositions, all our sensations, thoughts, and language would be useless and unavailing. Now the *unit* of Christianity is a truth—or, rather the truth, viz.: that our Redeemer is a divine being, the Son of the living God. This is not a fact, strictly speaking, but a truth—not something done, but something spoken:—"Behold my Son, the beloved, in whom I delight." Seeing it is the *unit* of our religion, it follows, that all the fruits of the gospel depend for value on the certainty of this truth. Hence, in preaching the gospel, the proving of the truth of this is the main element; for if Jesus be not divine, the facts are valueless, because it was of a divine being (the Son of God) that all the facts, the death, burial, resurrection, ascension, and glorification were predicated in the archives of the prophets. The separation of this grand truth from other truths, and from the facts of the gospel; and the practical presentation of it for faith, as the element of salvation, I account the grand discovery: the arrangement of the first principles, of faith, repentance, &c. was a subsequent matter.

FAMILY BROILS.—Very few persons seem to be aware of the delicate and tender nature of the spirit that is in man; and fewer still are aware of the importance of shielding it from the blighting influences by which it is surrounded. Among these influences, none is more blighting and soul-destroying in its nature, than *family broils*. By these, Satan works his darkest deeds—by these, he dries up the fountains of love, blights the bud of hope, destroys the germs of righteousness, and lays waste many rich home-spots, that otherwise would bring forth fruit unto eternal life. To speak without a figure, Satan enters every peaceful home into which he can gain admittance, disrupting all the tender and sacred ties which bind families and kindred together—ties which make home sacred, and throw a mystic sanctity over the words father, mother, sister, brother, child. The sad disruption of which we speak,

is often effected by very trivial means; but, perhaps, the great adversary produces the most malignant, protracted, and disgraceful family conflicts by throwing down for division a few "*coppers*." Then begins the scuffle! Then arise strife, envy, bickering, law-suits—sometimes even bloodshed. In the excitement of the contest, integrity of character, friendly hopes, relationship, brotherhood, happiness—present and eternal—are all weighed in the scales against the "*coppers*," and are found wanting. Tell it not! Sometimes the hellish conflict takes place over the remains, or the newly made grave, of an aged parent—or even the feeble form of the living parent, when that remains too long for insatiate avarice. And what is the gain? Perhaps a few corroded and corroding coppers—*perhaps not*. The loss is incalculable. Friends, relations—the world's respect, self-respect, piety, religion—are all gone, and the Son of God is crucified afresh, and put to an open shame. Kind reader! if Satan should thus enter your family, church, or neighbourhood, and you cannot defeat him at the onset, fly as for life, and get you out from among them, leaving all behind—"For what shall a man give in exchange for his soul?" F.

TIME TO AWAKE.—The very fact, that Christians are asleep, is a reason why they should at once awake. Should soldiers sleep on the field of battle? Should sentinels sleep at their posts? Should watchmen slumber when dangers are thick on every side? Should Christians sleep when every agent of evil is at work? Sleep when the powers of earth and hell are combining for one deadly assault upon the church—when the purchase of the Saviour's blood is yet unreclaimed—and when the world is sinking down to perdition? Shall they for whom Christ died—on whom the salvation of souls depend—and for whom crowns of glory are purchased? Shall they sleep when the distant clangor of trumpets, and the sweet voices of angelic songsters, and the reeling earth, and the dissolving elements, all are about to proclaim, "The Bridegroom cometh; go ye out to meet him?" Sleep when time is so short, and the end is so near? Ah, no! it is time to awake—high time to awake out of sleep! Yes, it is high time to

awake, for we should never have slept at all. We have slept too long, for we should never have gone to sleep. How much time we have lost in our slumbers! How much good we have failed to do! How much we have failed to enjoy! How sadly have our lights been dimmed! How fearfully have our hopes been clouded! It is high time to awake. The state of the church demands it, and the condition and danger of the impenitent call on us to awake. Is the Bible true? We all believe it is. Then the impenitent are *lost*. Not that they will be lost, but they *are now lost*. He that believeth not, is condemned already — already under sentence of death eternal! Suspended by a brittle thread over the burning lake, a single blast, and they fall into perdition! And yet the church is asleep! Oh, it is time to awake! The souls of the perishing cry in every slumbering ear, "Awake! awake! — shake off your drowsiness and run to the rescue of the dying!" — It is high time to awake now, and unless we do awake, the Saviour may, by and by, say in bitter reproof, "Sleep on now, and take your rest; • • • behold, he is at hand that doth betray me!" Lord, is it I? Let that searching inquiry reach every heart: Lord, is it I? Is it I? Sleeper, it may be *you*! If you continue to sleep, thou art the man! — *Presbyterian*.

NINEVEH.—The condition of the ruins is highly corroborative of the sudden destruction that came upon it by fire and sword. "Then shall the fire devour thee; the sword shall cut thee off." It is evident from the ruins, that both Khorsabad and Nimroud were sacked, and then set on fire. "She is empty and void and waste." Neither Botta nor Layard found any of that store of silver and gold, and "pleasant furniture," which the palaces contained; scarcely anything, even of bronze, escaped the spoiler, but he unconsciously left what is still more valuable; for to the falling in of the roofs of the buildings, by his setting fire to the columns and beams that supported them, and his subsequent destruction of the walls, we are indebted for the extraordinary preservation of the sculptures. In them we possess an authentic and contemporary commentation on the prophecies; in them we read, in unmis-

takeable characters, an evidence of that rapacity and cruelty of which the Assyrian nation is accused. "For the stone shall cry out of the wall, and the beam out of the timber shall answer it. Woe to him that buildeth a tower with blood, and establishes a city by iniquity!"

GRAVITATION.—The accuracy of astronomical observations is carried to a degree that can scarcely be imagined; and by means of these we can every day compare the observed place of a planet with the place which was calculated before-hand, according to the law of gravitation. It is found that they agree so nearly, as to leave no doubt of the truth of the law. The motion of Jupiter, for instance, is so perfectly calculated, that astronomers have computed ten years beforehand, the time at which it will pass the meridian of different places, and we find the predicted time correct within half a second. Such is the simple statement of the law of gravitation.

THE MOTHER'S HAND.

BY CHARLES SWAIN.

A WANDERING orphan child was I—
But meanly, at the best, attired;
For oh, my mother scarce could buy
The common food each week required;
But when the anxious day had fled,
It seemed to be her dearest joy,
To press her pale hand on my head,
And pray that God would guide her boy.
But more, each Winter, more and more
Stern sufferings brought her to decay,
And then an angel passed her door,
And bore her lingering soul away!
And I—they know not what is grief,
Who ne'er knelt by a dying bed,
All other woe on earth 'is brief,
Save that which weeps a mother dead.
A sailor's life was soon my lot,
'Mid reckless deeds—and desperate men!
But still I never quite forgot
The prayer I ne'er should hear again;
And oft, when half inclined to tread
Such paths as unto sin decoy,
I've felt her fond hand press my head,
And that soft touch hath saved her boy!
Though hard their mockery to receive,
Who ne'er themselves 'gainst sin had striven;
Her, who on earth I dared not grieve,
I could not—would not—grieve in heaven;
And thus from many an action dread,
Too dark for human eyes to scan:
The same fond hand upon my head
That blessed the boy, hath saved the man!

JUNE, 1852.

THE RESPONSIBILITY OF THE DISCIPLES OF CHRIST,
AS STEWARDS OF GOD.

BY P. S. FALL, A.M.

A SENSE of responsibility is an attribute of civilized man. It is, indeed, the basis of civilization, an element of which is religion. Wherever the acknowledgment of a Divine Being exists, accompanied by a distinction between right and wrong, and a belief in future rewards, there shall we find religion in some form, and a corresponding degree of progress in society.

In ethnological researches, it has seldom happened, that human beings have been discovered wholly lost to the differences between moral actions; hence it may be inferred, as a general truth, *that man considers himself a responsible being*. True, instances have occurred where all ideas concerning a future state, all notions of a Supreme Being and of rewards and punishments, have been wanting; but these have been rare, and were accompanied by utter prostration of intellect, and the most inveterate and degrading barbarism.

Whether these are examples of the primitive condition whence a divine communication has elevated man, or proofs that when men who know God, do not glorify him as God, their foolish hearts are darkened, it is hardly necessary to debate; especially before a Christian assembly. They form exceptions to the general conviction, namely, that at some period a day of retribution will dawn.

This sense manifests itself differently, according to the circumstances of such as are under its powerful influence. Those who do not fear God are often afraid of men. Hence the very great caution of politicians not to say or to do what may compromise them with their constituents, and their anxiety to acquit themselves before the tribunal of public opinion. Hence, also the fear of the *beau monde* that some want of etiquette, or of conformity to the tyranny of fashion, may ostracise the delinquent. Public opinion, indeed, is a salutary tribunal, before which sinners of all sorts fear and tremble; and it is well that some rod is held, *in terrorem*, over them.

But such as really fear God are not exempt, nor do they desire to be exempted from its jurisdiction. They do not fear it, indeed, since the fear of God dispels all other fear. They will not outrage public opinion, however, since it is often right in questions of right and wrong; but as they have a higher motive to action than "What will people say?" they are in no danger of this. Sometimes they may be misunderstood — and it may be the interest of others to mislead public opinion in relation to them — but the consciousness of right will sustain them until they shall be justified before all men.

A sense of responsibility, like all other human attributes, *may be cultivated*. It manifests itself at an early age, and needs the most careful attention from those in whose hands is placed the formation of human character. You enter a room in which your children are at play. Why does that little boy make an awkward effort to conceal what he is about? That effort implies much. It intimates his conviction of wrong. And this imports the indwelling of a standard, erected by your own competent authority. He fears punishment, too; while his attempt at concealment is an admission that he deserves it. If properly taught, a connection between sin and pain has been established in his mind; and a consciousness of wrong is accompanied by the expectation of sorrow. When the first pair had erred they hid themselves.

No means are better adapted to the cultivation of this sense than those which

impress the conviction of a *present God*. That most beautiful composition—the 139th Psalm—should be committed to memory at a very *early period*, and repeated until every word and thought is our own. *Many* other passages of Holy Writ should be recorded in the memory, *that* we may carry about with us the only true reason for rectitude. *Whatever* responsibility we owe our fellow-creatures springs from *that* due to God; and without this latter, therefore, the other has no *influence* in the formation of a good character.

The *ancient Egyptians*, it is true, in order to make other men act uprightly *here*, examined into the transactions of every man's life, so soon as he was dead. But they connected the notion of rewards and punishments with the distinction between right and wrong; for if any one had led a vicious life, or if he had died in debt, he was left unburied. They did not suppose that death separated the spirit from the body, if the latter were preserved; but unless it were, the spirit had no resting place, but wandered about miserably, until it entered the body of some beast, or bird, or insect, and after many transmigrations learned to live without sin. Even the kings were subject to this investigation, and not one of them was embalmed until it had been ascertained that he was entitled to the honor.

If a man borrowed money, he gave, as a pledge for its payment, the body of his father; and *this was left unburied, if he failed to meet the debt*. Thus, he was not only deprived of funeral rites, and of future happiness himself, but had to endure the terrible reflection, that he had involved his father in a like calamity. Were it true that to die in debt deprives us of future bliss—and I am not sure that it is not—what will become of very many who wear the Christian name?

Although this topic is most prolific and important, it cannot be pursued farther than in the remark, that wherever traces of any ideas relating to a future state—of happiness or misery in that state—of a knowledge of God in any form—and the offering of any, even the most hideous rites of worship, exist—*there* must co-exist some sense of responsibility. Let this be repudiated, and what is man? For him life has no charm, except as it affords him means of animal enjoyment—society has no claims upon him, but such as consist in the use he makes of it as his prey—nothing is wrong in his esteem, that does not conflict with his plans. His own will is his law; and he, at length may destroy himself, as he may have done his fellows, alike without fear and without hesitation. He lived without God, and dies without hope.

It is my duty, however, to study the responsibility of a Christian; that is, of a human being not without law to God, but under law to Christ; and he is to be regarded in the character of a steward. In doing this, all theoretical considerations will be avoided; and it will be remarked:

I. That a disciple of Christ is *not his own*.

I am perfectly aware of the difficulty of impressing this truth upon the minds of those whose circumstances interfere to resist it. We are not properly educated in this particular. We think and feel that *we are our own*. Sometimes we hear men say, when required to submit to the religious community in which they live: "I have not given a bill of sale for myself to such or such a one," meaning the officer who presides over the church. "I have no notion of submitting to this *one man power*." "I am a free man, and no church has a right to make me do what I do not want; or to put its hand into my purse when it pleases." But, who has said—and in a connection leaving no doubt of its allusion to spiritual rulers—"Obey them that have the rule over you?"

A disciple of Christ is not his own *personally*.

He has been bought with a price—a very high price. God must have put an

enormous estimate upon him. He redeemed him—mark that word—*redeemed* him: that is, he bought him out of slavery, that he might be God's freed man—free from his old master, to serve *the new one*; but not to serve himself. He has no right to himself, for he is not his own.

Man is a compound being: that is, he is an assemblage of powers and properties, each one having a distinct and appropriate range. He has five senses, moral and intellectual faculties, and domestic affections. Now he has no right to employ any one of these, except as God permit him. Neither his tongue, nor his hands, nor his feet, nor his eyes are free. All are under law. So are his mental and moral powers, and all that put him in relation with those amongst whom he lives. The subjugation of all to the Divine control, is the *ultima thule* of perfection.

We talk sometimes of self-government. There is no such thing. A good man will not claim that he controls himself. He is good because he is religious—not religious because he is good. If he act in subordination to the law of Christ—and this alone is goodness—it is this law, or its author, that governs him. Certainly, then, it is absurd for a bad man—that is, a man without law to God—to pretend to self-government. Truly, the basis of all excellence of character, is the conviction, that *we are not our own*.

A disciple of Christ is not his own, *relatively*. He is the member of a community, and has given up himself. In this relation he is to be regarded as the property of that community—just as every child born in Sparta was considered the property of the state. He has no individual rights—none but what the society in which he lives allows him. He has renounced himself, and that he may enjoy all social privileges, has ceased to be isolated. He, like the feeblest member of his own body, must now sympathise with all the rest—feel what the body feels, whether pleasant or painful. Its welfare must be his study—his effort—that for which he lives, and is ready to die. This is implied in the fact, that he has sworn allegiance to the King Messiah. Truly, brethren, we are not our own.

The church of Christ is the light of the world. Light is but another name for knowledge. The church, then, is established that it may give knowledge to the world. And while it should be distinguished for *all* knowledge, its attainments in divine knowledge should be pre-eminent. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." This knowledge, then, is indispensable to Christianity, and is identical with it. Of course the light which the church is to dispense, is that which it has received; and thus she is to be "an epistle concerning Christ that may be known and read of all men." The aspect she wears before the world is the means of enlightening the world, and the world will be influenced, in nature and degree, by the exhibition she makes of what she knows. The church is to be just, because God is just—holy, for he is holy—truthful, merciful, patient, condescending, &c. for the same reasons. Thus her knowledge forms her own character, and men, by seeing her good works, glorify the Heavenly Father.

When God would have Moses build the tabernacle, he did not give him a written description of it. A house may be built after such a description, but the best method of setting a builder to work is to make an exact model of the house you require him to construct—out of paste-board, say. He can then understand and fully imitate the original. Hence, Moses saw in the mount the pattern of what he was to construct, and he succeeded in meeting the divine demands upon his skill. So it has happened that God, who desired man to

know what he ought to be, instead of merely telling him, sent his Son to be a pattern for the new man in all things, as well as to be his expiatory sacrifice. The church, then, can know what she is to be by consulting this original.

Now, if the church is a public institution, it is designed for the public good, as well as for the personal benefit of its members. They are to be the instruments of good to man, and for this they are to live and to labor. Hence, it is essential for them to feel not only that they are not their own, but that,

II. *Nothing that a Christian possesses is his own, absolutely.*

One who is the property of another can hold no property. "The earth is the Lord's, and the fulness thereof." If, then, a Christian have in his hands any thing belonging to God, he holds it as God's steward, and under His control.

By how many objects has the goodness of God surrounded us! All that can delight the senses, exercise the mental powers, or gratify the affections—objects as beautiful as they are wonderful, have been accumulated in profusion! But why should so many things that may minister to our appetites and propensities be placed before us? I have sometimes wondered at this. A little bread and milk, or even water, would have sufficed to sustain a healthy existence. Why, then, should what is not really necessary—nay, what may be positively injurious—be lavished upon us?

It strikes me that God intended to furnish us the opportunity to ascertain whether we preferred to be rational creatures or brutes; that is, whether we would "eat to live, or live to eat;" and if we could so master ourselves, as to live for others, rather than for our own gratification; in other words, whether we would "*use the world, and not abuse it.*"

One beautiful incident in Messiah's life teaches a most important lesson upon our responsibility to him, as stewards of the manifold favors of God. In passing through the wheat-fields, his disciples, to satisfy their hunger, pulled some ears, and rubbed out the grains. The Pharisees complained at once, not that they had eaten the wheat, but that they had done what was "not lawful on the Sabbath day." Referring them to authority for the conduct of his followers, the Messiah told them, that if they had understood one sentence, they would not have condemned the innocent. That sentence was:—"I will have (that is,) *I require mercy, or humanity, rather than sacrifice.*" And he added these memorable words: "The Sabbath was made for man, and not man for the Sabbath: *therefore, the Son of Man is Lord also of the Sabbath.*" A great principle is involved in this saying, and it were well for us all to recollect it: namely, *The Son of Man is Lord of whatever was made for man.*

Now, this earth—the footstool of God—has been given to the children of men. It was made for man. The Son of Man, then, is Lord of it. If any portion of it be committed to any man, it is as a talent, that he may use it under the control of its Lord. Of course nothing that any man has in his hands is really his own; nor has he any right to use it for his own purposes, nor except as its owner permits him. This was the feeling of the first Christians. Whatever the church called for, for any of its objects, was at once forthcoming. No man, who expected to live in the fear of God, withheld any thing that the case demanded. Instead of trying how little he could give, the effort was, to give the most. All knew that God required humanity, rather than the sacrifices of the law; and regarded it to be their highest privilege to offer those "with which God is well pleased.

We sometimes refer our actions to the great settling day. That day will surely come, and according to the dispensation under which we have lived, will the character of our lives be determined. The record of the past will certainly be

read, and from its decision there can be no appeal, for we keep that record ourselves. Every man carries about him a volume in which is written the history of his life. We read that John "saw the dead, small and great, stand before God, and the books were opened—and another book was opened, which was the book of life—and the dead were judged out of the things written in those books, according to their works." The book of *conscience* for the Gentiles, who had not the law—the book of *the law* for the Jews—the book of the gospel for both—and the book of memory for every individual of the human race! In this last is registered the personal history of each one. Not a jot or a tittle, not a word or a syllable is wanting. We may have forgotten much, but it is there. It is not obliterated because we cannot now recall it. Memory differs from recollection in this, that the latter brings out of the casket what the former had put into it. And though we may not be able, in the dark, to put our hands on what we want, when the light shines on the casket the object is there!

We may compare this record to a roll of papyrus. As soon as a few lines were written on the top it was rolled up, and what was written was concealed. As the record proceeds day by day, it is nightly rolled up. On it goes, recording and concealing all the past. *But there it is!* and when the book is unrolled at the great day, we shall find it there. God will bring every work into judgment, with every secret thing, whether good or bad; and the perfect knowledge that each one possesses of his own history, and the conviction that the decision is just in his own case, will inspire him with full confidence in the justice of every other decision, though none but each individual may read his own history.

Brethren! we are not our own! Nothing that we have is ours! Let us, in the fear of God, use all that is put in our own power! The Lord is at hand!

I must now present some thoughts upon that portion of our religion, *which teaches us how to act in this particular relation of stewards*. And let me say at once, that no system for the regulation of our means can be permanent, *unless it be sanctioned by divine authority*. With this remark let us study

THE FELLOWSHIP.

It is generally admitted by our brotherhood, that one of the institutions of the Christian religion is described by the terms, "THE FELLOWSHIP." I shall not, therefore, undertake to demonstrate this. But, inasmuch as no congregation known to me, and probably not one in the land, so practices as to indicate either an understanding of that institution, or a proper regard for it, the discussion of its nature and design cannot be considered unimportant.

True, much has been written on the subject, but, it appears, lamentably, without effect. And it may seem presumptuous to hope that another essayist will find more favor, or exert greater influence than his predecessors. Still we must not "be weary in well doing, for in due time we shall reap, if we faint not." To produce the fruits of righteousness in a great brotherhood, is surely worth an effort; nor is he the friend of his race, who will not make an effort, a strong effort, to impart his measure of knowledge on any useful subject.

The discussion involves much that assails the besetting sin of the age; and, if properly conducted, will exhibit the deficiency of the church in a matter that decides its standing, as to the spirit that animates it, in the sight of God. Of course, since "we must all appear before the judgment seat of Jesus Christ, that each may give account of the deeds done in the body," it becomes us to see that *our practice*, as well as the *spirit whence it springs*, is such as will pass that scrutiny.

It is difficult, indeed, to bring ourselves to realize our accountability upon this and upon many other matters. We are born and educated under such circum-

stances as greatly to weaken the sense of responsibility. *We are too free.* "Every man does what is right in his own eyes," as was the case when "there was no king in Israel." Hence, a congregation, with two hundred thousand pounds, may contribute, on the Lord's day, for the poor, who are his treasurers, and to demonstrate its gratitude to him—the sum of *three or four pounds!* Or, a rich brother may walk up to the Lord's table, pour out the contents of a well filled purse, search thoroughly for a sixpence, and not finding one, return *all* into its receptacle, and go to his seat! This is liberty, but not that with which Christ has made us free.

Before the first man was placed under law, he was bound, hand and foot, for want of it. Hungry, he could not eat, for nothing in the "garden of God" was his. Had he gone where he pleased, or gratified his appetite—even if he knew what would do it—he might have erred. In this dilemma, God uttered a law, which gave him freedom—but, freedom not unlimited. We, too, are free; not, indeed, without law to God, but under law to Christ. And, professing to consider the law of Christ as our only rule of faith and manners, and as that by which we must, at last, be judged; it becomes us to see, as before remarked, that our spirit and our practice conform thereto.

We might expect, *a priori*, that some institution which should strike at the root of all evil, would form an integral part of the Christian religion. If the Son of God was manifested "to destroy the works of the Devil," this could not be otherwise. Christianity would have been incomplete, in its most important point, without it; nor could man have known how to control his benevolence, but by means of a law, directing it *into all its channels*, any more than the first man could know how to satisfy his hunger till God told him.

May I, then, invoke the careful attention of my readers? If we have not studied this topic sufficiently, and if, from culpable ignorance, we are in danger of condemnation, let us all review our practice, and go where truth carries us, regardless of consequences.

THE DISCIPLESHIP.

This word occurs several times in the New Testament, but it is necessary to study it only in the peculiar sense imparted by the definite article. It is found first in Acts ii. 42: "And they continued steadfastly in the apostles' doctrine, in the fellowship," &c. In another passage it is still more definite, because a particular direction is given to the use of the term, namely, in 2 Cor. viii. 4: "The fellowship of the ministering to the saints." In Hebrews xiii. 16, the same style is observed: "Of the *communication*—the fellowship—be not forgetful, for with such sacrifices God is well pleased."

These passages are referred to but for the purpose of showing that by the definite manner in which the "fellowship" is employed synonymously with "ministering to the saints," "communication," "contribution," "distribution," &c. it is distinguished from other modes of using it. Sometimes it denotes an "association," as in 1 Cor. i. 9; Eph. iii. 9; 1 John i. 3, &c. or "*sympathy*," as in 2 Cor. vi. 14; Eph. v. 11; Phill. ii. 1; iii. 3; 1 John vi. 7; or "*union*," as in Ps. xciv. 20; 1 Cor. x. 24; Gal. ii. 9.

In the sense in question it denotes a particular act, performed with an especial design, and importing more than many of us imagine. It may be considered as portrayed in a proper form, when Paul says: "Upon the first day of every week, let each of you lay somewhat by itself, putting it into the treasury" (1 Cor. xvi. 2).—*McKnight's Version.*

It has been remarked, that Christianity would have been incomplete without

an institution for regulating the benevolent spirit it engenders. This intimates that the institution is permanent. Our Lord said, "The poor you shall always have amongst you, and whosoever you will, you can do them good." As if he had said, "You love me, and therefore you minister to me; but you will not always have me with you. The 'poor of the people' are those whom I regard with especial favor, and if you would show your love to me, *minister to them.*" "*I require humanity rather than sacrifice.*"

This permanent institution in the house of God, for regulating the benevolence of its members, I propose to consider in some points of view that may lead us to a better understanding concerning it; and first

As an act of divine worship.

The worship of God by his people, is intended as its great object, to "declare his perfections" (1 Peter ii. 10.) The world is dependent on the church for the knowledge of God. Christianity was established that that knowledge might be perpetuated. And it is by significant acts, performed by persons who sympathize therein, that this end is to be attained. When, therefore, the church comes together into one place on the Lord's day, "to declare the perfections of Him who has called it out of darkness into his marvellous light," it engages, among other things, in *placing money in the treasury.*

If it be asked, What Divine perfection this act displays? the answer is: "You know the *grace* of our Lord Jesus Christ, who, though He was rich, yet, for our sakes, He became poor, that you through his poverty, might be rich." And his argument is: If this be so, let your grace also be seen in impoverishing yourselves that others may be enriched. It is by being like the head of the church—by exhibiting in actions the same moral traits—that the world is to be taught the character of God. Christians are "partakers of the Divine nature;" and as God manifested himself in the flesh, so must they, while in the flesh, and by suitable means—not by talking merely, but by acting—exhibit that nature. Thus by the study of those who are epistles concerning Christ, men learn Christ—"God with us."

The fellowship is to be regarded as an act of worship, to be performed by the whole congregation, with as much solemnity, and as much sensibility, as the Lord's supper. It cannot be performed when a hat, or a bag, or a box, is thrust before an individual in his seat, while the rest are singing. The fitness of things indicates, that it should be attended to by itself; and that each individual, for himself, should approach that table on which the symbols of the Lord's body are laid broken, and should deposit thereon that *sacrifice* with "which the Lord is well pleased." This can be done by a large assembly, in a few minutes, when each one is thinking what he is about, with the most perfect order.* And no sight is more affecting to the heart that understands the meaning of the institution, when, in a proper spirit, the act is properly performed. Each one seems to say, as he lays upon the table a portion of what God has given him: "Thanks be unto God, for his unspeakable gift."

The fellowship, then, is a contribution made in money, on every Lord's day, for the poor.

It is properly called "the fellowship"—because in contributing to the relief of the poor we show our fellowship—our sympathy in their necessities. We are told to "bear one another's burthens, and thus fulfil the law of Christ." That is, he took upon himself our nature—placed himself in our condition—that he might realize our wants, and know how to relieve them. We, then, are to suppose ourselves to be poor, or sick, or suffering in any way, as others are—to place ourselves in their condition—that we may know how much relief, or aid, or sympathy they need, by ascertaining how much we should need in similar circumstances. He that is never amongst the poor or afflicted cannot value his religion as he should do, nor can he appreciate the blessings he possesses. The house of mourning is said to be better than the house of feasting; but few believe this, if their actions indicate their state of mind. Yet it is true, since there

* May not this be done with equal propriety, and in a more orderly manner, by the members passing round an appropriate box, in which each may deposit the amount which he feels called upon to contribute?

the living feel their own possible condition ; and by the sadness of the countenance the heart is made better, while by continual mirthfulness it is hardened—ossified.

“ Ah ! little think the gay, licentious, proud,
Whom pleasure, power, and affluence surround ;
They who their thoughtless hours in giddy mirth,
And wanton—often cruel—riot waste ;
Ah ! little think they, while they dance along,
How many feel, this very moment, death
And all the sad variety of pain.

* * * * * How many pine in want—
—How many drink the cup of baleful grief,
Or eat the bitter bread of misery.——

—Think, fond man,
Of these and all the thousand nameless ills,
That one incessant struggle render life
One scene of toil, of suffering, and of fate.
Vice, in his high career, would stand appall'd,
And heedless, rambling impulse learn to think.
The conscious heart of charity would warm,
And her wide wish, benevolence dilate ;
The social tear would rise, the social sigh ;
And into clear perfection, gradual bliss,
Refining still, the social passions work.”

The *contribution* has its origin, then, not only in a divine command, but in the genius of our religion. Hence, it is considered as an indication of our “subjection to the gospel of Christ” (2 Cor. ix. 13.) As if it had been said : He that does not know how to feel for others, has never felt for himself ; and for him, the Christian religion, which is the perfection of God's love to man, has no charms. Had he known the depth of his own misery and degradation, he would have appreciated the sympathy of the Son of God, who suffered all that he could suffer on account of that degradation, and to carry off that misery. But as his heart has not been unlocked—as all his doings terminate upon himself—he has never yet placed his neck under the yoke of Christ. The great lesson of the gospel is, “We, then, that are strong, ought to bear the infirmities of the weak, and not to please ourselves.” “Look not every man on his own things only, but also on the things of others. Let this mind be in you—it was also in Christ Jesus.” But let me inquire, in the next place, *by what rule is the church to contribute ?*

It is hardly to be supposed that in a matter of so much significance, the sacred writers would have left us without precept or example. Hence, in the famous sentence already quoted, the rule is expressed in the words—

“AS GOD HAS PROSPERED HIM.”

Now, let it be remarked, that this language fixes upon no definite sum that a Christian is to give, on “the first day of every week, as God has prospered him,” in the preceding week.

This is in accordance with the genius of our religion. God is dealing, not with slaves, but with sons. Under the law, the amount of time, and labor, and money demanded, was definitely stated ; and the requirement proved to be a burden which the Jews were not able to bear. The sons of God, on the other hand, are left to decide for themselves in all these things. Give, they must, if they would show their subjection to the gospel ; but how much, they are not told. They are reminded, indeed, that if there be first a willing mind, “a man is accepted according to what he hath, and not according to what he hath not.” That is, a man is neither accepted if he gives less than his prosperity indicates ; nor if, ostentatiously, he gives more. He is told, “every man as he purposeth in his heart, so let him give ;” and it is added : “God loves a cheerful giver.”

Jesus said, “It is more blessed to give than to receive.” Hence, “he that giveth to the poor lendeth to the Lord.” And no man ever lent to Him, without a most abundant return. None can be distinguished for liberality without

prospering; for he that soweth sparingly, shall also reap sparingly, and he that soweth liberally, shall also so reap. It is well, too, that the reaping is not confined to this life; for he that has dispersed abroad, and given to the poor, provides for himself a bag that waxes not old; a treasure in the heavens, that fadeth not; his righteousness remaineth for ever. It were well for us to remember, that of all the wealth that may have been placed in our hands, *we shall save not one shilling that has not been invested in some way, under the control of the Christian religion, and for its promotion.* The rest has all been wasted, or worse, as we may find to our cost, when we have to give an account of our stewardship.

But it must not be forgotten, that whilst a definite sum is not prescribed as weekly sacrifice, the giver will be judged, at the last day, by the rule, "*according as he may have prospered.*" It is a perfect burlesque upon this institution for certain officials to carry round hats or bags, receiving from those who may have been prospered to the amount of hundreds during the week, a *six-pence*, or a *shilling*, as a constant offering. Some persons give as definitely as if the law had said, "Thou shalt put into the treasury every Lord's day, one shilling." "ACCORDING AS GOD HAS PROSPERED HIM," is language without power now; but how terribly will it ring in the ears of this money-loving and selfish generation at the dread day of account. "According as he may have prospered." These words ought to be written, not only on our hearts, but in our counting-rooms, and over our front doors, if we cannot otherwise remember and abide by them.

Again: This language intimates that we should know the exact state of our business; otherwise, how can we tell whether we have prospered? And without this we cannot give.

If it be said this is impossible in many occupations, the answer is, many occupations are not in accordance with our religion. And let every man take heed how he engages in any such, if he desire to be saved. Any business that supplies the wants, the necessities, and comforts of the human race—any pursuit that ministers to its happiness and virtue, and not to its luxuries and vices, is lawful. The rule on this subject is: "Let every one of us please his neighbor *for his good*, and to his edification"—his building up, in holiness of course. From this decision there is no appeal. Two ends may be lawfully had in view in any calling: first, to minister to our own necessities and those of our families; and secondly, "to have to give to him that needeth."

Now any such business can be so managed as that a person can tell at the ending of any week, what he has made during that week. If nothing—then, not only is he not required not to give any thing, but he is not at liberty to do so.* If much, let him give accordingly. That all should give alike, is preposterous; yet, as none but God ought to know how much a prosperous rich man gives, it is as if the poor had given as much as he, in the esteem of those who are relieved by the fellowship of the church.

It is scarcely necessary to add, that no religious man should pursue a business that he cannot control; or that speculations, involving the possibility of heavy losses, are not consistent with this rule. What a spectacle does it present to the eyes that from above are looking on the sons of God, when those in pursuit of immense masses of wealth are receiving their thousands or tens of thousands annually; and while they spend these thousands in gratifying themselves, their ambitious wives, or ungodly children, have but a shilling, or even a crown left, on those Lord's days on which it is perfectly convenient for them to "attend church," to put into the treasury of heaven.

It may be urged, that many wealthy individuals are very liberal, and distribute thousands annually. Admit this; but then another question arises. Do they put into the treasury of the Lord, on each Lord's day, what they find, upon an examination, as in God's presence, their prosperity enables them to give? This is a question of no trifling importance, since it involves an inquiry into the lawfulness of the public and private charities of the world.

When I speak of the *lawfulness* of any thing, I mean its conformity to the law laid down in the case. What, then, is the law for controlling the benevolence

* The party may have an income from some other source than his regular business. Has not the Lord an equal claim upon this also?

of the church? It has been already stated: "Upon the first day of the week, let every one of you lay something by itself, according as he may have prospered, putting it into the treasury."

If it be said that this is addressed to Christians, as *members of the church*, I ask: What other characters do such persons sustain? They have been taken out of the kingdom of Satan, and have been translated into that of God's dear Son—they have been baptized into his death, into a separation from this world—they are dead as to this world, and their lives are hid with Christ in God. They have, then, no worldly characters to maintain. They are not of this world, even as Christ is not of this world. Christianity knows no man after the flesh—not even the Messiah. If any man be in Christ he is a new creature. Old things have passed away, and *all things* have become new. Hence, *whatever* he does, must be done in the name of the Messiah, which name alone a Christian wears. He is not his own any more than he is Satan's. Now, if this be all true—and who questions it?—can a Christian give any thing, as a matter of benevolence, in any other character than as a *Christian*? Let him who affirms that he can, prove it.

It follows, then, that the lawfulness of every gift must be measured by the conformity of such gift to the rule. Has the amount given been the result of a conscientious examination into the prosperity of the week? Was it placed in the Lord's treasury on the Lord's day? Was this done as an act of faith and of gratitude, to show forth the perfection of that benevolence by which he that was rich became poor, that we might be rich?

It has been already remarked, that "a man is accepted according to what he hath, and not according to what he hath not." Of course, then, the members of the church will give different sums. It would be wrong, were it otherwise. If a poor man give more than his prosperity justifies, he acts unlawfully; so does the rich man if he give less. And yet every member of the church ought to be alike honored by those who receive the bounty. The spirit of Christianity is benevolence itself. It embraces the brethren—especially the poor brethren—as well as the world. The rich, then, ought to desire that the poor, who are fellow heirs of the grace of life with them, shall be equally honored. "Let no man seek his own welfare only—but every man his brother's also." In this case, the injunction is observed by putting all we have to give into the treasury of the church, so that the left hand knows not what the right hand does; and that our alms may be "in secret;" so that, in other words, no one member knows what another gives.

Suppose, for illustration, that a poor man, not of the church, is relieved by the church; does not every poor man in the church receive his gratitude as much as any rich man? And thus are all the members honored alike. But this cannot be, when a rich man gives, not as a Christian—that is, not as a member of the body of Christ. The poor is not exalted, neither is the rich made low. The ostentation of a millionaire may be gratified, in the same manner as was the pride of the Corinthians, when they sent to the place of meeting their costly viands—but the poor man feels lowered still more, and is tempted to repine at the unequal distribution of the world's goods, which forbids him to distinguish himself likewise. Christian benevolence ought to make a rich man anxious to seize upon opportunities for elevating a poor man, for whom Christ died, to a higher level in the esteem of others—so far, at least, as usefulness to them is concerned. Let it be understood that the church in such a place, has given so much, for such a purpose; and that every member of that church contributed the sum given, and this is, thus far, effected. In the grave, the rich and the poor meet together; in heaven, the poor will have the ascendancy greatly; and in the church, the distinction between them should be obliterated. But this cannot be, unless the rich give as the poor, and both as members of the church, to any object calling for the exercise of benevolence.

Perhaps it will be said that there are many other objects to be promoted, besides feeding the hungry and clothing the naked. We must have colleges for males and females. These must be endowed, to render them permanent. And would it be proper to exclude from the privilege of endowing them, those who are not members of the church; or should we prevent such as are, from giving money for this especial purpose?

What may be done by one who claims not the Christian character, I may not now examine. It may be remarked, however, that "without faith, it is impossible to please God;" for "whatever is not of faith, is sin." A man may give all his goods to feed the poor, or to endow a college, thinking to buy eternal life thus, and yet be without that charity which is the bond of perfection. And although the poor may be benefitted by his gift, *it avails him nothing.*

But why should not that be placed in the treasury of the Lord, which is to be given for the endowment of a College or an Orphan School, as well as for the relief of an individual? Because, it is said, endowing a College is something different from giving to the poor, or lending to the Lord, even if there be nothing different from it in establishing an Orphan School.

Without discussing the question, "Whether colleges ought to be endowed at all," I may remark by the way, that no Christian, certainly, will desire to render permanent any school for males or females, in which there is no religion; or where, while professedly the Bible is taught, its teachings are neutralized by its discipline or its indulgences. *It is useless to put the Bible into the head, if it be shaken out at the heels.*

But, let me ask, are colleges to be endowed for the rich—that is, for those who do not need that they should be endowed at all? The objects of an endowment are, to render an institution independent of the fluctuations arising from the whims of the rich; and by securing for its professors an adequate support, to enable them to teach, without money and without price, those who have nothing to pay. In other words, endowed schools should belong to the poor. And why, if this were the case, should not a church give any sum to endow it as well as an individual? She would be giving to the poor, and out of a fund, too, belonging peculiarly to them.

The Bible, too, might be thus distributed; for why should not a church, as such, contribute to this as well as to the preaching of the gospel? The same may be said of Sunday schools. All are intended for the poor, who can neither buy the Bible, nor go far to hear the Word, nor send their children to any other schools. The fund for the poor may, therefore, be lawfully applied to these great purposes, as well as for building houses of worship. In these rooms should be made for the poor. And why should not any Christian, having much to give, place it in the treasury of the Lord's house, that provision may thus be made for the spiritual food of the poor? Indeed, I can hardly suppose a case in which that treasury should not furnish the means of supplying the poor, in any and in every way that the benevolence of Christianity requires.

Our religion was intended to make "the man of God perfect—thoroughly furnished unto all good works." While this is admitted, we are sometimes told that the church is not thus perfect; that it neglects the poor—that it does not relieve the fatherless and the widow, nor educate the orphan. This is her reproach; but it comes with a bad grace from those of her members, who, instead of adhering to a divine institution, have diverted their means into other channels—channels, by the way, which yield *them* or *theirs* a rich return, *in this world.* And how justly soever the reproach may apply, this proves not that our religion wants an institution for doing all the good, concerning giving and receiving, that can be properly, and with Divine approbation, done. It proves only that the church is derelict, either through ignorance or some worse cause. True, Christianity feels the wound inflicted by her professed friends, since many persons, naturally benevolent, confounding a defective church with Christianity—that is, a bad picture with a perfect original—will have nothing to do with the matter. They think themselves much better, indeed, than the members of the church—with what reason I do not say—and thus while they may be really doing good, are doing it in an unlawful way, and ruining their own prospects for the future. I regard this as one of the most successful delusions of Satan, and I am persuaded that every God-fearing man, who understands Christianity, will rejoice that its author has left an institution, as part and parcel thereof, that renders all other ways of ministering to the world unnecessary, if not sinful.

Why should not a church—every church—be a Bible Society; auxiliary, if you please, to the National Bible Union? Why should it not be a Temperance Society, upon the principle that a weak brother may be led to violate his con-

science through the liberty of the strong; and thus that we may destroy him with our drink, for whom Christ died? In short, why should not every church be perfect, in every good work, and every good word; and be an example in all things, of all that is wise, and great, and noble, and good? Would the Word of God be then blasphemed? Would the church then be evil spoken of? Or would any reason exist for calling in auxiliaries in the work of faith and labor of love?

It strikes me, then, very forcibly, that if the author of our religion had designed to leave a rule for the management of his disciples in the use of their means, in such a way as to enable them to give a good report concerning their stewardship, he could not have given one fraught more fully with wisdom, better adapted to human wants, or calculated to yield a richer reward in this or in another world, than is "*the fellowship*." But then, the brethren must take up the matter in earnest. They must think more of providing "bags that wax not old," than they do of making cotton bags—more of laying up treasure in the heavens, that fadeth not than of heaping together here the glittering dust that thieves may steal, and which badly educated children will certainly squander. And this can be done alone by dispersing abroad—by giving to the poor, as the Lord has directed. Were all the brotherhood laboring for this, and all the sisterhood too, would not the solitary place be glad? Would not the desert rejoice and blossom as the rose? How many multitudes would arise to call the church "blessed?" What peace on earth, what good will amongst men, would be enjoyed and displayed! The churches might *all* be supplied with thousands per annum, if their members obeyed the law regulating their means. The poor might be rendered comfortable, and their children be well taught. The gospel might be every where proclaimed, and the Bible distributed in all the earth. Houses of worship might be every where built, and means provided for establishing free schools by permanent endowments.

And why is not this done? *The church does not understand the fellowship, or does not care for it.* Hence, many well-meaning Christians, with a multitude of selfish and ambitious professors, have been carried away with the dissimulation of such as have wanted the countenance of the church to justify their refusal to obey its head, and in their machinations against her integrity, if not her very existence. Hence, also, the necessity of constant urgings upon the brethren of what they should regard as their highest honor and greatest privilege. The "forwardness" of the early Christians, who understood and loved this test of covetousness, is a strong rebuke to us, who with much greater means do so much less.

Let me add, in conclusion: it is my strong impression that every member of the church ought to place with the church *all* that he has to give for benevolent purposes; and that he is at liberty to give any thing *as an individual*, or *except as a member of the church of Christ*, is yet to be proved.

Brethren! I commend you to God, and to the Word of his grace, which is able to build you up, and to give you an inheritance amongst the sanctified. May we all stand perfect and complete in all his holy will, working that which is well-pleasing in his sight; and we shall join the general assembly of the church of the first born, in ascribing to him that hath loved us, and hath given himself for us; hath washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, all glory, and honor, and praise, and blessing, and power, for ever and ever.

[NOTE.—The writer requests attention to the Essay on "The Fellowship," in the *Christian Baptist*, p. 209, Cincinnati edition, with the sentiments of which he is most happy to concur. In the series upon the "Ancient order of things," it is shown: 1st, That the worship of God is not uniform nor orderly, unless it embrace the same actions on every Lord's day. 2nd, That "the contribution" is a part of divine worship. And 3rd, Reference is made to 1 Cor. i. 2, as the law for regulating the contribution.]

The Inspired Writers do not perplex our minds by a multitude of technical terms and subtle reasons, but lead us directly to the source whence our most ample conceptions of Deity are to be derived, that from a steady and enlightened contemplation of the effects, we may learn the greatness of their Cause; and their example, in this respect, ought doubtless to be a pattern to every religious instructor.—*Dr. Dick.*

ASPECTS OF ROMANISM.—No. II.

J. E. WHARTON, ESQ.—*Dear Sir:* I have, in my first communication, asserted the position, that the haughty and superfluous claims of the Papal church, is a subject imperiously demanding the attention of the political, as well as of the religious press, in every Protestant country. In further proof of this assertion, I submit to yourself and your thoughtful readers, certain recent avowals which have appeared in the "*Western Watchman*," of St. Louis, under date of the 11th instant, received since I sent you my first letter. It is very appositely headed, "POPERY AGAINST LIBERTY." This is a javelin aimed at the very heart of civil liberty, which is liberty of conscience. But it comes not from St. Louis. It comes from a leading "*British Catholic Journal*," and is served up to us in the "*Freeman's Journal*" of New York, the well known organ of our first Cardinal, the pre-eminent Cardinal Hughes. After combatting the Republican doctrine of civil liberty, the writer proceeds to its case, liberty of conscience, in the words following, to wit:—

"But if the mischief done in the name of civil liberty is not a little, far more serious are the consequences of the upholding of religious liberty by Catholics. *For religious liberty, in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The very word liberty, except in the sense of a permission to do certain definite acts, ought to be banished from the domain of religion.*"

"None but an Atheist can uphold the principles of religious liberty. Short of Atheism, the theory of religious liberty is the most palpable of untruths.

"Shall I, therefore, fall in with this abominable delusion, (the idea of religious liberty,) and foster the notion of my fellow-countrymen, that they have a right to deny the truth of God, in the hope that I may throw dust in their eyes, and get them to tolerate my creed as one of the many forms of the theological opinion prevalent in these latter days?

"Shall I hold out hopes to him, (the Protestant,) that I will not meddle with his creed if he will not meddle with mine? Shall I lead him to think that religion is a matter for private opinion, and tempt him to forget that he has no more right to his religious views than he has to my purse, or my house, or my life-blood? No! Catholicism is the most intolerant of creeds. It is intolerance itself—

for it is truth itself. We might as rationally maintain that a sane man has a right to believe that two and two do not make four, as this theory of religious liberty. Its impiety is only equalled by its absurdity."

This, I presume, needs no commentary. It is clear and explicit. It is the true and veritable echo of "the mother and mistress of all churches" Its reverberations come from the "*Shepherds of the Valley*," the Roman Catholic organ for the longitude of St. Louis, Missouri. From old enlightened Protestant England, via New York, via the "*Shepherds of the Valley*" of the Mississippi, we have heard that "*none but an Atheist can uphold the principles of religious liberty.*" What a nation of Atheists are we, the native and naturalized citizens of these United States! Do we not all avow and uphold the principles of religious liberty? We are, therefore, under the malediction of Cardinal Hughes and of all American Bishops of the Roman faith, as a nation of Atheists, in proportion as we believe in and avow the conviction, and uphold the principles of religious liberty. This, in the wisdom, the learning, and Christian charity of the Pope, the Cardinals, and the Bishops of Rome, is sheer Atheism—"the most palpable of untruths"—and the most "abominable delusion." The proof of these allegations is, that no man has any "more right to his own religious views than he has to his neighbor's purse, his house, or his life-blood!" How do you relish this, Mr. Whig and Mr. Democrat? And yet you are silent as the grave, because you want the votes of the representatives of *Pio Nino* in these United States. My soul sickens at the venality and sycophancy of the aspirants for public honors. It occasionally seems to me, that some of them would crown the Devil Lord of all, if the Devil would send them to Congress, or make them stately senators, governors, or presidents. I say occasionally this ugly thought forces itself, *nolens volens*, upon the retina of my moral vision, despite of all my charities and philosophies. Cardinal Hughes is as able a politician as any man in New York, in all that pertains to the aggrandizement of the church that has aggrandized him. He holds, or thinks he holds, or will very soon hold, the balance of power in his own hands, the august representative of the politico-ecclesiastic see of Rome.

He already shows a precocious courage in avowing that common schools and universal education, by public benevolence and public authority, are a great nuisance; that liberty of conscience, nay, that "the very word *liberty*," "except in the sense of permission," (*but whose permission is it?*) "to ascertain definite acts," (but who defines them?) "ought to be banished from the dominion of religion."

Still, all Christians are scripturally called the "Lord's freemen," and have abundant reason to boast "of the liberty with which God has made them free." But, in Papal optics, "it is as evident as that two and two make four," that this one theory of liberty of conscience, "in its impiety, is only equalled by its absurdity."

We thank God for this avowal. I always knew it was in the soul and spirit of Roman Catholicism, but did not expect that, in my day, any Roman priest or bishop would have the boldness to avow it. Nor would Cardinal Hughes have avowed it so boldly, had he been duly sober. He has been to Rome, and has been drinking more fully of "the wine of her fornication," and having got on the scarlet cap of the scarlet lady, his head has become dizzy, and like many a drunken man, he avows, over his golden chalice, what he would not have avowed, had he not been tasting too deeply of the medicated wine of the wily enchantress.

The American Protestant may now know what to expect when, from the Papal realms of down-trodden Europe, two or three millions more are enfranchised by an oath of naturalization; the obligation of which his holiness is all potent to annul. I would, through you, sir, tender my thanks to this august official personage, for sanctioning, through the *Journal*, the utterance and bold avowal of these unequivocal Papal aphorisms. We knew them all before we ever read the *Secreta Monita* of the Roman priesthood, but could not make them known with the eloquent and convincing authority of the quondam Bishop Hughes, now more fully indocinated into the policy and the designs of the court of the three times three Pius.

It will, doubtless, become interesting to the American people, one and all, political and religious, to comprehend the premises from which the Popedom

has inferred infallibility and supremacy. Supremacy was doubtless the end, and infallibility but the means. The resolution of this doctrine of infallibility unfolds the mystery of the supremacy.

However circuitous our route, we shall never lose sight of our goal. We do not always prefer a rectilinear direction—for the shortest distance between two points is only desirable when time is very valuable. We see more of country in making circuits, than in running straight lines between every two given points.

First, then, where shall this infallibility be found? In one person or in a plurality? Neither the logic nor the philosophy of the Popedom, has yet been adequate to the satisfactory solution of this problem. And this not solved, where is the authority of the church? If she ask for implicit faith, she must adduce explicit authority. If man is not to reason but to believe, he must have very satisfactory authority—a species of intuitive evidence. If he have no liberty of choice, he must have overpowering conviction.

But can a Pope, a universal council, or the whole Papal church, produce any equivocal evidence of infallibility? We unhesitatingly answer, no. If Cardinal Hughes, or Pope Pius, or any select Bishop greater in learning and talent than either of them, which is a very supposable case, cannot demonstrate his infallibility, whence comes the plea, or proof of infallibility; or why is it a damnable heresy not to acknowledge it? I should like to examine the arguments and proofs of infallibility which they allege. I doubt not that the task would be a very easy one. The mathematical problem would be, *How many fallible members would make an infallible head?*

Take away the plea of infallibility, and on what foundation rests all the vaunting, vaulting ambition of the Roman church? It is neither a solar nor a lunar hoax. It is a phosphoretic phantom—a mere ignis fatuus. And yet the insolence is consummated in asking us to take a simple arrogant assertion as infallible proof, on peril of hell fire! O shame, where is thy blush! We go, as the Yankees say, for free discussion. But that, very well educated priests know, would be a violent death to all his aspirations.

As a proof of infallibility, they assume that Christ promised to be with his church always. But where shall that promise be found? And whence came Lutherism and Protestantism, if the Lord was with the Church of Rome? Did this assumed promise in that case fail? They mistake the promise to be with the Apostles, which was verified to the letter, to be a promise to be with the Church of Rome, or any other church to make it infallible. The persons to whom Jesus made the promise to be with them always, were kept, for not one of them ever erred in faith or doctrine. But he never promised to be with the Church of Jerusalem always, nor with the Samaritan, Greek, Roman, or English Church. There is no such promise in the Bible. **I challenge any advocate of Popery in the world to produce it.**

He promised to be with *twelve men*, as called apostles, always or to "the conclusion of that state," as the phrase then used—*eos sunteleias tou aionos*—indicates. I care not whether they translate this phrase to the end of that age or state, or to the end of time. It is true that he was with them while they lived, and that he has been ever since with their written Word, else it would have been lost in the dark ages.

But, perhaps, Pope Pius assumed to be an apostle of Christ. Let him, then, prove his apostleship, by going into all the world to preach the gospel, and sustain his apostleship by the seal of miracles, as the apostles sealed their mission. It will not suffice, in American ears, to ring the changes on all the bells in Christendom, in glorification of the antiquity of "Holy Mother;" for that will prove too much for even Papal taste. *Judaism* and *Paganism* are patriarchs, compared with Romanism. Romanism is of yesterday, compared with antediluvian Paganism. Postdiluvian Judaism is older far.

Again, as Archbishop Purcell says, there may be Popes expiating their crimes in "the penal fires of hell." John the Apostle, in all his apostolic visions, saw not a Pope in heaven, but he "saw under the altar the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast or his image, nor had received his mark upon their foreheads nor in their hands." Hence I must agree in opin-

ion, in this one point, with his grace, the Archbishop of Cincinnati.

There is, therefore, no good reason for supposing that the Lord Messiah ever promised to be with Roman Pontiffs, nor that he ever gave to them the keys of the kingdom of heaven. Only imagine a Pope expiating his crimes in "the penal fires of hell," with the "keys of the kingdom of heaven" attached to his girdle!

Peter the Apostle, indeed, had the opening of the Christian kingdom, figuratively called the *kingdom of heaven*, committed to him in honor of the noble confession he made at Cæsarea Philippi. But Peter fulfilled that mission, and having, at Jerusalem, on Pentecost, opened this dispensation of heaven to the Jews; and again, at another Cæsarea, the ancient seat of Strabo's tower, on the shores of the Mediterranean, some sixty-two miles from Jerusalem, opened it to the Gentiles, he died, taking them with him to heaven. No one, since his time, has shut the gates. There has never been, since that day till now, any more use for the keys of the kingdom of heaven, than there is now in America for the keys of Solomon's temple, long since razed to its foundation.

But unless the Pope intends to lock the kingdom of heaven against Protestants, I know not why he should desire to have them. He could not open it to himself, unless he were to do a real penance—such as vacating his throne, confessing his sins, and bringing forth fruits worthy of reformation. And of this there is as little hope, as that he could take heaven by storm.

Seeing, then, that the Pope is both personally and officially fallible as any other man, it is at best a mere figment of the imagination, a mental hallucination, or a politic device to allure his worshippers, from whom he has so effectually taken away the key of knowledge, that neither he nor any of his sacerdotal predecessors has any more to do with heaven than Mohammed's paradise, or the Elysium of Pagan bards.

Having, then, neither a scriptural nor a rational plea for infallibility, whence derives he supremacy? Who constituted him the Lord's anointed? Who has made him lord of heaven and earth? His use for infallibility is simply as a means to his supremacy.

Taken away from him by every oracle of reason and of revelation, what remains of him? A poor, feeble old bachelor, as weak and as visionary as any other old bachelor in Rome or in Constantinople, holding his seat with both hands. In his left hand he holds the superstition of the church, and in his right the French cannon—not the *canons* of the church, but the *cannons* of a miniature Napoleon. Recall these to France, and he will find a home in Gæta. Without these lusty regiments, all the simony, logic, and rhetoric of the Catholic States will not save him from Italian vengeance.

Let not him nor his emissaries touch the ark of our covenant, nor touch, with their fingers, our liberties, our Protestant birth-rights, or our destiny. We will meet in the field of argument and of free discussion, either with pen or tongue, any prelate, dignitary, or doctor of the Roman hierarchy, and give bond and good security for good behaviour. But should they not come up to the work of sustaining their claims, and their assaults upon the ark of our liberties, we will, for the benefit of those who have been tasting a little of her medicated wine, propose to open and expose some of his sophistries and devices to inveigle and entangle, in the net of his delusive rhetoric, some of our too credulous and uneducated population. LUTHER.

RELIGIOUS FREEDOM.

A MOST marked and unmistakable characteristic feature of our age is, the impatience with which enlightened humanity is enduring the political and ecclesiastical chains which were fastened upon it, when it had neither light nor power sufficient to refuse to wear them. The giant progress of the human mind—the accumulation of light received from the unparalleled developments in every department of human knowledge and enterprise, making clearer and clearer man's true position in the universe, and his proper relations to God and man—in one word, the increased wisdom and experience of humanity, is daily developing and demonstrating to the world more and more two great truths, which form the only true basis of the real happiness and prosperity of the human race.

These truths are, first, that politically, the people alone have a right to rule themselves; and secondly, that religiously, man is to acknowledge and obey no ruler but God. The former sweeps away at once the time-hoary prerogatives of Emperors and Kings, and of every grade of self-constituted political princes, branding their pretensions to rule the nations, as insults and outrages against humanity; the second annihilates the hosts of Popes, Cardinals, Archbishops, and of all the minor spiritual lords, dominions, and powers, that are of guilty usurpations of the God-given rights of humanity. Men are beginning to wear with ill grace and manifest restlessness these humanisms in religion—these man-made restraints and self-constituted authorities in matters pertaining to the conscience. It is vain, it is madness, to be any longer blind to the daily growing and wider-spreading conviction, that in religious matters, every rule, save that of God, and by him ordained, which is above, and beyond, and independent of the people to be ruled—which is not of their own voluntary creation, coming from and going to them, ought to die the death, by God and man decreed. The sad mimicry by Protestants of Papal assumptions and presumptions, has endured too long. The efforts at Pope-ing made by Protestant Archbishops, or in humbler style, by "Bishops," "Presiding Elders," &c.—the ridiculous mummary and pompous pretence of "Reverends," "Clergymen,"—or the still more impious claim of "Divine ambassador;" the miniature "Councils," in the shape of "Synods," "Assemblies," and "Conferences," where lordly ecclesiastics make miniature "Canons," "Decrees," "Constitutions," and "Articles of Faith"—all these are beginning to stand out as relics of antiquated spiritual misrule and unlawful dominion over the souls and consciences of men, as little sanctioned by heaven, as by the freedom-loving, freedom-breathing soul of enlightened humanity, that is learning to know that they should bow to no one but God.

These monuments of days and times happily departed, look, amid the liberty of the gospel, every where breaking like heaven's light upon the waiting souls of men, that are hailing it with joy and gladness, like the old massive,

mis-shapen, tyranny-frowning, feudal castles look amid the progresses and improvements of a better age. The hand of time and fate is levelling these monuments of baronial domination and of servile vassalage to the dust; and the hoary, moss-covered, ivy overgrown walls and turrets of these ecclesiastical strong-holds of *force*, too, are mouldering down apace, and no power will be able to rebuild them in their pristine strength and glory. Large fissures in their tottering walls are letting in the light of day and the owl of night. The passer-by, inspired by the spirit of a better age, spends not a sigh nor regret for their decay. The Nemesis from on high with her avenging hand will bring them to their doom.

C. L. L.

THE BRIGHT SIDE OF HUMANITY.

THERE are good men every where. There are men who are good for goodness' sake. In obscurity, in retirement, beneath the shadow of ten thousand dwellings, scarcely known to the world, and never asked to be known, there are good men; to adversity, poverty, and temptations, amid all the severity of earthly trials, there are good men, whose lives shed brightness upon the dark clouds that surround them. Be it true, for we must admit the sad truth, that many are wrong, and persist in being wrong—that many are false to every holy trust, and faithless toward every holy affection—that many are coldly selfish, and meanly sensual—yes, cold and dead to everything that is not wrapped up in their own little earthly interest, or more darkly wrapped up in the veil of fleshly appetites. Be it so: this is not all we are obliged to believe. No! there are true hearts amid the throng of the false and the faithless—there are warm and generous hearts which the cold atmosphere of surrounding selfishness never chills; and eyes unused to weep for personal sorrow, which often overflow with sympathy for the sorrows of others. Yes! there are good men and true men. God from on high doth bless them, and giveth his angels charge to keep them; and no where in the Holy Record are these words more precious or strong, than those in which it is written that

God loveth the righteous ones. Such men there are. Let not their precious virtues be disturbed. As surely and as evidently as some men have obeyed the calls of ambition and pleasure, so surely and so evidently have other men obeyed the voice of conscience, and "chosen rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Why, every man suffers in conflict keener far than the contest for honor and applause. And there are such men, who, amid injury, and insult, and misconstruction, and the pointed finger, and the scornful lip of pride, stand firm in their integrity and allegiance to a loftier principle, and still their throbbing hearts in prayer, and hush them to the gentle motion of kindness and pity. Such witnesses there are even in this bad world—proofs that a redeeming work is going forward amid its derelictions, and that it is not a world forsaken of heaven—pledges that it will not be forsaken—tokens that cheer and touch every good and thoughtful mind, beyond all other power of earth to penetrate and enkindle it.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.—No. XLIII.

EPISTLE TO THE ROMANS, CHAPTER VII.

THESE Conversations having been interrupted by other arrangements, are now resumed, with an addition to the Carlton Family of a converted Jew named Aquila, who, by invitation, has become domiciled amongst them. He is a man of considerable learning, and is much devoted to the study of the New Testament.

The family having turned to the Epistle to the Romans, chapter vii. verse 7, (the first six verses having been previously considered.)

JAMES read as follows:—

"Do you not know, brethren, (for I speak to them who know law,) that the law has dominion over a man as long as he lives? For the married woman is bound by law to her husband as long as he lives, but if the husband be dead, she is released from the law of her husband. If, then, indeed, while her husband lives, she be married to another, she shall be called an adulteress: but if her husband be dead, she is free from the law; so that she is

not an adulteress, though married to another husband. Thus, my brethren, you also have become dead to the law, by the body of Christ, that you may be married to another, who rose from the dead that we may bring forth fruit to God. For when we were in the flesh our sinful passions, which were brought through the law, wrought effectually in our members to bring forth fruit to death. But now, having died *with Christ*, we are released from the law by which we were held in bondage; so that we may serve *God* in newness of Spirit, and not in oldness of the letter.

"What shall we say then? Is the law sin?"

"By no means. Indeed, I had not known sin, except by the law. For I had not known even inordinate desire, unless the law had said, 'You shall not lust.' But sin, taking occasion by the commandment, wrought in me all manner of inordinate desire; for without the law sin is dead. For I was alive once without the law, but when the commandment came sin revived but I died. Yes, the commandment which was for life, the very same was found to be death to me. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore, the law is holy, and the commandment holy, just, and good."

OLYMPAS. We shall, before entering upon this passage, have a few remarks from our Brother Aquila, on the general scope and contents of this invaluable epistle. I request this because, from my recent conversations with him, I have learned that he has been, for a considerable time, deeply engaged in studying it. And as he was not at our former conversations, and as he is well read in the Jewish Scriptures, and now much absorbed in studying Paul's Epistles, we will all be much interested in hearing something from him on this Epistle, with special reference to the lesson for the day.

AQUILA. Father Olympas, I would much rather hear from yourself and family on this invaluable treatise on the Christian doctrine, for, indeed, I have been exceedingly intent on comprehending it, if I possibly can; but so recent has been my conversion—only two years since—that I have not made much proficiency in these writings. True, this letter, more than any other, has captivated my heart and my thoughts, and I have read it over more than a hundred times, since, by the grace of God, this great apostle convicted me of my sin of unbelief, and that of my unfortunate countrymen, whose hearts are yet uncircumcised, whose ears are stopped, and whose eyes

are closed against Paul, more than against any other writer in this book.

On this account, since discovering my error, I have read him more than any other; and chiefly this letter, and that to the Hebrews, command my admiration and delight my soul. I have not sought much extrinsic aid, because I did not know which of the Christian sects to prefer, nor who of their rabbis I should choose to instruct me. I have, therefore, relied too much upon myself to be enlightened on these premises. Still, I will expose my ignorance, at your solicitation, and suggest, for your correction, my general distribution of this epistle into parts, with a few remarks upon the first and second of them; for we are now reading the second part of the epistle, so far as I can embrace it as a whole.

I have discovered, as I think, five natural divisions in this Epistle. The first, which may be called the introduction, ends with the 16th verse of the first chapter, in which there is no one subject discussed. Beginning at the 16th verse of the first chapter, there appears to be one main subject discussed to the end of the fifth chapter. That subject seems to be a development of the impartiality of divine grace, as respects Jews and Gentiles. Paul demonstrates that they were equally liable to the condemnation of God. He develops the enormities of the Gentiles, without a written law, to the end of the first chapter; and in the second, demonstrates that the Jews, with a written law direct from heaven, were as obnoxious to divine reprobation as they. Still, in the third chapter he admits the superior advantages the Jews possessed in having that law; and yet, from their transgression of it, he makes them more guilty than the Gentiles, and concludes that both Jews and Gentiles were equally without righteousness and without hope. He then proceeds to show that now, under the reign of Christ, a righteousness—without law, written or oral—was revealed, and tendered by him equally, through faith, to Jew and Gentile, and that God is now revealed equally the God of Jews and Gentiles, and has, through the propitiatory offering of his Son, tendered pardon and righteousness, or justification to both.

In the fourth chapter he then addresses himself to the Jews, and meets

and repels their plea, founded upon the faith or righteousness of Abraham, showing that it was not upon the Jewish peculiarity of circumcision, or the law, that Abraham was justified and accounted righteous before God, but by faith in God's promise. He then develops his faith, as the model faith of all who are now justified under Christ; that righteousness is imputed, and not obtained, through works of law.

In the fifth chapter he expatiates on justification by faith and its fruits; magnifies the love of God, as developed in the atonement accomplished by the Messiah, showing that, as by Adam sin entered into the world, so by Christ a righteousness has entered and passed to the credit of all related to him, as death, the wages of sin, had passed to all connected with Adam; with this difference, that for one offence of one man all died, whereas, through one righteousness of one man, grace had triumphed, and abounded to the justification of all related to him, notwithstanding their innumerable offences. Thus he concludes, "As by one man's offence" the multitude related to him are constituted sinners, so by one man's righteousness the multitude connected with him are constituted righteous. Thus, as sin has reigned to death, so grace reigns through righteousness to eternal life, by Jesus Christ our Lord. Thus ends the second division of the epistle.

The next, or third, division of this letter commences with the sixth chapter and ends with the eighth. In this section of the epistle he discourses upon the obligations laid upon believing Jews and Gentiles, to consecrate themselves to the Lord that redeemed them. In this he pursues the same method, first addressing himself to the Gentiles in the sixth chapter, and in the seventh and much of the eighth to the Jews—at least to the end of the twelfth verse. Embracing both Jews and Gentiles, in their new relation to God through Jesus Christ, to the end of the eighth chapter, he tenders to them arguments and motives to personal consecration to him that redeemed them, and holds up to them the most sublime and animating motives as a stimulus and inducement to their perseverance in the Lord, terminating in a glorious climax of privileges and honors, as the destiny of those who hold

fast their boasted hope unshaken to the end.

From the beginning of the ninth to the end of the eleventh chapter, he develops the causes of the defection and repudiation of the Jews according to the flesh, as tending to confirm the Gentiles, and as cautions to them against apostacy. This is the most recondite and profound development of the scheme, both of divine providence and of grace, and tends immediately to the establishment of the Gentiles, and as a frightful warning against the dangers of apostacy. Still, he concludes with some consoling intimations, that the repudiation of the Jews is to have an end, and that God will yet have mercy upon them.

From the close of the eleventh chapter to the end of the epistle, he abounds in exhortations to holiness and righteousness in all the relations of life, and concludes with salutations to and from distinguished citizens of the kingdom of grace.

Such is my synopsis of the grand divisions and subjects discussed in this letter. At least in my numerous readings of it my mind reposes at the close, of each one of these five sections, as if that subject on which it treats was finished, and I proceed, as it were, to a new one.

OLYMPAS. Brother Aquila, we are all much gratified with your comprehensive views of this admirable epistle, manifested in the distribution which you have made of it. In this classification of its contents you have the concurrence of two or three of our most distinguished commentators and critics. One of the present century, and one of the last, have almost altogether concurred with you as to the distinct metes and boundaries of thought developed by the author of this letter, in the arrangement of it. Still, epistolary communications, ancient and modern, differ from essays and treatises in one great point: they are not so methodical and distinct in their subjects, or manner of treating them, as professional orators or essayists usually are. I fully, however, concur with you, that this great apostle had different and distinct items in his own mind when he commenced it, although severally dependent on each other, and all subordinate to one and the same grand end. It would, indeed, be difficult to find any one

letter of that age more distinct in its parts, or more unique in its design.

Being, then, in the third section of the letter, we shall hear from some of our young students what they have learned from the passage read.

CLEMENT. I propose a retrospect on the first section of the seventh chapter; and would desire from Susan, James, and Henry, in turn, their several recollections and reflections on the first six verses of the chapter.

SUSAN. The Apostle, in the commencement of the sixth chapter, teaches that the reason why any one is baptized into the death of Christ, is, that he has previously, through faith and repentance, died to sin; and that after the death to sin, he was baptized into Christ's death, and therein raised, also, with him, to lead a new life. The old man is, therefore, to be crucified, as Christ was crucified, that our bodies, so full of evil passions and lusts, may be continually mortified, and kept under the dominion of Christ, that henceforth we may not be the servants of sin, or of these evil passions—just as one who is really dead, is freed from the tyranny of sin working in his members. The instruments of sin—the members of our bodies—are now to become instruments of righteousness; and thus sin shall not tyrannize over us, not being under law to condemn, but under grace to forgive.

OLYMPAS. You very judiciously begin with the sixth chapter, to understand the beginning of the seventh. So far, you confirm the distribution of the epistle proposed by our Brother Aquila. I then ask James to connect what you have said with the question, "*Shall we sin, not being under law, but under favor?*"

JAMES. I do not see how grace, or forgiveness of past sins, could be an inducement to any one to sin *who loves the Lord*. Indeed, the meaning of the exclamation, "God forbid," or, as it has been explained to us, "Let it not be!" or, "*Far be it!*" would seem to teach its impossibility. In that case, we should be the servants of the Devil, and not the servants of the Lord; for Paul says, "His servants ye are whom ye obey."

OLYMPAS. And this he argues to the end of the sixth chapter. But one of his main points you have not quoted. What, Henry, think you is that?

HENRY. Unless it be, "Sin shall not

reign over you, for you are not under law, but under *grace*," I cannot tell.

OLYMPAS. That is, indeed, the great enunciation which makes all easy, when properly understood.

JAMES. I see it now more clearly. That is the reason, I presume, why the seventh chapter opens with the discussion of the nature and extent of the dominion of the law.

OLYMPAS. You are right, and that is the lesson on hand. The dominion of the law, or *its power to condemn*, can only extend to those under it. If Christians are under the law, they are, of course, under the reign and power of a guilty conscience as often as they transgress, in letter or spirit, its pure and holy commands, or come short of its just and reasonable requisitions, when convicted of one or the other.

Now, the all-absorbing point of interest, to every awakened mind, is, *How shall I enjoy uninterrupted peace with God, and a living, cheering, triumphing hope in Christ, while seeing the exceeding sinfulness of sin, as still dwelling in me?* Would you, Brother Aquila, state to these young disciples, with their youthful companions here present, in your pleasant style, your views of this important subject?

AQUILA. More pleased to hear than to speak on this all-important theme, so thrillingly interesting to us all, I comply, with some degree of reluctance to your request, hoping, however, to elicit more light, than I can impart by my remarks.

In the sixth chapter, as aforesaid, Paul assures his readers, that when any sinner heartily obeys the Christian doctrine, he is like melted metal cast into a new mould. He bears a new impression and character. As an English sovereign, when re-cast and pressed by an American die or mould, receives a new image and superscription, and becomes an American eagle.

At conversion, or transformation, the sinner is freed from the guilt of his former sin, and becomes the "*servant of righteousness*." He is also freed from the tyranny of sin, and, having become a servant of God, he has his present fruit (his works) to holiness, and at the end, he enjoys everlasting life, and all this by his new connection with Jesus Christ our Lord.

While, then, death is the true and proper "*wages of sin*," eternal life is not

the wages of his righteousness, but "the generous gift of God, through Jesus Christ our Lord."

Here, most appropriately, the apostle introduces the figure of the married woman, as bound, by the marriage covenant, to her husband for life. Nothing can free her from his sovereignty while he lives. But, having died, she is free to marry another.

Exactly so in this case. All Jews and Gentiles under any divine law, oral or written, so soon as converted to Christ, are married to him—"have died to that law, by the body of Christ," that they may be married to him who rose from the dead, and by this new marriage have a new issue, worthy of God; and they themselves enjoy everlasting life.

It is, indeed, unimportant to the argument, whether the man or woman die. It is here used as a mere figure, and therefore, I see no necessity for the minuteness of some critics, in protecting the law from being killed by the death of Christ. I frame no argument on such mere verbal criticisms.

One point is incontrovertibly evident—that all in Christ are out of Moses, as a lawgiver or king. The church is the spouse of Christ, and not of Moses. Still, the law of Moses is holy, just, and good, and requires holiness, justice, and goodness, absolute and perpetual, on the part of those who would live under it with acceptance to God. It manifests sin as a very great sinner—a monster, in opposing a beautiful, good, and perfect law. Here, then, our great apostle gives the experience of every enlightened Jew under that law. I can attest the truth of Paul's reasonings by my own experience. It was with me, under that law, exactly as Paul says it was with him.

My own experience, in my more enlarged vision of the law, was this: I felt that it was spiritual—that it required a spiritual mind—which I had not. That which I did, I did not, on reflection, approve, because what I did was not exactly what I desired to do. Nay, I did that which, on retrospection, I hated. I thus approved the law and condemned myself. Thus I acknowledge the goodness and rectitude of the law.

I found, indeed, that I myself, and my sinful heart, or my fleshly heart—called by our Master Paul the flesh, or

sin—I *willing*, and I *desiring*, was not I *doing*? but my fallen and corrupt heart was doing wrong, while I, willing and approving, could not, by this sinful frailty, execute my own purposes, nor even please myself. To desire to do good, was always easy, but to do it according to my own approbation, I found impossible. So that, in truth, it was as a law to me to violate, or come short of, the good, and holy, and perfect law of God. With our apostle I could say, and as a Christian I can say: "When desirous to do good, that evil is near me."

In truth, I as a Jew, and now much more as a *Christian*, can say, that I take pleasure in the law of God, as respects the inner man; but I perceive a principle, sinful and fallen, in every member of my body, still conflicting against this law and purpose of my mind, and making me a captive to this evil principle, this impulse or law to sin, which is in my members; and with Paul exclaim, What a wretch I am! Who shall deliver me from this body of death, this mass of corruption in my fallen nature? I thank God, that such now is my faith and hope in God, that through the merits and through the spirit of Jesus Christ, my Lord, I shall be delivered. Wherefore, then, I myself prefer the new man, with my mind serve the law of God, but with the flesh the law of sin.

OLYMPAS. We shall resume this subject in our next.

A. C.

SPIRITUAL DYSPEPSIA.—No. VI.

Dr. Evangelicus. And will you please inform me, James, how Mr. Fairspeech and his friend, Mr. Wilyman, appeared to receive the admonition and advice of Mr. Lovetruth?

James Conformitas. So far as I could judge from their countenances, I thought that they were not a little displeased at the plainness of the language used by Mr. Lovetruth, and also at the warmth of manner with which he delivered himself. Being myself, at that time, connected with these gentlemen in business, I remember well the plain and pointed manner of Mr. Lovetruth's address to us; and though I was not disposed to question his sincerity, I considered him a gentleman much too

impolitic to succeed well in the business in which he had embarked. As to the advice which he gave us, I, indeed, at that time felt myself so much devoted to the interests of my employers, that I paid but little attention to it.

Dr. Evangelicus. Will you be so good, James, as to relate what these gentlemen said in their defence of the charge alleged against them by Mr. Lovetruth?

James Conformitas. As to the charge of their being enemies in disguise, Mr. Fairspeech spoke, if I remember right, in the following style: Gentlemen, I would fain hope that such is not the opinion which your good citizens are generally disposed to form or entertain of those who may be pleased to visit Christiansville, or any other of the flourishing towns in your kingdom. It is, certainly, an opinion much too uncharitable for gentlemen of your profession and business, and more especially to hold it in relation to those who were formerly your fellow-citizens of the town of Vainshow, and of the State of Carnality, in which yet reside many of your relatives and old acquaintances. We conceive it to be a sufficient recommendation, and a testimonial quite satisfactory as to the integrity of our motives and character, for you to be assured that we are of the same firm to which you had the honor formerly to belong. I refer to that of Messrs. Oldman, Carnalmind, and Co.

Be assured, gentlemen, that we are prompted by nothing but the most friendly feelings, in thus visiting the flourishing towns and institutions of your kingdom; and in so doing we have also enjoyed the pleasure of renewing our acquaintance with many of our former citizens, who have now become residents of your kingdom, and who appear to enjoy much happiness under the wise and gracious administration of your prince. And we are pleased to have it to testify in favor of many of your good citizens, that they have not forgotten their old acquaintances from the State of Carnality, but have met them with much cordial feeling, and most hospitably entertained them upon some of the good old leaven, procured especially for the entertainment of such as are pleased to visit them from the land of their nativity.

We are, indeed, not a little gratified to find that your good citizens, many of them at least, are disposed to reciprocate with us in these matters. We find, too, that many of our delicious viands, the native products of Carnality, are still in demand in your kingdom. Many of our former citizens we have found among you, who, though they have left our State and become citizens with you in the Kingdom of Grace, have yet much relish for the products of their native State. But this, indeed, is not to be thought strange, seeing their constitutions have been long nourished, and we might say formed, upon such aliments as our State affords. And as our good old friend and citizen, the venerable Mr. Carnalmind, has often said, "It is but natural that our former citizens should occasionally revisit us from the Kingdom of Grace, and indulge their tastes upon the desirable fruits and delicious aliments in which they had once so much delighted to indulge." And as our soil produces them in all their freshness and vigor, they are perfectly adapted to the tastes of our citizens. Many of our good people spend much of their labor and time in cultivating their fruits; but none has them in such perfection as Mr. Carnalmind. His large refectory is abundantly supplied out of his well stored granaries and cellars. His style of living is truly sumptuous; nor is he, by any means, churlish of his abundance, as his numerous guests can testify. His table is alike easy of access by all ranks and conditions of society. They all alike feast upon his liberality, and none are ever sent away from his hospitable mansion, without having all the desires of the flesh fully satisfied. Nor is his commendable munificence confined to those of his own State. Many of the citizens of your own kingdom have tasted of his bounty, and spoken highly of his munificence. Not long since, I had the pleasure of dining at his table, in company with several of your worthy citizens; amongst whom were Mr. Lukewarm, Mr. Pliable, Mr. Littlegood, Mr. Talkative, and Mr. Weakman, all from Littlelight, a town, if I mistake not, situated on the western limits of your kingdom. And latterly, we had the honor of a visit from Parson Clericus, of your town, in company with his estimable and amiable family, consisting of two sons and as many

daughters, the eldest being a son approaching the age of manhood; the next an amiable and beautiful daughter, some two years younger; the rest, consisting of a son and daughter, equally promising, but much younger. The good Parson visited our town by special request, in order to lay before its citizens a prospective view of the institutions of our State in general, and of those of the town of Vainshow in particular; in connection, also, with its manners and customs.

Dr. Evangelicus. Did Mr. Fairspeech attempt to give an outline of Parson Clericus' lecture to Mr. Lovetruth?

James Conformitas. Yes, he did; but not till requested to do so by Mr. Lovetruth, and his friend Mr. Singlemind.

Dr. Evangelicus. Be so kind as to give me his outline, if you remember it.

James Conformitas. The parson, he observed, spoke first with reference to the origin of the State of Carnality. On this head he spoke, indeed, very learnedly, and showed himself to be a profound antiquarian. He gave our State a much more ancient chronology than I had supposed. He asserted, that with the exception of the first dynasty, it was the oldest government in the world. This was, as you perceive, giving our State a very high antiquity. But, what was to us truly startling, he attempted to show that it was founded in blood, and upon the ruins of the best form of government ever established amongst men. This fact being established, and being clearly apprehended in all its bearings, said the parson, it will throw much light upon the nature and design of your institutions and of the destiny of the State of Carnality. The progress of things, as they have appeared for many generations, has no conceivable or rational finale or end in view, unless the origin or formation of the State be clearly apprehended and well understood. Be not startled, my candid hearers, said the parson, when I state the fact, with its proof, that your State was founded in rebellion; and the rebel claims the State for his own as the price, not of a victory, but of a defeat. But had he maintain his pristine honor and glory, you had had a truly great and excellent prince, had he been appointed by the King of kings to rule the children of men.

I have said that he claims to be the founder, proprietor, and ruler of your

State, on the principle of indemnity, as all he could obtain in lieu of what he had lost by his defeat. But what was his defeat, you may ask? The aspiration to a higher seat resulted in the loss of the Viceroyalty of a principality in the Kingdom of Glory. Being now filled with malice and rage against his Almighty Sovereign, he determined, if possible, to indemnify himself for the loss he had sustained, by subjecting your great and good ancestor to his dominion, and then to seize upon his territory, of which he was, by his Sovereign, made the rightful lord and proprietor. And in this nefarious design the rebel was permitted, for wise reasons, to succeed, in part, in order to his final and complete overthrow and ruin.

And now brethren, children of your illustrious ancestors, permit me to declare to you the solemn and awful fact, that that same rebel who tempted, through his subtlety, your great and illustrious ancestor to rebel against his rightful and Almighty Sovereign, you have chosen to be your ruler. By so doing, have you not permitted him to establish his usurped authority over you, and yourselves thus to become the willing victims of his malice and envy?

From these facts, for facts they are of the most indubitable and awful kind, you cannot but perceive the character of your government and its institutions. Viewed in the light of the character of their Founder, can you regard them otherwise than as a deep laid scheme, an artful contrivance, a grand system of deception, devised and consummated by the wisest, most subtle, and dangerous enemy?

A. W. C.

THE HOPE OF IMMORTALITY, THE TRUE PRINCIPLE OF SELF-IMPROVEMENT.

(Continued from page 198.)

DEATH, it is said, is the negation of life. But what is life? Animal life, say biologists, consists in the functions of sensibility and contractility; or, in the functions of sensibility and voluntary motion.

The former may define either organic or vegetable life—the latter, animal life, as distinguished from the former. Death, then, may properly be defined

to be the negation of these properties, or the total and permanent cessation of these functions. This has been, and shall continue to be, the *finale* of all creatures, in whom has been the breath of life, as above defined. But such is not human life, or the life of man. When his earthy tenement was perfectly formed, its Maker breathed into it the breath of life, and man, by the inspiration of the Almighty, became a living soul, possessing not only an animal life in common with the animals around him, but having superadded thereto, a spirit quickened by the Spirit of God.

We pause not, at present, to discuss the question with the atheistic philosopher when he asserts, that life is the mere result of animal organization; nor can we now enter, at length, into the defence of the position of the Christian philosopher, affirming that life is a divine principle, inspired by the breath of the Almighty, and not the necessary result of organization. Suffice it for the present, with reference to this question, to say, that while the atheistic materialist makes man a mere machine—an automaton—that moves only when touched by the finger of the artist, if artist there be, and which is liable at any moment to stop and fall into decay and utter ruin—the Christian, or spiritual philosopher, sees a motive power—a spiritual principle—separate from, and independent of, organization and mere animal life. While, then, we affirm the proposition with which we set out, that physical death is the negation of physical life, we as positively deny that physical death is the total, permanent, and final cessation and utter extinction of man.

It, however, does not follow from the above premises, that man, as to his spiritual nature, is incapable of death. There is, undoubtedly, a spiritual death, as there is a spiritual life. But this death we cannot define by the terms used in the definition of natural death. It is not a total, permanent, final extinction of spiritual existence. Adam died the day he violated the great law of spiritual life. If he did not, then the serpent was not a deceiver when he said, "Thou shalt not surely die." The prohibition had been enforced with the penalty, that "in the day thou eatest thereof, thou shalt surely die." Was he not, by the violation of a great spi-

ritual law, separated from all communion and intercourse with God, and debarred from the light of his presence? By the breach of divine law, he lost the animating and blissful light of the divine countenance.

Disobedience was death—the separation of his spirit from communion with God, from the smile of the Lord. The likeness of God departed. Like a mirror without light, Adam no longer reflected the moral image or likeness of his glorious Creator. That mirror, the human soul of Adam, having lost the light of the Divine presence, ceased to reflect His likeness—the moral beauty and glory of God. Yet who would argue from this that the mirror has no substantial existence, because it could not, without light, reflect the image of the beholder; or that the spirit of Adam ceased to exist? Hence, forsooth, it did not reflect the moral likeness of his Maker, when deprived of the light of His presence and favor.

But the light of His countenance has been restored in the personal presence of Jesus, the only begotten of the Father. "While I am in the world," said he, "I am the light of the world." Ignorance is moral darkness. Knowledge, that which Jesus imparted, and which has been left on record, is moral light—the light of life eternal. He is thus the Sun of Righteousness. The understanding, the heart, the conscience, constitute the moral mirror of every man.

If man would again reflect the moral likeness of his Creator and Redeemer, he must consent to come out into the light of this great moral luminary, and assume a proper attitude, that he may receive the enlightening, warming, and vivifying rays of this great orb of day—such as were shed upon those around him, when they were felt to be life from the dead, and full of grace and truth.

The busy people of the world are living in a deadly dormancy. But few appear to be apprised of their danger; yet the kindly warning voice is still being heard, "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." From this spiritual lethargy and death, they are called to awake—to arise, that they may receive his healing, life-giving rays. They are called from a state of darkness, coldness, and spiritual inactivity, by which they have been separated from God; deprived of the light,

and enjoyment of His gracious
The moral mirror is not dead, as is the
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with regard to our happiness as rational and voluntary agents.

Life will ultimately be restored to all that have lived. There will be a resurrection, both of the just and the unjust. Life and death are great facts, but life from the dead is the great fact. This Paul declares when he says, "By man came death, by man came also the resurrection of the dead." "As in Adam all die, so in Christ (the second Adam,) all shall be made alive." We are not to limit these words to suit any fanciful interpretation. The life is commensurate with the death; the quickening spirit more vast and extensive than the living soul, and has abolished the last enemy.

The argument with which our Lord met the Sadducean materialist, contains a plain statement of man's immortality as language can express. "The children of this world marry, and are given in marriage;" it being the appointed means, and in perfect keeping with the condition of bodily mortality, to replenish and perpetuate the race of man; but in the future state, being divested of mortal bodies, "they will resemble the angels; they cannot die any more;" and consequently, will be in keeping with such a condition of life to be without the power of multiplication, because without the capability of dying. "They cannot die any more." The body died, and that was all that could die. It is therefore but congruous, that they should henceforth be "on a par with the angels," in regard to their immortality.

Having thus authoritatively decided the future and immortal existence of man, he next proceeds to establish the same fact from testimony which, from their own admission, the Sadducees were bound to accept. That testimony he adduces from the writings of Moses, which they held as authentic and divine. "Now that the dead are raised, Moses showed at the bush, when he calls the Lord the God of Abraham, the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all are alive unto him."

In the first part of his argument with the Sadducees, the Saviour puts all men, whom he styles "the children of this world," in contrast with those of the *anastasis*, or future state, which, therefore, refers to all. The dead, both just and unjust, are as immortal as the

and to
us Maker,
moment he vio-
spiritual life, when that
ness and glory which had
ulated him to his Creator departed
from him. The moral power of this
truth Jesus declared was such as to
reanimate man from a state of death,
or separation from God, (for such is the
meaning of the Hebrew term rendered
death,) and to restore to him the moral
similitude of his Maker, imperishable
and immortal as his being. But is it
asked, how is the divine image restored?
He who is the brightness of His glory,
and the express image of his character,
thus declares it, "This is the life eternal,
to know thee, the only true God,
and Jesus Christ whom thou hast
sent."

Death, spiritually considered, is the opposite of this life; that is, to be ignorant of the true God is eternal death—a death such as a man without faith must feel—a state the reverse of that which Adam enjoyed when he first awoke in the divine likeness. The Scriptures nowhere speak of the destruction of the spirit in the sense of annihilation, as we have before shown. Destruction is not put in opposition to creation, but to the right use of existence.

Life and creation—death and destruction—are not always well defined in our religious systems. The two latter, in Scripture language, are not placed in antithesis with the two forms, but

angels. In the second part of the argument, he declares that all shall be raised and live again, as certainly as that Abraham, Isaac, and Jacob, are now alive to Him, and shall live for evermore. As there is no future with Him, the dead are all to Him alive.

In conclusion, may we not ask, does not the oracle of reason, as well as revelation, teach that the intention of the Omniscient, with regard to any being, is expressed in the nature of that being? But to intend annihilation, is really to have no intention, since there can be no purpose in that which is not. God can have no relation to non-existence, and therefore, the annihilation of a human soul is an unimaginable event. "He is not the God of the dead, but of the living; for all are alive unto Him."

A. W. C.

NOTES OF LECTURES

DELIVERED BY A. CAMPBELL.

EXAMINATION: THE RESURRECTION.

How do you define a fact?—A fact is something done. Whence is the word derived?—From *factum*. Will this definition apply to anything done by the lips, as well as the hands?—Yes, but abstract truths or opinions are not facts. What are the great facts of Christianity?—The death, burial, and resurrection of Jesus Christ. On which of these terminate the truth of the Christian religion?—The resurrection. Why?—Because to die and be buried are natural, but to rise again is supernatural.—What do you mean by the word supernatural in this sense?—Something above and beyond the ordinary course of nature. What do you mean by nature then?—The course of things. Is nature a cause or an effect?—It is an effect, and secondary cause. At what time of the year was the Messiah crucified?—Spring. At what feast?—The Passover. Was this a general or particular convocation?—General one. What is the name of the festival observed by the Catholics, and some of the Protestants, at the same time of the year?—Easter. What event in Jewish history did this feast commemorate?—The destroying angel passing over Israel's first-born, while he slew those of the Egyptians. Upon what day of the week, numerically, was Christ crucified?—The sixth.

Was there any particular inscription written and placed upon His cross, that told who He was?—Yes. In how many languages was it written?—In three: Hebrew, Greek, and Latin. Were the Jews of that day able to speak in more than one language?—Yes. Why, then, was this inscription placed upon His cross?—That all the world might know who the person crucified was. Where was He buried?—In the tomb of a Jewish senator. Where was that tomb? In the environs of the city of Jerusalem. Do you recollect any passage in the Old Testament that foretold this?—Yes, Isaiah liii. 9. With whom did He die?—The wicked: this was likewise foretold. Who were the wicked Hedied with?—Malefactors. How were malefactors disposed of in ancient times?—They were buried where roads cross. It is wonderful, that He should die with the wicked, and be buried with the rich. Were there any precautionary measures taken to secure His dead body?—Yes. What were they?—The stone placed by Joseph against the mouth of the sepulchre was sealed, and a guard stationed there to watch the tomb. What gave rise to these precautionary measures?—Jesus had said, in some of His public discourses, that He would rise upon the third day. Did any of His friends expect Him to rise?—No. How, then, did the Sanhedrim, who never heard him but once and awhile, know Him and His words better than those who were constantly with Him?—His friends were super-excited by the miracles they had seen Him perform, and the dangers from which they had seen Him deliver himself, and thought He spoke figuratively, what His enemies understood literally. It was the popular opinion of the Jews of that day, that the Messiah would never die. His friends believed two things, viz. that He was the Christ, and that He would never die. How many persons were in a Roman guard?—Sixteen. What was the use of the guard?—To prevent the body from being stolen. But why did they seal the stone?—To guard the guards. What did the Sanhedrim intend to do with the seal themselves?—To break it on the morning of the third day. For what purpose?—To produce the dead body, show it to the multitude, and thus for ever put His friends to silence. Why should they be in such earnest? Was there much, in the judgment of the

Sanhedrim, depending on this? Or what did His enemies fear from His rising?—A revolt of the people. This you may learn from the first charge they brought against the Apostles after the resurrection: they said, you will excite the people against us, and make them believe that we are the murderers of God's Son, if you preach this doctrine. You will find that all parties in this contest are sincere. It is still a question, Why all did not believe on Him, from so many manifestations of mighty power? This is another display of the power of early prejudice. The Jews had been taught by their forefathers, that the Messiah was to carry them on to conquest and victory; and in accordance with this idea, the people offered to make Him king, when they saw the multitude fed with a few loaves. They thought He would be the very man to be king, since he could support an army without provisions.

THE WITNESSES.

What were the personal qualifications for this office?—To have the senses of sight and hearing perfect. Why were these senses so necessary?—Because the faith of the world hung upon them. What was the occupation of these men?—Fishermen. What length of time did they associate with the Messiah?—About three years. How many ingredients are there in a perfect testimony?—Eight. What do you mean by the nature of the witnesses, or had they any worldly attractions?—No. What do you mean by attractions?—Wealth, talents, noble birth, education, power, &c. It was necessary that these men should be plain and simple. It would be a strange thing if a few fishermen could overturn and supplant all the learning of the world, and would be harder to believe than the truth of Christianity. What was the second specification?—Number of witnesses. What number was necessary in ancient courts?—Two or three. What was the reason for having twelve witnesses?—That there might be one for each tribe. What is the third?—The nature of the fact. Of what nature should the fact be, to be susceptible of the greatest amount of proof?—Sensible: that is, addressed to the special senses. There have been delusions of one sense, but never of two at once. Some of the

Messiah's miracles were addressed to two, some to three, and one to five senses, so that it was impossible for them to be deceived. What was the fourth?—The agreement of the witnesses. What have you to say concerning their concurrence?—That it was uniformly constant. What the fifth?—They should be tried fully. Were they fully tried?—Yes, they were subjected to every kind of ordeal. What the sixth and seventh?—Time and place. Wherein is the testimony perfect and *apropos* in these respects?—They testify on the spot, and immediately. What the eighth?—Their motives. How did they show these?—By enduring all kinds of hardship and suffering without murmuring, and finally suffering martyrdom, to the truth of their testimony: thus sealing the evidence given by them with their blood. Was this made known to them before they entered His service?—Yes. The testimony of the Apostles is the most perfect we can imagine: it has the highest degree ever given to moral evidence. Men will jeopardize life and fortune in the ordinary concerns of life, without a moiety of this evidence. They will often undertake many things, and sometimes succeed, upon a slippery "perhaps." To whom did the Messiah first appear after His resurrection?—To a woman. What was her name?—Mary, of Magdala. Why so called?—To distinguish her from the other Marys. It is similar to our phrase, Mary, the Virginian. To whom were the women made witnesses?—To the Apostles, not to the world. Why did He appear to women first?—They showed stronger affection for, and faith in Him, than the men. The Apostles were men who would not easily believe a thing; they were not credulous, and were oftentimes upbraided for their unbelief and hardness of heart. How many Apostles saw the Messiah after His resurrection?—Eleven. You and Paul do not agree, for he says He was seen by the twelve; this certainly meant the twelve Apostles, but Judas was dead. How can this be reconciled?—Some say it is a definite number, used for an indefinite one. But, according to an oracle which they quoted, a person was chosen in the place of Judas, possessed of all the qualifications of an Apostle. Thus we can meet the objection in two ways, and show by either hypothesis, that Paul is right.

THE LAW OF LIBERTY.

"So speak ye, and so do ye, as they that shall be judged by the law of liberty" (James ii. 2.)

NOTHING is sweeter to the human mind than freedom. It has become, in modern times, the watchword of nations, and in its name the banner is unfurled, and the brazen-mouthed trumpet of war shakes the dull silence of the earth. Armies meet, and over the clash of arms, and amid the groans of the mangled dying, her covenants are sealed—sealed with the blood of men. Alas for such freedom! Yet who shall say that it is not worth its price, or murmur that the eagle-bird should be a bird of prey? Political freedom is not our theme, it presents us not with a "perfect law of liberty"—the liberty of the gospel. Yet I love political freedom, and I thank God for our free and fruitful institutions, as I do for my daily bread. May He long continue them unto us, and spread them, like the rain-cloud, over the sterile wastes of oppression, till all the nations of the earth shall be free to worship Him, each man under his own vine and fig tree, with no one to make him afraid!

The Jewish dispensation was not Christianity, nor did it comprehend the freedom of the gospel; yet it symbolized all divine truth, and pointed, as with an index, to the deliverance which was through Christ. I do not mean, by the finger of prophecy, for the prophecies which related to this deliverance were not actualized till he, the deliverer, had burst the bars of that spiritual thralldom which held imprisoned the heart, the life, the soul of man. But the mighty deliverances of the Jewish people from under the yoke and the strong arm of their oppressors, not only demonstrated that God, who made man free by planting in him, in his deathless and tameless will, the likeness of himself, was an enemy to human oppression, and looked with vengeful displeasure upon the tyrants of earth—but, more and symbolically, that he would one day subdue and overthrow the great spiritual head and instigator of all slavery, and upon the ruins of his dark and dreary dominions, plant the banners of a freedom from whose folds should glance light and joy to the captive. Thus God, who does not and will not oppress man himself,

will not that he should be oppressed by his neighbor; and in the freedom which he vindicated in the rights of the Jews against their oppressors, he but gave presage of that freedom which, in the person of his Son, he would achieve for man against the captivity of sin, death, and the grave. Thus Isaiah sung, rapt in prophetic fire, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound—to proclaim the acceptable year of the Lord, and the day of vengeance of our God—to comfort all that mourn—to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness—that they might be called trees of righteousness, the planting of the Lord, that he might be glorified" (Is. lxi. 1-3.)

Seven hundred years after this memorable prediction and promise, we see Jesus standing up in the synagogue of Nazareth, reading this passage out of the book of Isaiah, and making this, to the Jews, startling and offensive comment, "This day is this Scripture fulfilled in your ears" (Luke iv. 21.) But the people were filled with wrath, and thrusting him out of the city, led him to a precipice, that they might cast him down headlong; but he passed through their midst and went his way—went on towards the accomplishment of his great work, the deliverance of man. But did the world then, does it now, acknowledge that it is in bondage? Does it realize the need of a deliverance? Nay, verily. When, like Christ, and in his name, we preach to our enslaved fellows, saying, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free;" will they not answer now, even as did the Jews then, "We be Abraham's seed, and were never in bondage to any man: how sayest thou, ye shall be made free?" (John viii. 31-33.) Nevertheless, it is mournfully, awfully, eternally true, that "whosoever committeth sin is the servant of sin;" and that the world is lying in wickedness, under the dominion of the Evil One, the willing slaves of sin, the parasites of corruption,

and all their lifetime, through the fear of death, subject to bondage. The primal curse seems to rest upon the earth and its inhabitants, with accumulated weight, in the double damnation of perverse wilfulness and gross sensual blindness. "In the flesh there dwelleth no good thing," but "a law, warring against the law of the mind, and bringing the man into captivity to the law of sin which is in his members." So that even "when he would do good, evil is present with him," leading him into sin. O, that the world could be awakened to this awful condition, and feel their wretchedness and impotency, till with Paul they should cry out, "O wretched man that I am! who shall deliver me from this body of death?" (Rom. vii. 18-25.)

Is there any deliverance? "We thank God, through Jesus Christ, our Lord," there is. If man were not wilfully a slave, he might now be spiritually free. If man were not wilfully a slave, the human reason could not justify the penalties of sin. If man were not wilfully a slave, it were cruel and a mockery to awaken him to a sense of his bondage. If man were not willingly a slave, the tortures of hell might embitter him with *regret*, but they could not rack with *remorse*. He would turn himself upon the fire that is not quenched, but the wail which he would send up would be a *plaintive* wail, crying ever, "*I could not help it;*" so *plaintive*, that methinks the worm which dieth not would cease its gnawings under the sickening echo, and turn in sympathy from the helpless victim of a fatal unavoidable calamity. There is a deliverance freely provided, freely proffered, and this is now the condemnation, that men will not accept the deliverance. They voluntarily remain in the prison after the doors have been thrown open, and despise the proclamation which declares them free. And now, if they go down to deeper, darker death, their cry must be a cry of *remorse*—of bitter, biting, binding self-accusation: "I knew my privilege, but I despised it. All the day long did mercy cry unto me, but I heeded not, and now justly—justly—justly is my house left unto me desolate." O! shall we not tear away the veil from before the eyes of the sin-blinded, and awake them to a view of the deep degradation of their bondage, that they may look

up to a deliverance which has been achieved for them, and elect themselves free; that they may pass from "the bondage of corruption into the glorious liberty of the children of God?" (Rom. viii. 21.)

What is this liberty? Is it license? If we would solve this question scripturally, we must look at it through the eyes of Paul. With him *liberty* and *bondage* are antithetical. When he speaks of bondage, it is either the *bondage of the law*, or the *bondage of sin*. These are different, for the *law is not sin, but is holy, just, and good* (Rom. vii. 7-12.) The bondage of the law consisted in its requiring of those who were under it a perfect obedience from the feeling of fear—a constrained obedience—with or without the hearty concurrence of the subject, and under the penalties of a rigid and an exacting letter. Its precepts were imperious simply: Thou shalt, and thou shalt not. Though they were all just, and exacted only what was good, yet they required more than man could do, and provided no remedy for the default; so that though "the commandment was ordained for life, it was found to be death, since sin, taking occasion by the commandment, deceived and slew." Even the best endeavors proved abortive, through the weakness of the flesh. Therefore, no flesh could be justified in the sight of God, by the deeds of the law, which was given, not to provide a deliverance from sin, but rather to give the knowledge of sin, by prescribing a code which, though perfect in itself, required what no man could perform, thus drawing out and making manifest the sinfulness of our nature, by proving its impotency perfectly to conform to the rules of righteousness and truth. The tendency of such a system was to infuse into the minds of its subjects a feeling of apprehension—of fear—which is the essence of slavery; and it is in this sense that the great Apostle to the Gentiles says, "Ye have not received the spirit of bondage, again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father" (Rom. viii. 15.) Now, in full antithesis to this *bondage of the law*, does the apostle present the *freedom of adoption*; for the servile spirit of fear, he presents us with the confidence of children; and for the constrained obedience of the imperious letter, he substitutes the

willing and approving submission of a heart reconciled through love to the law of the gospel, which is the law of liberty and the law of life. The law of THE LAW, then, is a law of *constraint*—the law of the gospel is a law of *freedom*—the spirit of the law is a spirit of *fear*—the spirit of the gospel is a spirit of *love*. The one threatens, the other persuades—the one is clothed with terror, the other with hope—the one lays bare our sins with an unfeeling hand, and offers us no remedy—the other weeps over the faults we cannot help, and offers us a righteousness not our own.

The *bondage of sin* is different from the *bondage of the law*—yet the gospel delivers us from both at once, because it is the bondage of sin which gives terror to the law. If man were not sold under sin, then might he feel no fear under the commandments of the law, for it is the working of sin in his members, which leads to the violation of the law. Sin has, indeed, been defined to be the transgression of the law, and this it unquestionably is, when considered in its outward manifestation, that is to say, objectively; but this is not the sense in which the Apostle uses it in his profound reasonings in the Epistle to the Romans. He goes behind the manifestation, and considers the principle itself, that is to say, sin subjectively. He passes beyond the *act*, to its *cause*, and shows that there is a principle in us which he sometimes calls “sin,” and sometimes the “law in the members,” to which all wicked actions are to be referred, and which is the cause, in us, of transgression. Now, the responsible cause of any action in man, is his *will*; and if there be in man a cause of sin, (and this there must be, or he cannot be held guilty,) then this cause must be a *corrupt* will. But since will is essentially *free*, it can only become corrupt by its own act; it is the cause to itself of its own corruption. Therefore, a sinful will is responsible for its own sinfulness, and we cannot plead the proclivities of our *nature* as an excuse for our transgressions. These proclivities in man to sin, did not originate in God, but in man himself, by his own election; and upon man are justly chargeable all the consequences. He has, therefore, voluntarily placed himself under the power and bondage of the devil, by corrupting the fountain

and main-spring of his being; and in this condition the gospel finds him—in this condition the law also found him. The law condemned every manifestation and movement of the corrupt will, and that without the “benefit of clergy;” it punished all and pardoned nothing: if a man kept the whole law, and offended but in one point, he was guilty of the whole. So that under it, man’s case was hopeless. Still it forced obedience, and compelled man to feel his absolute dependence upon God. It was, indeed, a stern and severe pedagogue—a school-master, to prepare the world for reception of Christ; to make man, as it were, sick of his follies, hateful of his own rebellion, loathful of his self-assumed corruption, and ready to cry out, “O wretched man that I am! who shall deliver me from this body of death?”

If I am understood by the thoughtful reader—and it is only such that I presume to interest on this subject—it will be perceived, that the bondage of sin is the voluntary submission of one’s self to the reign of the corrupt element of his will, under the movings and temptings of the father of lies, to the exclusion of the authority of God, yet under the penalties of his law. And what more galling bondage than this can the reason of man conceive? Working against our own happiness—working against a righteous law—working against absolute power, and blind to the offers of absolute love! Now, it is from this wretched and hopeless condition that the gospel delivers us.

It would be foreign to our purpose to inquire how it settles the matter with God, in satisfying and harmonizing every divine attribute. This it unquestionably and fully does. Its influence upon us, in delivering us from this bondage of sin, is all that we propose now to consider. It shows us the hatefulness and guilt of sin, in that priceless offering for sin, by which God condemned sin in the flesh; it shows us the love of God towards us, in providing, even while we were yet enemies, that divine offering, even his own Son, “that whosoever believes on him may not perish, but obtain eternal life”—a sin-offering which takes away all our guilt; it comes to us declaring, that although by works of law no flesh shall be justified in the sight of God, yet that there is a justification which is of

God, through faith, and which is conferred freely by his favor, through the redemption which is by Christ Jesus (Rom. iii. 21-24); it brings God to us in Christ, beseeching us to be reconciled to him, not counting to us our own trespasses (2 Cor. v. 19); it realizes to us the fact of a resurrection and future judgment, the joys of heaven and the terrors of hell, and thus moves upon the not all-extinguished spark of divinity that is within us, if we do not wilfully and wickedly shut our hearts against the gentle breathings of its divine afflatus, till the darkened understanding is enlightened—the alienated heart is reconciled—the convincing reason enlisted—the rebellious and corrupted will subdued and renovated, and the man becomes “in Christ a new creature; old things have passed away, behold all things have become new; and all these things of God, who has reconciled him to himself through Jesus Christ” (2 Cor. v. 17-18.) Thus we pass from the bondage of sin into the liberty of the gospel.

But is this liberty, license? God forbid. We pass from under the bondage of sin by a symbolic death to its influence. “Know ye not that so many of us as have been baptized into Jesus Christ, have been baptized into his death? Therefore, we have been buried with him by baptism into his death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life” (Rom. vi. 3-4.) And here, again, we may recur to our text: “So speak ye and so do ye, as they that shall be judged by the law of liberty.” But some one will ask, how can there be liberty where there is law? To which we answer: that government is free which is of the people's own choice, and that law by which they voluntarily and approvingly elect to be guided, is a law of liberty. When, therefore, the mind of man culminates in faith—in other words, when the practical reason, or conscience and will of a man, are perfectly harmonized with the divine law, then the law of God becomes, through the assimilating power of love, his own delightful choice—the obedience which he renders, his highest and most grateful service—and the liberty which he feels, the freedom of an enlightened conscience, a renovated will, and a reconciled heart.

W. K. P.

ANNUAL REPORT OF THE JERUSALEM MISSION.

[The following Report is from the pen of Dr. Barclay, who is now residing in Jerusalem, where he is sustained as a missionary by the brethren of the United States. We present it entire from the *Christian Age* for April last, doubting not but that it will be read with earnestness by all who feel interested in this effort of Christian enterprise. The experience of the missionary cannot fail to impress the mind afresh with the long-recognized fact, that human nature, when brought in contact with the gospel of Jesus Christ and the discipline of His church, is marked by the same characteristics in every age and clime. It is difficult to convince any great number even of the most intelligent portion of a community, of the supreme excellence and paramount importance of divine truth, so as to lead them to love it for its intrinsic value, and, for the sake of Christ and his great salvation, to forsake all that is comprised in the lust of the flesh, the lust of the eye, and the pride of life. In our Lord's day there were multitudes who followed him, not simply because they beheld the splendour, or recognized the benevolence of his miracles—nor yet because they received with honest hearts the doctrines He propounded—but because *they did eat of the loaves and were filled!* So is it in the present day. Let any number of the disciples of Jesus in this country, or any missionary in a distant part of the world, propose to establish a society in which all things shall be common—except the daily labor, the discipline, and the worship appointed by Christ—and such a community would rapidly multiply its members. But though this state of things might be realized, it could not be maintained for any length of time. At variance with nature, reason, truth, and good order, such a condition, lacking the elements of permanence, would disappear like the morning cloud and early dew before the rising sun. To be diligent in business, and fervent in spirit, serving the Lord in worship, discipline, and truth, agreeably to His divine appointments, are the only sure bases upon which any community can be cemented together. And this Dr. Barclay seems to understand. But the Report will speak for itself.]

JERUSALEM, Feb. 9, 1852.

WELL-BELOVED BRETHREN,—Had I the opportunity of meeting with the saints in the church gathered together, it would afford me great pleasure to rehearse all that God hath done with us, and for us, since we entered upon the work whereunto we have been called; but as the nature of existing circumstances necessarily precludes the enjoyment of such a privilege, I must be content merely to make, to those by whom I have been more specially "commended to the grace of God," a brief written statement of such matters only as may seem more particularly to claim attention—a duty which the expiration of the first year's existence of the mission naturally suggests, by way of Report; for it was on yesterday twelve months ago that we unfurled the banner of primeval Christianity within the precincts of the "Holy City."

The initiatory operations of a mission in a foreign field are necessarily attended with peculiar difficulties—hindrances of a temporal as well as a spiritual nature. Besides the difficulty and delay attendant upon the establishment of a household in a land so deficient in the most ordinary comforts of civilized life, the missionary has to become acquainted with the peculiar views and habits of the people, as well as their language, before he can reasonably expect to become useful. And these difficulties, necessarily incident (more or less) to all foreign missions, are greatly aggravated, where, as in the present case, there are rival religions, some of which are maintained by the purse, and others defended by the sword. And when, in addition to these great obstacles, he finds that the cause he would present has been so perverted and degraded amongst them, that the very name he wears is a standing term of reproach; and that while he is unable to preach Christianity to the people as he would wish, owing to his ignorance of their intricate language, he is also greatly hindered from commending its excellence to their contemplation as a living reality, owing to the very serious disabilities arising from his subjection to an unhealthy climate, it is evident that no little time must elapse before these formidable obstacles can be surmounted; and hence our inexpressible gratitude to the Author

and Giver of all good—temporal and spiritual—that notwithstanding these disadvantages, we are still in the enjoyment of such abounding mercies; and that during the short space of our sojourn here, twelve persons have already practically embraced the "truth as it is in Jesus," and seem determined with full "purpose of heart, to cleave unto the Lord." It pains me, however, to add, (as I must in faithfulness do,) that one lately numbered with our little flock, (taken from amongst the lost sheep of the house of Israel,) who ran so well at first, and of whom we entertained such fair hopes—influenced by considerations of a carnal and pecuniary nature, placed before him for the purpose of drawing him away—so frequently absented himself from the ordinances of the Lord's house, that we were constrained to exclude him from the congregation. I ought to add, however, that owing to the shameful laxity of discipline that prevails here, even amongst some styling themselves Protestants, he was induced to believe that his remissness and obliquities of conduct would be tolerated. And although he deems himself rather harshly dealt with, I understand he has expressed himself willing to return, provided no explanation or apology be required of him; but the spirit he still manifests renders a profession of repentance and amendment of life an indispensable prerequisite to his restoration. Owing to our protracted illness, and the indisposition and absence of Brother Murad, the two Greek members of our congregation have doubtless suffered for instruction, and hence they evince rather too much partiality for some of the superstitious notions of the Greek Catholic Church, in the faith of which they have been raised. But so great was their ignorance, and so inveterate their prepossessions in favor of certain tenets which have grown with their growth, and strengthened with their strength, that they have not only needed line upon line, and precept upon precept, but no little forbearance with their waywardness. With these exceptions, (and possibly another,) our little flock may be said—if not in all things to adorn the doctrine of Christ—at least to be very orderly, and observant of the means of grace. Exclusive of the individual above alluded to, and two immersed persons regularly wor-

shipping with us, and usually reckoned with us—one of whom has fallen asleep in Christ, and the other not being a permanent resident here—the names on our church list amount to seventeen. One, however, resides in Smyrna, and two are about to set sail for the remote West of your own favored land: so that the number now worshipping here, and constituting our church, is only fourteen.

Had it been my intention merely to establish a church of numerical strength, the number might have been considerably increased. But I have been constrained by a sense of duty either to reject some applicants outright upon their own statement, or on detection of an improper motive; or else to urge upon them necessity of a closer examination of the Bible and their hearts, in such terms as have generally prevented a renewal of their application. This, of course, has been a most painful duty, and deeply do I feel the responsibility thus incurred. But that I have acted properly, (at least in most of these cases,) I am happy in knowing that I have the entire approbation of my own conscience; and that I may enjoy the approval of your valued judgment also, I will briefly state such of the cases as will enable you to form a just estimate of the whole.

A. brings testimonials highly commending him as a teacher, &c. He is already in the service of a mission, but tells me, in plain terms, that if I will give him a little more than his present allowance he will join our church. The proposal of this Herodian is, of course, rejected without hesitation.

B. a gentleman of very high literary and scientific attainments, and possessing undoubted piety, wishes to know whether our society would employ him were he to unite with us. Now, while I have a great respect for the individual, I could but speak to him in language so discouraging as to deter him from the repetition of any such proposition.

C. who was a sub-officer in a Protestant church, asks the appointment of an hour for a special interview; and comes in very respectable company to make a formal proposition to unite with us himself, and also bring along a number of others with him. These persons, he alledges, were compelled from conscientious considerations to

withdraw from their church, and they propose to form an "independent church," upon principles of "toleration and union," under my direction. Now this seemed quite laudable in some respects, but upon explaining to him the nature of the Christian Institution, he is found to be not only ignorant of its very first principles, but in direct opposition to some of them. Upon further conversation it is discovered, that they propose sending agents abroad to solicit funds for their maintenance in the Holy City, after the manner of Jews, Christians, and Heathens here. And so the proposition being clearly ascribable to carnal motives rather than principle, it is entirely discountenanced: the divinely appointed plan of contributing toward the support of the saints, when unavoidably poor, is explained; the sin of supporting a church in wilful idleness is exposed, and the good old way of Christian union, according to sound words and sound principles, is urged upon their consideration.

D. a youth of some promise—whose history may be found in the *Jewish Intelligencer*, Vol. XV. No. 174. as detailed at an annual meeting of the London Jews' Society—states that he has heard that we discard all human forms and ceremonies, and have a plain religion, which he thinks must be the religion of the Bible; and beseeches me to receive him into our congregation. But it is discovered, on conversing with him during this and subsequent interviews, that he is entirely ignorant of the difference between us and the church of which he is a member: and it plainly appears, from all the circumstances of the case, that he is influenced more by a desire for *personal* protection, than by love for the truth. But although it is evident that his proposed change is too much the dictate of worldly policy, the "good old way" is plainly set before him; he is exhorted to search the Scriptures, to see whether the things I tell him are so, and to scrutinize his motives more closely.

E. a member of a popular Christian community, who, though at first much opposed to us, yet on attending our meetings, and hearing the Christian system explained, was convinced of the truth; but on avowing his dissatisfaction with his creed, was forced—strange as it may seem—to make choice between a removal to a distant station,

and a continuance here (should he remain in his church) under restrictions most galling to a sensitive conscience; or, in the event of dissolving his ecclesiastical connection and becoming obedient to the faith once delivered to the saints, severe persecution. After long halting and debating between two opinions, he adopted the alternative of a removal to a distant post. Notwithstanding his distrust of Providence, and his dread of persecution, he seemed, in the main, to be under the influence of proper principles; and I could but lament that one so nigh the kingdom should feel himself constrained to go away sorrowful. He compounded matters with his conscience, by resolving to turn and obey the Lord, after he shall have secured the means of living here independently of others.

F. was acquainted with Messrs. Whiting, Lanneau, &c. likes them very much, and wishes to become an *American* Christian! But upon familiarly conversing with him, and dwelling upon the evil of being actuated by sinister motives in professing religion, so much ignorance of the Scriptures, and such such superstition and carnality of motive are developed, that I am compelled to content myself with advising him to probe his heart, and imitate the example of the noble Bereans. But after a few more visits—during which I instruct him to become a *Bible* Christian, and to continue one, and dwell upon the necessity of rigid discipline—I see him no more.

G. and wife, Jews lately from Egypt, seem to be sincere inquirers after truth. They are poor—scarcely able even now to maintain themselves—and know full well that they will not only be deprived of their portion of the general fund for the support of the Jews residing here, but will be dreadfully prosecuted as soon as it becomes known that they profess faith in Jesus of Nazareth. In this predicament they inquire whether we can afford them any shelter and assistance if they are baptized. Now, although this circumstance is apparently much against them, yet, after making due allowance for their ignorance, there seems, upon further inquiry, to be no sufficient ground to challenge the sincerity of their motive, however much we may pity their indecision and distrust.

I might mention the case of a Copt, and several other persons professing

faith and repentance, yet unfit subjects for baptism, in my estimation, for various reasons; but to multiply cases would be consuming time uselessly. The state of society in the *Holy City*—the city of three *Sabbath* days per week—is deplorable in the extreme; and it would seem that there are few places on all the earth where the propagation of Christianity—even when somewhat accommodated to the taste of the age, by a liberal admixture of philosophy, Judaism, and Paganism—is attended with greater difficulties than at this same Jerusalem, where it succeeded so triumphantly at first. In proof of this, I need only refer to the vast expenditure of treasure and effort here on the part of several powerful missionary societies. The American Board of Commissioners for Foreign Missions sent two missionaries here as long ago as 1821; and their mission was well sustained, with occasional interruptions, by a strong band of most excellent, devoted, and talented men, till about four or five years ago, during all which time three converts were all the fruits of this great outlay. The persevering efforts of the Lutherans have been still more barren of good results. The London Jews' Society have had missionaries here, more or less constantly, more than a quarter of a century; and in 1834 they established a regular mission on a very extensive scale, which has been lavishly supplied with chaplains, missionaries, colporteurs, helps, governments, &c. under its learned "lord bishops." A splendid church edifice has been erected at a total cost, as I am informed by the architect, of £70,000—an extensive and well conducted hospital established—well endowed literary and manual labor institutions founded—and money funded for the purpose of "aiding inquiring Jews," "assisting to establish converts in business," &c. Besides the money already so extensively invested in real estate by the society, thirty or forty thousand dollars are annually expended in support of that mission, which is not only under the auspices of that powerful and wealthy society—one of whose patrons alone has recently given it three hundred thousand dollars—but is under the special care and patronage of two of the most enlightened and potent monarchs in Europe, (Victoria and Frederick William,) both

of whom maintain able Consuls in the city for the special protection of members. And yet, during the thirty years' labor of its various, well sustained, and energetic agents, the number of converts made in this city, even with all the worldly inducements set before them, amounts to only a score or two; more than three-fourths of whom are retained in the service of the society at salaries far more than adequate to their support.

Not a single convert from Mahometanism has been made by either of these denominations, nor by the combined efforts of the dozen different Christian sects in Jerusalem; but, on the contrary, several Christians have actually gone over to the Moslems and Jews!

And yet, notwithstanding all these great discouragements, I can but regard Jerusalem as one of the most important missionary stations on earth; and cannot help believing that "the faith once delivered to the saints" would soon number its converts here by hundreds but for one main difficulty, which, although we have not the power to remove entirely, can yet be counteracted to a considerable extent. The site originally selected by Divine Providence as the grand radiating point of the light of salvation, possesses all the advantages now that it ever did for enlightening the greatest possible number of the benighted sons and daughters of Adam; for hither, as to no other place on earth, the tribes, not only of Jews, but of Gentiles of every nation, still resort for religious purposes. With Africa, the dwelling place of the children of Ham, on one side, and Asia, the hive-like abode of Shem's descendants, on the other, and in front the Mediterranean—that great highway to the everywhere dwelling sons of Japhet—dividing, yet uniting, the lands of Shem, and Ham, and the Isles of the Gentiles—what spot could be more admirably situated for the wide and speedy diffusion of truth? Be it, then, that "the city is walled up to heaven," and the children of Anak dwell here—drawing our resources alone from the armor of heaven, are we not fully able to rescue "the city of the Great King" from its Canaanitish oppressors by whom it is trodden under foot—whether open enemies or pretended friends? The great obstacle to

which I alluded as so formidably opposed to the revival of pure religion in this city, and upon which I wish to say a few words, is confessedly one of some delicacy; but the importance of the subject, I trust, will sufficiently plead my apology for using so much plainness of speech only as will enable me to make myself understood by you. I allude to the practice of *supporting converts* which prevails here, to a greater or less extent, amongst all professions of religion—Christian, Jewish, and Mahometan. But as this assertion may sound rather strangely and uncharitable if unsustained by evidence, I beg leave to adduce the testimony of several persons, (at least so far as Christian converts are concerned,) whose characters and positions constitute them unimpeachable witnesses. Mr. Spencer, an Episcopal minister who spent some time here in 1849, remarks, page 275, "Sketches of Travels in Palestine," &c. when speaking of the Lutheran-Episcopal mission here, that "the mission to the Jews has not only got to convince them of their guilt and perversity in rejecting the Messiah, but on their professing Christianity, is obliged to undertake their temporal support also, as a necessary consequence."

Mr. Williams, chaplain to this same Prussio-Anglican mission, observes, p. 570, vol. ii. of his "Holy City," when speaking of the proselytes made by the American Board of Missions, that "there were three of these men—I believe not more. The missionaries have taken charge of their families, as they were bound to do." Dr. Zishendorf, in his "Travels in the East," p. 159, goes so far as to say that "conversions in Jerusalem are framed to an accommodation with the most modern Judaism, and six thousand piastres (about fifty pounds), with other advantages, are offered to the converts as a premium." Now, while I cannot believe that the gravest item of this charge is literally true, yet I lament to say, there is far too much of truth in it; for it is undeniably true that worldly inducements of a very tempting character are held forth, the effect of which (not to say the design) is both to make proselytes and to retain them in ecclesiastical connection, upon principles not countenanced by the Word of God. It is a matter deeply to be regretted, that gen-

tlemen so worthy as I know some of the members of this mission to be, should have fallen into a practice so unfavorable to the interests of pure religion. The existence of a custom so fraught with evil tendencies, renders great circumspection necessary on the part of the evangelist who would have his converts influenced alone by moral principle, apart from all worldly motives. And in this time-serving latitude nothing seems better calculated to render his efforts abortive, than the necessity (imposed upon him by such a state of things) of frequently and solemnly protesting against a practice so congenial to the vitiated taste of a crooked and perverse generation; and especially when, as in the present instance, his meaning is perverted, and undue advantage of his protestation is taken to create the impression that the opposite course argues not only a want of interest in the temporal, but spiritual welfare of the convert!

But while this practice of placing before the *sinner* any worldly motive to embrace Christianity, or *retain* him in the church, is so much to be deprecated, yet situated as matters are *here*, it may nevertheless be both proper and expedient to provide a kind of asylum to which the poor persecuted convert might retreat, should it be necessary, and keep himself from violence and starvation on becoming obedient to the faith, but by no means *before* he yields obedience. For surely it is not the dictate of sound philosophy, to be deterred from the proper *use* of a good principle on account of its *abuse* by others; and that poor suffering saints should receive the sympathy and aid of their brethren, is a truth that none professing a regard for the Bible will deny. I venture, therefore, to suggest the propriety of having such an asylum, for reasons which will fully appear, when we consider the consequences attendant upon a change of religion in the East generally, and especially in this city.

When a Jew or Mussulman becomes a Christian, (and the same may be said of a member of any of the Oriental sects of Christians who turns Protestant,) he is immediately regarded as an outcast; and if he is so fortunate as to escape stripes and imprisonment, he is at least anathematized and outlawed. His former brethren will neither buy from

him nor sell to him; nor, indeed, have any dealings whatever, except to maltreat him. And in many instances, not only is his portion of the public fund withheld, but his wife and children are forcibly taken away from him; or, if he happens to have influence enough to retain them, they must share his persecution. Nor is the ill-treatment confined even to himself and family, but extends far beyond the sphere of his own immediate household. Let his avocation be what it may, he can no longer derive a support from it, if at all dependent upon the patronage of the community of which he was a member. And few, indeed, are the occupations in which he can compete successfully and honorably with the mendacious Arab, the circumventing Turk, the wily Jew, and the tricking *Christian*—or which he can pursue profitably enough to gain the most scanty livelihood—so general is overreaching among tradesmen, mechanics, and persons of all classes! Truly fortunate is it for our converts here, that such as are dependent, happen to derive their support from travellers and other Franks.

Under existing circumstances, the conviction has forced itself upon my mind, that if we had a small piece of land near the city, with a few cheaply-constructed houses, or an establishment within the city, with a few rooms for work-shops, tools, &c. where persecuted converts could retire in case of necessity, and escape starvation by cultivating the earth, or laboring at some trade: such an asylum, presenting as it would, no worldly motive to embrace religion, and yet affording to such as might need it a safe temporary retreat from persecution, would be a great desideratum; for while it would accomplish all that would be desirable in the way of assistance, it would be entirely exempt from the objections that apply with so much force to those arrangements by which carnal considerations are placed before the sinner, which, whether designed or not, cannot fail to operate as inducements to embrace Christianity from mere secular considerations. Nor would it be any slight proof of his sincerity, if the convert is willing to embrace Christianity in Jerusalem, with the understanding that beyond this temporary shelter he is to expect no temporal relief whatever, except what all helpless saints

are entitled to from weekly contribution, should he become unavoidably poor and disabled.

It may be said, however, that if a person is not willing to bear the brunt of persecution, and even endure the pangs of starvation, he is unworthy of admission into the kingdom, and that we ought, therefore, to rejoice in having his faith subjected to such a test: and this is readily conceded, provided his opportunities and means of information are such as to enable him to discriminate properly on these subjects. But to suppose the ability of doing this, at least between the Christianity of the Bible and Protestantism as taught in some of the less exceptionable creeds, would be conceding far too much to the great majority of persons in this anti-Bible-reading part of the world. So superior to all the religions of the East is Protestantism in its very worst garb, that a person, in forsaking any of these corrupt communities, may be expected readily to embrace the views of any of the Protestant sects with their "loaves and fishes," in preference to primitive Christianity with disfranchisements and persecutions. Some little allowance must undoubtedly be made for the defective optics of those from whose eyes the scales of rabbinical cabalism have not yet entirely fallen; or, who being as yet on the outskirts of Babylon, still view the matter as through a misty medium. There are now in the city a Jew and a Greek priest who, from all I can see, are fit subjects for baptism, but they are both rather poor, and would, no doubt, be dreadfully persecuted—particularly the latter. The Jew, having an independent trade, could easily make a living were he sheltered a while; but the priest, being unaccustomed to do anything but swing a censor, hear confessions, &c. could do but little till he could be instructed in some handicraft, which he earnestly desires. Such facilities, with ample protection, are afforded by all the denominations here; and it is highly probable that they will, therefore, become members of the "Hebrew Christian church," which has, in addition to those facilities, so many lay benefices at its disposal.

What is to be done? Should such an asylum as that suggested be provided or not? But the question is submitted entirely to the decision of your better judgment, assured as I am, that

you can best determine whether the time has arrived that the disciples should afford the proposed relief to the brethren who dwell in Judea, and should again "send the liberality to Jerusalem."

Notwithstanding the almost total suspension of my usual medical practice for several months, on account of my own illness and that of my family, I have had the pleasure of relieving about two thousand cases of sickness during the past year. And the conclusion to which my experience brings me is, that the practice of medicine is a most important auxiliary to missionary operations, and should by no means be discontinued. I know of no means whatever by which access can be had to so many, and so cheaply and favorably, too, as by the gratuitous administration of medicine to the poor of the city and its dependencies.

We had hoped to enjoy entire exemption from fever during the Winter, and become fortified for the next sickly season, but we are still subject to slight attacks of a few days' continuance, notwithstanding all our precautionary measures as to exercise, diet, &c. Had we such a place, however, as that proposed, where we might occasionally retire and recuperate beyond the miasm of the city, I think we should soon and safely become acclimated.

So greatly have our studies of language been interrupted by sickness, the absence of our dragoman, and other unavoidable circumstances, that our progress has not corresponded with our desires or expectations. The Arabic, however, is very difficult of acquisition, even on the part of one who devotes the most of his time to it, as you will readily infer from the fact related to me a few days ago, by a missionary from Safet, that a missionary from Lebanon, who had been assiduously studying it for six years, was requested by some Arabs, at the conclusion of his *Arabic discourse*, not to speak to them any more in the *Turkish* language, but in the *Arabic*, so that they might understand him!

Another consequence of our sickness has been the dismissal of the few scholars we had, till recently, when we gave notice of our readiness to resume our little operations in the way of teaching; but, as yet, we have only one regular and two irregular scholars.

As there is no express apostolic precept or precedent in relation to schools, and it is by no means proposed to plead the example of others as a rule of practice for us, yet I may be allowed to mention, that the English and Germans have large and flourishing schools in various parts of this city, and in some of the neighboring towns, upon which they mainly base their hopes of ultimate success.

A Jewish Rabbi, with whom I have lately had several interesting conversations, wished me, some time ago, to teach two of his children, and said that other Jews would send their children, if I would open a school on Mount Zion; but it was impracticable to attend to it at the time, and his children are now in one of the episcopal schools. I entertain some hope that the fulminations of the synagogue, and the withholding of his stipend, consequent upon this resistance to the authority of the Chief Rabbi, may so open his eyes, that he will heartily confess, and gladly obey the Messiah, which I am persuaded he would already have done but "for fear of the Jews."

Invoking a continuance of your highly valued counsel, prayers, and coöperation, I remain, dear brethren,

Your's in the Lord,

J. T. BARCLAY.

[The portraiture of Eastern duplicity and incorrigibleness, given in the above Report, presents no very encouraging aspect of missionary success. But this picture is not so dark as that delineated in the History of the Irish Presbyterian Mission to Damascus, which records the fruit of seven years' labors in the sprinkling of an infant! This demonstrates that Brother Barclay has not come in contact with the worst population of the East. His success has been greater than usual among the sons of Shem. Remembering the first six years of fruitless labor by Judson, and similar instances of fruitless labor in the South Sea, we have reason to be much encouraged with the first year's effort to plant the standard of the cross in the land where it was originally used to torture our Lord, and to crucify his cause. We should devoutly thank the Author of our holy religion, for the blessings which he has conferred upon his cause; and beseech our Father above to continue his benignant smiles upon Emanuel's land.]

COLONISATION OF AFRICA, A MEANS OF SPREADING THE GOSPEL AND ABOLISHING SLAVERY.

[The following Address, which embodies views repeatedly put forth in the *Harbinger*, was delivered at the Annual Meeting of the American Colonization Society, held at Washington, on the 20th of January, 1852. It was delivered in proposing the Resolution, "That the scheme of African Colonization affords a basis broad enough for Christians of all creeds, and politicians of all parties, to stand upon; and that its principles and conduct are in entire harmony with the rights of individuals, the rights of the States, and our obligations to the Union and to God."]

THE REV. PHILIP SLAUGHTER said,—In the year 1607 three English ships were driven by stress of weather into the Capes of Virginia, and, having ascended the James river, effected the first settlement of the white race upon the continent of America. About twelve years afterwards, in the year 1620, a Dutch man-of-war ascended the same river, and landed at the same place twenty African slaves. And now for the first time, the white man, the black man, and the red man stood face to face, and gazed upon each other in the New World.

From that moment, these three races started upon a new career—a career which is even now in the process of development before our eyes—a career which was destined, in my humble judgment, to fulfil upon a large scale that remarkable prophecy uttered thousands of years before by the patriarch Noah, when, in the name of God, he proclaimed, "God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant."

The contemplation of the career upon which these three races started at that eventful moment, may teach us some exceedingly instructive and interesting lessons. There was the white man, the type of Christian civilization. He began immediately to increase and multiply in the most rapid and wonderful manner. In a very few years, or in a comparatively short time, he penetrated every river that opened its mouth into the Atlantic ocean—he ascended every

hill—he passed every mountain—poured along the valleys, and spread over the entire continent of America. But not merely has he subdued the wilderness, and made those vast solitudes which hitherto were unbroken, save by the war-whoop of the Indian and the scream of the eagle, vocal with the hum of industry, and with the songs of Christian praise; but, in the same space of time, he has accomplished a revolution which has no parallel in the annals of the world. He has reared the fabrics of governments which have no model upon the face of the globe—governments which are now attracting the observation of the entire world. The kings of the continent of Europe at this very moment are looking with awe and disquietude upon “this new Rome rising in the West,” the foreshadows of whose greatness yet to be, are extending darkly and heavily over their dominions, and obscuring the lustre of their thrones.

Where are the other parties to this interesting meeting? The red man has retired before the rising tide of white population, receding from the Blue Ridge to the Allegheny—from the Allegheny to the Mississippi, and disappearing from each in quick succession, like snow before the sun. He may linger for a few years in our Western horizon, but is destined ere long to make his “ocean grave with the setting sun.” His history is an instructive instance of the effect of leaving an inferior in immediate contact with a superior race, and in the enjoyment of its own wild liberty.

To return to the African. Had he been left, like the Indian, in his native freedom, his would have been the fate of the Indian. But in the mysterious providence of God, the African was “bound to the car of the Anglo-American,” who has borne him along with him in his upward career, protecting his weakness, and providing for him physical comforts which were never enjoyed by the Indian, nor indeed by the lower classes in any country under the sun.

Accordingly he has grown with our growth, and strengthened with our strength, until he is numbered by millions instead of scores, and if the accession by immigration had not been arrested, the black might have surpassed the white population.

In the meantime, the black man has been trained in the habits, manners, and arts of civilized life—been made acquainted with the Christian religion, and been gradually rising in the intellectual and moral order, until he is far above his race in their native seat. In these facts we see some traces of the designs of an all-wise Providence, in permitting the black man to be brought here, and placed in contact with the institutions of the Christian civilization. As we proceed, we shall discover new and more beautiful instances of design, as the history of the race is evolved under the providence of God.

No sooner had we taken our place as an independent power among the nations of the earth, than a new phenomenon presented itself to our view, namely, the class of free colored people. The thirteen colonies which adopted the Declaration of Independence were slave-holders. When these colonies became States, they reserved their sovereign power over the question of slavery. In the exercise of their sovereignty, seven of the original thirteen, in process of time, emancipated their slaves. Many individuals in the Southern States emancipated a still larger number. The new phenomenon soon began to attract the public attention. The agitation of the subject began in Virginia in 1776, but nothing definite was done. In after years the subject was repeatedly discussed in the Legislature, and was a matter of grave consideration, and of correspondence and consultation among the leading statesmen of the commonwealth, who at last concluded that it would be a wise measure of policy, as well as an act of humanity, to remove this anomalous class of people from the State. Measures were accordingly taken to effect this object in coöperation with the general government.

For many years previous to this era, Christian men had been anxiously pondering the problem of the conversion of Africa to Christianity. When adventurous travellers and missionaries, who had penetrated the interior of that continent, returned and disclosed the condition of that unhappy people, generation after generation of whom had for centuries been going down to their graves, unblessed by the light of Christianity, and living millions still groaning

under the yoke of the most debasing bondage and the most cruel superstition, to which humanity ever bent the knee or bowed the mind, the mighty heart of Christendom beat with the liveliest sympathy, and a cry of horror went up from all her borders. Shamed by past apathy, and burning with present zeal, different branches of the church projected mission after mission, and sent them forth at an immense expense of life and treasure, to convey the glad tidings of salvation to these perishing millions. The experiment was tried for more than 200 years, and the result was an absolute failure; and the bones of a noble army of martyrs bleached the burning sands of that benighted land. When the heart of Christendom had again sunk down, apathy and black despair seemed to rest on the prospect in that direction; then it was that the happy thought occurred to many Christian minds, who had been long pondering the problem presented by the presence of the free colored people in this country, and also the unhappy condition of Africa, of taking these very persons, whose presence was not desired, and whose removal was eminently desirable on many accounts, and sending them back to the land of their fathers, bearing along with them the ark of God, and all the institutions of Christian civilization.

Here is one of those remarkable instances in which Divine Providence acts far out of the sight of men. In allowing these persons to be kept for 200 years in contact with the institutions of Christian civilization, daily rising in the scale of intellectual and moral improvement, having become acquainted with the principles, and in many instances imbued with the spirit, of the religion of Jesus Christ—God, as it has been beautifully and eloquently said, had been long elaborating in the depths of his own unfathomable counsel, just as he elaborates the diamond in the mine, that gem of Christian civilization which now blazes on the sable brow of Africa.

Politicians looking at this question from a political point of view, and actuated by political considerations merely, were also pondering this very problem, and contemporary with the conclusion to which Christians came, they had come to identically the same conclusion. Accordingly, as we all know,

politicians of all parties, and Christians of all creeds, assembled here in the city of Washington in the year 1816, and laid the foundation of the very Society whose 35th anniversary we are now celebrating, burying under its cornerstone all party feeling in politics, all sectarian jealousies in religion. What but the superintending providence of God could have produced this conjuncture of circumstances and union of minds!

Men of the highest sanctity of character and splendor of talent—burning and shining lights in the church and in the state—were present and participated in the proceedings which are familiar to us all. The result of their deliberations was that in 1820, (just 200 years after the landing of the blacks in Jamestown,) the *Elizabeth* sailed for the coast of Africa with eighty-three emigrants, and a few white men who had volunteered to be pioneers in this perilous enterprise. I will not detain you by reciting the affecting story of their adventures, which, in many incidents, is strangely like those of the first settlers of our own country.

Only 30 years have elapsed, and what has been the result? I will not enter into the details. You have heard many of them already in the Annual Report. But what has been the general result? There it stands in the sight of all men—a Christian republic in the very central region of African barbarism and the slave trade—a republic of free blacks, constructed on the model of our own, with all the machinery of a free republican government, presided over and administered in all its departments by free colored men from the United States of America. There are between twenty and thirty Christian churches in full and successful operation. There are Sunday schools and day schools. There are printing presses and newspapers. There is all the apparatus of Christian civilization in full, distinct, and visible operation, exerting a powerful influence upon hundreds and thousands of the natives, who are daily coming within the range of its influence. We are told that even kings are coming already to the brightness of the rising of this lone star, and bringing their children to be educated in the principles of free government, and still more in the principles and glad tidings of salvation by Jesus Christ our Saviour. We have

thus pushed the base of our missionary operations in Africa across the Atlantic, 4000 miles in advance of our former centre of operations; and it is a fact worthy of being noted, that white missionaries are now able to maintain their ground by means of the comfort and protection afforded by the Colonies.

I desire to consider in a few words in conclusion of this rapid and desultory view of the question, What is our duty as patriotic men? What is our duty as humane men? What is our duty as Christian men, in relation to this great measure of State policy and of Christian beneficence? First, then, this is a question of humanity. There is a large class, now amounting to between 300 and 500,000 of our fellow-creatures, occupying a state of intellectual, of moral, of social, and of political degradation, far below that of the white population, and in many cases even of slaves. There are some visionaries who profess to entertain the expectation and the hope, that these persons will some day or other be brought to stand upon the same platform and social equality with the white race. No dream in the Arabian Tales was ever more vain, mischievous, and visionary. It is utterly impossible. Almighty God has placed between us and them by a visible mark, an impassable gulf. No human power or wisdom can ever bridge that gulf, so that they can come over and stand on the same platform of political and social equality with us. No, they stand and frown upon each other—

"Like cliffs that have been rent asunder,
A dreary sea now rolls between;
But neither heat, nor frost, nor thunder,
Shall ever do away, I ween,
The marks of that which once hath been."

It does not become me, perhaps, to speak of this question in a political aspect; but I will say one word upon that point. We are all patriotic men. All American citizens are patriotic men. All admire and love the institutions of the country, and desire to perpetuate them to the latest posterity. Need I suggest what is the cause which has come more nearly than any other cause, to overwhelm this fabric of free government, to which the thousands and tens of thousands of refugees from the old and worn-out governments of Europe are flocking every day, as

doves to their windows? It is this very question of the black race. Do we not know that questions connected with this very class have agitated this country—have shaken the great fabric of government from its base to its top-most turret—have made it heave to and fro, as if with a mighty moral earthquake—and have threatened utterly to overwhelm it in one entire and tremendous ruin. Is it not clear that if this Society proceeds to do as it has already done, it will abstract, to a certain extent, some of the causes of this political agitation, in entire harmony with the rights of individuals, the rights of property, the rights of the States, and all our obligations to the Union and to God? If it tend to abstract one of those causes of political agitation and disturbance, does it not tend in the same ratio to establish and perpetuate our free and glorious institutions? Is there an American citizen who will not do all that in him lies, in the providence of God, to hand down to his posterity this noble structure, under whose shadow such multitudes of the miserable and oppressed from every nation of the earth are now taking shelter? It is encouraging to us, to see among the bright names upon the roll of our Society, those of the men who laid the foundation of our government, and cemented it with their blood, as well as of those who built up its walls, and who now stand as the firmest pillars and the most graceful ornaments of that wondrous structure, whose crowning dome is the constitution of the United States.

Not to dwell on this branch of the subject, we are Christians, and this subject has a missionary aspect. There are thousands and tens of thousands of Christians in this country, who believe that we have now clear and distinct, and most encouraging evidence, that this is one of the special modes by which God's providence is going to solve that so long vexed and perplexing problem of the establishment of Christianity in Africa. So long as the white man was employed as the instrument for conveying the gospel to Africa, all his efforts were attended with absolute failure. Utter failure was written upon them all. It would seem as if Almighty God had, by these dispensations of his providence, absolutely interdicted that to the white man; and

that he had been preparing these persons, who can live in that clime, so fatal to the white man, to be instruments of the entire and permanent establishment of all the institutions of Christianity and free government in that benighted land. Oh! what an animating view is not this to the Christian; and what a powerful stimulus should it not give to our support of this great scheme of African colonisation! There are many of us who do not doubt for one single moment, however vain and chimerical or visionary other persons may deem it, that this instrumentality will have precisely that full and glorious development and issue.

There stands upon the coast of Africa a civilized community, whose influence is felt throughout all the region round. Why should not that instrumentality be used by Divine Providence for the purpose of the entire regeneration of the whole continent of Africa? Is that too much for the eye of faith to anticipate? Why, let us reflect a moment upon the history of our own country. It has been well asked, where was the Christian, or the politician, sufficiently sagacious to see in that little tobacco plantation at Jamestown, two hundred years ago—or in that little company which was wafted across the wintry ocean in the *May Flower*, and landed upon the barren rocks of Plymouth—the germs of this colossal America of ours, which now stands with her feet in the tropic, her head reposing upon the snows of Canada, stretching her right hand to the Pacific, and her left hand to the Atlantic, in token of welcome and shelter to the refugee and oppressed of all lands. Why may we not anticipate that God will thus bless that Lone Star, which now shines with fitful and tremulous light in the very central regions of African barbarism and the slave trade, and that, by his blessing upon it, upon our prayers, upon our example, and the efforts of individuals, of States, and of the United States, that lone star may become a mighty constellation like our own, shining like light-houses around the coast of Africa, their light transmitted through all the dark valleys of the shadow of death, until the very mountains of the moon, reflecting the Sun of Righteousness, shall light up the midnight of African barbarism?

THE SPIRITUAL DOMINION OF CHRIST.

"There is a river (of light and love) the streams whereof make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her, she shall not be moved: God shall keep her, and that right early."

THE kingdom of grace, or reign of heaven, is at present a spiritual dominion, comprehending moral, intellectual, and spiritual principles—as righteousness, truth, love, peace, and joy in the Holy Spirit. In Jehovah alone these purifying elements have their source; yet hath it pleased Him that in Jesus, "our elder brother," the fulness of Deity should dwell. The mind of man is the seat of this government. Sunk in sin, it is created anew in righteousness and true holiness, by His truth, that it may become a fit habitation for God by His Spirit. Jesus, our Lord, is the Spiritual Governor of the mind of every true-hearted disciple. In original creation, that which is physical or material preceded the fashioning of man, and the breathing into him "the breath of life," by which he became "a living soul." But in this new creation, the order is reversed—the restoration of mind is preliminary to the subjection of the body. Believers are created anew in Christ Jesus unto good works, which God had before ordained that we should walk in them. At the resurrection of the dead, the physical nature of man will be perfected, and brought into harmony with his spiritual being. New heavens and earth, in which the righteous shall dwell for ever, will then replace the present scenes of sin and woe. "Our citizenship," said Paul, "is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile (or humbled) body, that it may be fashioned like unto his glorious body, according to the working of his mighty power, whereby he is able to subdue all things unto himself." Having conquered—or, to employ a still more expressive word, destroyed—Death in his own person, he is Governor of the physical, as he is of the moral universe—Lord of the living and of the dead—the blessed and only Potentate, King of kings and Lord of lords, to whom be honor and might everlasting.

J. W.

CORRESPONDENCE.

THE CHURCH AND THE KINGDOM.

REPLY TO R. MILL.

DEAR BROTHER,—In my former communication, I presented an argument on the understood meaning of the word "church," by Peter and the Jews, to whom our Lord addressed himself, when he spoke of his "church," in connection with "the kingdom of heaven." I contended, that from a long established, national, and legal appropriation, it was to the Jew synonymous with the word kingdom; and hence Peter and the other disciples, would understand their Lord to refer to the "kingdom of heaven," which was already proclaimed as being at hand. I could have wished that Brother Mill had attempted a refutation of this argument, instead of writing a parody on it. I could, moreover, have wished that he had quoted correctly what I have written, instead of chiming-in portions of my sentences with those of some *imaginary Pædobaptist opponent*, whom he has resuscitated from "the sepulchres of the spiritual kings of Babylon," and that for the purpose of caricaturing my argument, and reducing it to an absurdity. From what I can gather from this tissue of broken sentences, Brother Mill appears to make this resurrected "ghostly" Babylonish reasoner of his to contend, that the Jews would understand from all that our Lord said concerning his congregation or kingdom, that he referred to them and their children: but what the crude notions of some of the more blinded Jews, or Brother Mill's personified "baby sprinkler," have to do with the above argument, I am at a loss to know! The Jews were doubtless competent judges of the received meaning of the word "congregation," but may at the same time have been in entire ignorance of the qualifications of the persons who were to compose that particular "congregation" referred to. The former was all that I contended for. I apprehend that the "*weakest member in our churches*" will be able to detect a sophism like this. Brother Mill flourishes off by telling me, with a triumphant air, that "if by 'my congregation' Jesus meant 'his kingdom,' the apostles were very inconsistent in not allowing the members of the church

to enter the kingdom, and especially Peter, who had the keys of it." I beg to tell Brother Mill that the inconsistency is all in his loose declamation, and not in the conduct of the apostles. John recognized all the members of "the seven churches of Asia," as brethren and companions "in tribulation, and in the kingdom and patience of Jesus Christ." Paul declared that both he and the Hebrew converts had "received a kingdom not shaken," and he gives thanks to the "Father" on behalf of the faithful brethren at Colosse, because he had "delivered them from the power of darkness, and had translated them into the kingdom of his dear Son." And Peter, in his letter to "the elect sojourners of the dispersion, of Pontus, Galatia, Cappadocia, Asia, and Bithynia," informs them that they "are an elect race, a royal priesthood, a holy nation, a purchased people," &c. And that "Jesus Christ is at the right hand of God; angels, and authorities, and powers, being subjected to him. The apostles, in all this, are perfectly consistent with themselves, and are acting in harmony with the teachings of their Lord. Not so, however, with Brother Mill's creed.

How was it, I would inquire, that after the resurrection of the Lord, his disciples all at once ceased to proclaim the truth which was the only theme of "John the Harbinger" and his disciples; and which had ever hung on the lips of their Lord and Master, from the commencement to the close of his ministry, and which constituted the only mission of the twelve and of the seventy disciples, when they were sent forth "without purse or scrip," viz. "The reign of heaven approaches?" The theme of their ministry is all at once changed. It is now, "God has made this Jesus, whom you have crucified, both Lord and Messiah"—"Him has God exalted at his right hand, a Prince and a Saviour," &c. And the apostles, in the letters to the churches above quoted, recognized them as being "in the kingdom of Jesus." If "the reign of heaven" had not commenced, why not have continued to proclaim it at hand as heretofore? This change of conduct in the apostles speaks volumes, and clearly puts to silence all Brother Mill's special pleading.

Brother Mill all at once finds himself "ahead of me." He recognizes the

transfiguration as the time when "the reign of heaven was ushered in with power." Surely after such admission, this controversy, so far as he is concerned, is at an end; unless he presume to say, that it immediately afterwards proved to be an abortion.

For Brother Mill's information, I beg leave to state, that the view which I gave of the ascension is neither "a novel" nor yet an "original idea" of mine; and, moreover, it "was not attained in this licentious age of unrestrained imagination." His remarks on this subject are only another attempt at caricaturing, instead of answering, an opponent.

Brother Mill now "emphatically" asks me a question, and makes a "solemn pause for an answer." The question is this—

"If the kingdom of God was ushered in with power on the day of Pentecost, why did not Peter appeal to that event, as proof that he had not followed a cunningly devised fable, when he made known unto them the power and coming of the Lord Jesus Christ? * * I emphatically ask, why appeal to that seen by three individuals, at a time when they were so deprived of their judgment that *'they knew not what they said'*?" Why not appeal to the time when the kingdom of God was ushered in with power?"

In answer to this question it will be necessary to remark, that Peter had reference to a subsequent, and not to a previous event, when he spoke of "the power and coming of Christ," which had before been made known to those to whom he wrote. That event was evidently the second coming of their Lord—an event with which the writings and exhortations of the apostles are big, and to which Peter had referred in his former epistle.

This second letter was written for the purpose of "stirring up their sincere minds to remembrance;" and the reason assigned is, that "scoffers will come in the last days, walking after their own lusts, and saying, where is the promise of his coming," &c. Peter, introducing this event again to the notice of the disciples, assures them, that they (the apostles of the Lord) "had not followed cunningly devised fables, when they made known the power and coming of the Lord Jesus Christ." He then goes on to relate the circumstances attending upon the transfiguration of their Lord, when he received from God the Father "honor and glory," for the

purpose of confirming their faith in his future "power and coming," and he immediately adds, "So we have the prophetic word more confirmed, to which ye do well to take heed, as to a lamp shining in a dark place, till the day dawn (the day of the "power and coming of our Lord Jesus Christ") and the morning star arise in your hearts." Brother Mill's talk about the disciples being very blunt, in not correcting the apostle, is all "after man's wisdom," and is, moreover, exceedingly irrelevant, inasmuch as it would have brought them under this awful condemnation—"He who is not of God, hearkens not to us." It may be true, as he supposes, that many of them were witnesses of the astonishing scenes of Pentecost; and it doubtless was, further true, that subsequently to that period, they had witnessed a continued succession of miracles, each of which bore infallible testimony to the truth of apostolic prophecy; many of the disciples also possessed some miraculous gifts of the "Holy Spirit." But notwithstanding all these infallible evidences already before them, Peter, in his wisdom could say—

"I think it fit, as long as I am in this my tabernacle, to stir you up, by putting you in remembrance, knowing that the putting off of this my tabernacle is soon to happen, as our Lord Jesus Christ has shown me. Therefore I will carefully endeavor, that you may be able after my decease, to have these things always in remembrance."

Brother Mill asserts, "that those who composed the congregation" are not spoken of in the Bible "as having received a kingdom." Paul says, "Wherefore, we having received a kingdom not shaken, let us hold the grace by which we may serve God acceptable, with reverence and religious fear," &c. (Heb. xii. 28.)

Brother Mill inquires, "Who ever denied that Jesus is a king?" &c. He adds, "I am certain not I." In his reply to J. F. in the February *Harbinger*, he says—

"As J. F. who, it it appears, is of a teachable mind, is satisfied that Jesus has been crowned king of the universe, he cannot surely have escaped being convinced that 'the great whore is judged'—that 'the marriage supper of the Lamb has come'—and the Beast and the False Prophet are cast into a lake of fire.'"

This sentence I take to imply the above denial.

In reply to this threat and warning I would say, Brother Mill, "Let not the sun go down on your wrath."

To borrow from his own language, *"I am sure that the baby sprinklers will owe a debt of gratitude to Brother Mill for bringing into notice that which they have long since become heartily ashamed of."* I here refer to his critical note on the word "into!" Admit of this interpretation, and come to the conclusion with Brother Mill that "the saints at Colosse were not in (into) the kingdom," and you will have no difficulty in bringing your mind to believe that Philip and the Eunuch did not go down *into* the water, but that they merely stood on the banks, as the "baby sprinklers" say. When Paul informs the Hebrew saints that they "were come to Mount Zion," &c. he is evidently describing in language of majestic imagery, and peculiar to the Jewish idiom, the gospel dispensation and the present privileges of the church of Christ, which he places juxta-position to the terrors of the law and the dispensation of Moses; and he adds, by way of solemn admonition, "Wherefore, we having received a kingdom not shaken, let us hold the grace by which we may serve God acceptably, with reverence and religious fear," &c.

The children of Israel were constituted a kingdom about forty years before they were permitted to enter their rest; and many of the subjects of that kingdom never did reach the promised land, but "their carcases fell in the wilderness." In this respect, according to the wisdom of Paul, the kingdom of Israel was a type of "the people of God," or "the kingdom of heaven;" and those "to whom he did swear that they should not enter into his rest," are held up as a beacon to the "partakers of the heavenly calling, lest a promise of rest being left, any of you should seem to fall short." This view is also in perfect accordance with the teachings and parables of our Divine Master on the subject, and to these we shall now direct the attention of the readers.

The Messiah, "being questioned by the Pharisees when the reign of God should commence, answered, The reign of God is not ushered in with parade; nor shall people say, lo here! or lo yonder!—for behold, the reign of God is within you." Paul, in his Epis-

tles to the Romans, beautifully illustrates the nature and governing principles of the reign "*within*." "For the reign of God is not meat and drink, but righteousness, and peace, and joy in the Holy Spirit." There is nothing in all this which answers the descriptions so figuratively given by inspired writers, of the second coming of the King." His kingdom *then* will come with observation and parade, for "Behold he is coming in the clouds, and every eye shall see him, even they who pierced him; and all the tribes of the earth shall mourn because of him." This kingdom, "like a grain of mustard seed," was small in its beginning. Like "leaven mingled in three measures of meal, it shall diffuse itself until the whole is leavened." It is to be attained "like treasure hld in a field, which when a man has discovered, he conceals the discovery, and for joy thereof sells all that he has and buys that field."

In its present mixed state "It is like a sweep-net cast into the sea, which encloses fish of every kind. When it is full they draw it ashore, and gather the good into vessels, and throw the useless away. So shall it be at the end of this state." Both the wheat and the darnel are to grow together until the harvest. "At the conclusion of this state, the Son of Man will send his angels, who shall gather out of his kingdom all seducers and iniquitous persons, and throw them into the burning furnace; weeping and gnashing of teeth shall be there." From the above inspired statements and similitudes, we may learn the present seat of "the kingdom of heaven"—its principles and privileges—the way to become possessed of it—its rise and progress—its necessarily mixed state of righteous and wicked, until the end of this age—and the solemn truth, that at the termination of the present state, "Angels shall gather out of his kingdom all seducers," &c.: and only to those subjects of the present hidden kingdom who "serve God acceptably, with reverence and religious fear"—and who "earnestly endeavor to make their calling and election sure"—shall be "richly ministered an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ." I referred Brother Mill to these parables in my last letter, but I know they defy the

power of his criticism. He acted wisely in passing them over in silence. According to the authority of the King himself, we find seducers, &c. in the "kingdom of heaven," in "*this state*;" but when "the holy Jerusalem" shall "come down out of the heaven from God," nothing unclean shall enter into it, nor anything which practices abomination and falsehood, but only those who are written in the Lamb's book of life.

Fearless of Brother Mill's warning, even though he may condescend to hold me up in comparison with Balaam's ass, as he has already done to J. F. I will take upon myself to rebuke him for the bold liberties which he has taken with the inspired writers. He threatens "that when any one shall attempt to justify a certain rendering of a sentence in Paul's letter to the Hebrews," "I undertake to show, that the reasoning of Paul in that Epistle is of a very unintelligible nature, and that his exhortations are of no practical value." Again, he writes about the inconsistency of the Apostles, and ridicules the disciples as being very blunt, inasmuch as they did not correct Peter; and finally, because he cannot, in his infallible wisdom, reconcile all that has been written by inspired men on this subject, he commits the inhabitants of heaven to a mistake, and complains of John for not enlightening them. He says in effect, if you Paul say that believers have "been introduced into a kingdom," &c. then I say you are a very unintelligible writer, and "your exhortations are of no practical value." And as for you, Peter, you are "*very inconsistent*," and for you there is "*no excuse*;" for if it be correct that Jesus meant by "my congregation" "his kingdom," then, having the keys of the kingdom, you ought to have turned "the bolt," and allowed "the members of the church to enter the kingdom." And you disciples "must have been very blunt indeed," for not correcting Peter. And, moreover, if John is literally correct in supposing that the "seven churches of Asia" were with him "in the kingdom," then the inhabitants of heaven have committed themselves to a blunder in singing, "The kingdoms of this world are become the kingdoms of our Lord and his Christ;" and John, if he had done his duty, would have told them that the

trumpet of heaven had given an uncertain sound. This is, to say the least of it, a bold and irreverent mode of speech concerning "holy men" who spake as they were moved by the Holy Spirit, and ill becomes one who appears to be so jealous of any attack upon his claim of discipleship. Brother Mill may take it for granted, that whenever he finds his views are opposed to the teachings of inspired men, the "*inconsistency*," the "*bluntness*," and the "*uncertain sound*," are all his; and he would do well not to lean so much on his own understanding, much less make it the infallible test by which to try "the Word of God, which liveth and abideth for ever."

I remain, your's in the kingdom,
JOHN WILLETT.

Swansea, May 12, 1852.

THE NUMBER OF THE DISCIPLES ON PENTECOST.

DEAR BROTHER,—Regarding every thing that has a tendency to show the harmony of Scriptures, and thereby promote an intelligent faith in them, as of great importance, I have a remark or two to make on Brother Campbell's Essay on the Acts of Apostles, No. II. in this month's *Harbinger*. He says, on page 227, that the church, before the addition of the three thousand souls on the day of Pentecost, amounted only to *one hundred and twenty souls*; whereas Luke, in his account of the doings of the apostles, (chap. i. 15,) says, "Now the number of *persons assembled* was about a hundred and twenty." This is the New Version, but the very same idea is given in the Old—the number of the *names together* were about a hundred and twenty—leaving us fairly to infer, that there were others who had not come together, who had not assembled. Besides, Paul affirms, in his first letter to the Corinthians, (xv. 6) that He (that is, Jesus) was seen by above five hundred brethren at once, of whom the greater part remain to this present time, but some are fallen asleep. This may be thought a little matter; still I do not see how the passages can be reconciled in any other way, than by supposing that there were a great number more who had not assembled at this time. But perhaps Brother Campbell, or some other brother, will

be able to do so. Paul does not inform us where this grand gathering took place, but I think there is some reason to suppose it was in Galilee. Jesus says, (Matt. xxvi. 32) quoting a prophecy of Zechariah, (xiii. 7) "This night I shall prove a stumbling-stone to you all, for it is written, 'I will smite the shepherd, and the flock will disperse.' But after I am raised again, I will go before you into Galilee." The two Marys, who were first at the sepulchre on the morning of the resurrection, were informed by the angel that he went before them into Galilee; and when they were gone, Jesus himself met them himself and said, "Be not afraid: go, tell my brethren to repair to Galilee, and there they see me."

It was there he performed the first miracle (see John ii.)—it was there he pronounced the best discourse that was ever spoken in this world, surrounded by thousands who were astonished at his doctrine, for he taught as one having authority, and not as the Scribes—and there, too, he had promised to meet his disciples after his resurrection. Now it lay about a hundred miles distant from Jerusalem, and it would take a considerable portion of the forty days for such a number to be informed of this, and to proceed thither. It is said by some, that the *brethren* mentioned by Paul means just the Jews in general, and not the disciples of Christ; but Peter, in the house of Cornelius, says, (Acts x. 37)—

"Ye know the report there was through all Judea, which began from Galilee after the immersion which John preached concerning Jesus of Nazareth, how God anointed him with the Holy Spirit and with power; who went about doing good, and healing all who were oppressed by the devil, for God was with him. And we are witnesses of all things which he did, both in the region of the Jews and in Jerusalem: whom they slew, hanging him on a tree. This very person God raised upon the third day, and granted him to be made manifest, *not to all the people*, but to witnesses before appointed by God, even to us who have eaten and drunk with him, after he arose from the dead."

It is obvious enough that it is a special meeting to which Paul alludes, and we have no account of any such meeting but that.

Your's in the Lord,

JOHN TAYLOR.

[A brief and suitable reply to Brother Taylor's apparent difficulty, by any intelligent brother, may appear in our next number. It seems to us, that all who were not in the house with the one hundred and twenty, when the Holy Spirit was poured out, did not belong to that individual community—were not of the body of Christ—were neither baptized *with*, nor *into*, the Holy Spirit, and, therefore, stood only as a people prepared for the Lord, each of whom, if desirous to become united to the hundred and twenty, had, like all other believing penitents, to be baptized into the name of the Father, of the Son, and of the Holy Spirit. How, otherwise, could it be said that they were all baptized by one spirit into one body? (Acts xix. 1-6; 1 Cor. i. 13.)—J. W.]

CHRISTIAN MAGNETISM.

DEAR BROTHER,—With your permission we beg to inform the readers of the *Harbinger*, we were not aware the extract of a letter, dated Perth, Jan. 9, 1852, which appeared on the cover of the *Harbinger* for February last, would have been made public; but as some of your readers have thought proper to tell us we were too general in our remarks, we beg to submit for consideration the following observations, which would have been done sooner had we been in this country.

Most of your readers are aware, that the magnetic needle of the compass loses its power unless occasionally brought in contact with a greater magnet. Indeed, when the compass has not been sufficiently magnetized, many lamentable disasters have been occasioned. For the vessel is then made to vary from its course, and life and property are placed in imminent danger.

With the Christian it is similar. Unless his heart is sufficiently magnetized by the love of God, he, too, is apt to deviate from his course. His vessel, sheering on one side or another of the right channel, may run aground, or strike upon some hidden rock, and the greater the sail he carries the more fearful the consequences may be.

When, therefore, we see any one (however great his knowledge) speaking or writing to, or concerning his brother, without the courtesy and kindness of Christ, or without that humility which becomes us, as those who are

compassed with imperfection and infirmity, we conclude that he stands in need of being more powerfully affected by a greater magnet. See Paul's injunction, 1 Cor. xvi. 14.

Your's in hope,

JAMES RATTRAY.

Liverpool, April 29, 1852.

CHRISTIANITY has done more than all things to determine the character and direction of our present civilization; and who can question or overlook the tendency and design of this religion? Christianity has no plainer purpose than to unite all men as brethren, to make man *unutterably dear* to man, to pour contempt on outward distinctions—to raise the fallen—to league all in efforts for the elevation of all.—*Dr. Channing.*

OBITUARY.

In Philadelphia, U. S. on the 22nd of April last, Mary, the beloved wife of Mr. William Cooke, late of Nottingham, and daughter of Mr. John Hutchinson, Bond Street, Sneinton. She has left six children, the youngest being only nineteen days old. Her mortal remains were deposited in the earth on the 25th, in hope of a resurrection to life eternal. She was immersed into Jesus Christ in the year 1826.

J. H.

OUR NUMBER FOR "JUNE."

A GLANCE at the contents of the present month's *Harbinger* disposes us to think, that the more important of its articles are calculated to produce deep and serious reflection in the mind of every attentive and candid reader. The first article is from the pen of Brother P. S. Fall, of Frankfort, Ky. upon a subject of paramount importance, embracing as it does one of the fundamental principles of Christianity. The Fellowship, or contribution appointed to be observed in the body of Christ—or, as the writer expresses it, "The responsibility of the disciples of Christ, as the stewards of God"—is, as an institution imperative in its character, but imperfectly understood by many of the brethren, and especially by those who have been recently converted to the truth. To them, therefore, we recommend an earnest perusal of this discourse. The plan of collect-

ing these free-will offerings on the first day of the week, proposed by the writer, is, to our thinking, objectionable. It may be more in accordance with the views and habits of our American brethren than we are led to infer; but, in our opinion, it exhibits an appearance of ostentation repulsive to the disciples of Jesus in these countries. The divine injunction is, "Let not thy left hand know what thy right hand doeth, that thine alms (or gifts) may be in secret," &c. Nothing surely can be more in accordance with decorum and good order, when making the weekly contribution, than for a properly constructed box—or, in a large congregation of brethren, a number of boxes—to be handed from one to another, that each may give as faithful stewards in the presence of God. We maintain that a scriptural and *faithful* obedience to the appointed fellowship on the part of all disciples of Christ, every first day of the week, would put an end to all strife amongst them respecting money matters.

The second article, which is on the "Aspect of Romanism," is worthy of notice. It professes to be from the pen of Luther; but where his residence may be, if not at Bethany, we cannot say. The letters of Luther are full of point and interest, tending greatly to strengthen the mind alike in principles of true Protestantism and a love of Christian liberty. Then follows a few words on "Religious Freedom," by a late student of Bethany College. The ideas are soul-stirring, notwithstanding that we may be familiar with them. "Onward and upward," is the motto on which the mind of the writer reposes. We feel obliged to Brother Loos for these endeavors to urge the disciples forward to conquest and victory. May a long and useful career be his, and the great reward in the paradise of God, the termination of his labors!

We need only enumerate the succeeding articles to show their variety and importance. There are "The Bright Side of Humanity"—"Family Culture"—"Spiritual Dyspepsia"—"The Hope of Immortality"—Examinations on the Lectures delivered at Bethany College, regarding the Resurrection and its Witnesses—"The Law of Christian Liberty"—Report of the Jerusalem Mission—Address on the Colonization of Africa—and Brother Willett's Reply to Brother R. Mill. These papers have claims upon our attention too important to be neglected without detriment by the disciples of Jesus.

J. W.

JULY, 1852.

THE OFFICERS OF THE CHRISTIAN CHURCH.

WHEN we consider that the Christian church is the kingdom of the Lord Jesus Christ on earth, and that its great object is, not only to extend his reign over the world, but to prepare man for a higher state of existence in His everlasting kingdom—to qualify him for an eternal life beyond the grave, upon which he shall enter by a resurrection after death—and to enable him, while on earth, to form that CHARACTER which alone can fit him to enjoy that life, and to become an inhabitant of the mansions of eternal glory and happiness—when thus considered, it becomes the most important organization on earth, and assumes a a character ineffably surpassing that of every other! And every thing connected with, and relating to it, must be invested with an importance equally as great and interesting.

The Christian church is the school of Christ on earth. The Lord Jesus Christ is the Great Teacher, and his disciples are the learners or students in that school. When they are baptized and put him on, they enter this school, and become students of heaven and eternal life. Here they are to go through that course of *teaching* and *discipline* which are designed to shape their characters for heaven, and prepare and qualify them for their eternal destiny. *Teaching* and *discipline* are the two most important things in all properly organized and well regulated schools. They are both equally important, and one cannot properly be ranked above the other. The best system of *teaching* in the world, will avail nothing without corresponding *discipline*; and the best plan of discipline will be equally unavailing, unless accompanied by corresponding teaching. Hence the two must always be in conjunction. And if this is true in regard to all well regulated institutions of human learning, it must be so in reference to the church of Christ. *Teaching* and *discipline* must be as important in that as in any human institution of learning. In fact they must be far more so, for as the importance of any institution increases, so must every thing pertaining and connected with it; and the church of Christ, as we have shown, from its divine institution, great object, and grand design, is clothed with an importance infinitely surpassing that of any merely human organization.

But in order to effect this design, and for its extension and perpetuation, the Christian church must have its instruments or officers through which to act. This is essential for this object, and without them it is inefficient for this purpose, and can do but little or nothing. As a mere body or organization, it is powerless in this respect. A *body* of any kind cannot act without its instruments through which to operate. There are acts of seeing, hearing, handling, and walking to be performed by the human body, which are essential to its well being and happiness, and for which it is wisely provided with appropriate organs or instruments. Now it cannot *see* without the *eyes*, *hear* without the *ears*, *handle* without the *hands*, or *walk* without the *feet*. Nor can a body-organization of any kind, whether political, civil, or ecclesiastical, any more act and effect the objects of its design, without the proper instruments or officers, than can the human body without the appropriate organs. Even the most common and ordinary meetings have first to *organize* by the appointment of the necessary *officers*, before they can proceed to the transaction of business.

In all properly constituted and well regulated human governments and political organizations, there must then be *officers* for carrying them on, and for effecting the purpose of their constitution; and without these they are inefficient, and can

do but little or nothing. Now these must always correspond with the *nature* or *character* of the government, and the *peculiarity* of its organization. If *monarchical*, they must correspond with the government; or if *republican*, they must accord with its character. And if this be true in reference to *human* governments, how much more important must it be, as regards the government or kingdom of the Lord Jesus Christ on earth! But in all such human governments, there are generally *three* departments: the *legislative*, the *judiciary*, and the *executive*: the *legislative*, to make laws; the *judiciary*, to judge of, and decide on their application; and the *executive*, to execute them, or have them put in force. Without these three departments, no such government is perfect; but is defective, as far as it is wanting in any one of them. And for each of these, there must be a separate and a distinct class of officers.

Now the Christian church must also have its different departments, in accordance with the nature, design, and genius of its constitution and organization. For if it has not, and these things are to be left to mere chance, to human will and caprice, then it must be more imperfect than any human organization made by erring and fallible man! But we have shown that it is *divine* in its origin, and must therefore be *perfect* in its constitution and organization. Like all well-regulated *human* governments, it has its *three* departments, but not of the same kind or character, as it differs from them entirely in its nature, design, and organization. For instance, it has no *legislative* or *law-making* power. Its laws were all made and reduced to record by the inspired APOSTLES, the only law-making power ever authorized by the Lord Jesus Christ. The laws of the Christian church being perfect and of divine origin, and incapable of amendment, would not be left to fallible uninspired man to make, alter, or amend! The stream can never rise higher than the fountain; and man, fallible, imperfect, and erring, can never make laws suited to his spiritual condition, and his progress in the divine life. This progress is designed to be *infinite* in spirituality, holiness, and happiness; and none but the INFINITE SPIRIT himself, and men inspired by that spirit, are capable of making laws for the Christian church, the only place on earth where this object can be effected. For finite, fallible, sinful, erring man to attempt to do so, would be presumption in the highest degree—presumption of the most daring and heaven-opposing kind! It would be presumption to *legislate* for God, who *alone* is capable of making such laws! It would come under the character of the man of sin, “Who opposeth and *exalteth* himself *above* all that is called God, or that is worshipped; so that he *as* God, sitteth in the temple of God, showing himself that he *is* God.” Any man, or body of men, therefore, who presume to *legislate* for the Christian church, are allied with the man of sin, or have no higher authority for it than his; and will fall under his condemnation and share in his punishment!

We have said that there are *three* departments belonging to the Christian church. This is evident from its object, and the design of the Christian system; and in accordance with its nature and design. These are the *conversion of the world*, and the *spiritual* and *temporal* affairs of the church, all three of which have to be attended to and accomplished by her; and hence there must be *three* departments, corresponding to each of these. However men may be divided, or classed, as regards their civil condition, and their various political and other opinions, respecting the Christian religion there are but *two* great classes—those who belong to, and are in, the kingdom—the church of the Lord Jesus Christ; and those who are aliens out of that kingdom, and belong to the world. There are but *two* kingdoms—the Kingdom of Christ and the Kingdom of the

World, or of Satan the Prince of the world; and hence there can be but *two* classes. Now, in the *first* place, the world must be *converted*, and its aliens brought into the Christian church and kingdom; and then these, thus made disciples, formed into congregations; then these congregations “set in order,” by the ordination of the proper officers, &c.; and this requires a separate and distinct class of officers. In the *second* place, each congregation, thus formed or constituted, has its matters and affairs of a *spiritual* character, such as the teaching, instruction, discipline, training, &c. of its members, and this requires *another* or *second class* of officers. And in the *third* place, each congregation has its temporalities, its *temporal* concerns, to be attended to, and this requires a *third class* of officers. Here, then, in accordance with the nature, genius, and design of the Christian Institution, we have *three* distinct *classes* of OFFICERS, belonging each to a different department, and each having distinct and specific duties. And hence we have: 1st, EVANGELISTS; 2nd, BISHOPS or ELDERS; and 3rd, DEACONS and DEACONESSSES. The nature, design, and object of the Christian church, require neither more, nor less, nor other than these; and all others are superfluous and of *human* design and creation, and have no higher and no divine authority! Any other class is no more necessary than a third eye, or foot, or hand to a man, or a fifth wheel to a carriage!

In the first age of the Christian church, under the ministry of the Apostles and *immediately* after its origin, there were none of these officers belonging to these three different classes. The Apostles themselves had to act as Evangelists, Bishops, and Deacons; and engrossed all the offices in themselves. This was necessary from the infantile and incipient state of the church, and could not be otherwise. But as the Christian religion extended, and as converts increased and congregations multiplied, *assistance* to the Apostles became necessary, and new officers were created in accordance with the condition and wants of the church at that time. Hence Paul in speaking of the exaltation of our Saviour, says: “And he gave some *apostles*, and some *prophets*, and some *evangelists*, and some *pastors* and *teachers*, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” Again: “And God hath set some in the church, first apostles, secondly prophets,” &c. Some of these were what are called *extraordinary*, such as *apostles* and *prophets*, made directly by the Lord himself, and fitted immediately for their work, whose offices were to continue but for a limited time, and then cease—such as the church then temporarily required for its prosperity and welfare, as it did the various spiritual gifts and miraculous powers conferred upon its members. Others are called *ordinary*, such as *evangelists* and *teachers*; to be made by law, after the perfection of the Christian institution, and designed to continue in the church through all time, as being necessary to her prosperity and welfare in every age. This brings us to notice—

I. THE EVANGELISTS, OR FIRST CLASS OF OFFICERS.

1. We are not to imagine that this class of officers were entirely extraordinary, and designed to cease with the perfection of the Christian system, because classed with apostles and prophets. For the same reason we might discard that of pastors and teachers, because they are equally classed with them in this respect. True, they were at first extraordinary, as much so as apostles, but this the very nature of things then required; and it could not well be otherwise. The wants of the cause required them—there was no law, process, or instituted order by which to make them—and they required the same *supernatural* aid as every other. Hence they were directly and miraculously called and qualified

for their office by the Holy Spirit. And so were the pastors and teachers. They were all extraordinary at first, but continued as ordinary afterwards, because so required by the wants of the cause and the welfare of the church. It is also true that they occupied an extraordinary position in reference to the apostles—but this it was necessary for some to occupy, and for which they were more particularly fitted than any others, from their *office*—that of preaching the gospel, baptizing, and constituting and organizing congregations. They were, some of them at least, as Timothy and Titus, assistants or agents of the apostles, and probably possessed most of the apostolical gifts. They travelled among the churches as their superintendents or agents, acting by their authority, and supplying their places when necessary. In short, they were clothed by the apostles with all the necessary power and authority to act in their places, as though they were themselves present in person; and were endowed by them with all the requisite qualifications. For these purposes, as we have shown, the evangelist, from the nature and duties of his office, was better qualified than any other class; and hence chosen by the apostles for this purpose. And as long as there are aliens to be converted, and congregations to be formed, set in order, &c. there will be need for the labors of the *evangelist*.

(To be continued.)

EXPOSITION OF SCRIPTURE.

PARABLE OF THE UNMERCIFUL SERVANT.

“THEREFORE the kingdom of heaven is likened unto a certain king which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses” (Matt. xviii. 23-35.)

I. It would seem that in the preceding discourse of our Lord as to the manner in which trespasses upon personal rights should be treated, and if possible corrected, Peter imagined there was something in the Saviour's doctrine of forgiveness that jeopardized the interests of society, which led him to ask, “Lord, how often shall my brother sin against me and I forgive him? till seven times?” Or the impression on Peter's mind, that he might indulge estrangement of heart towards an offender after repeated attempts to win him had failed, led him to ask the question. The Lord answers him readily, and presents the great law of God's kingdom, viz.: the law of love—a love that is not to be overcome by hatred or evil—“Till seventy times seven.” To illustrate his meaning, he spoke the first of his parables in which God appears in his character of KING.

II. "Therefore the kingdom of heaven is likened to a certain king who took account of his servants." He does not allude, as I think, to the final account, usually referred to the last judgment, but to such a reckoning as that recorded in Luke xvi. ii.

When we are made to feel the depth of our impenitence—that we have been leading a fatherless life in a world of paternal benevolence, a life which God must regard with disapproval and displeasure—when we realize that the heavenly Father can see in us no spiritual lineage or kindred—that we are self-exiled rebels, self-bereaved orphans, self-doomed outcasts from mansions of light and love, ever made ready for us. To know that the benignant eye is ever upon us, and marks the course of our soul with no glance of consent or approval; that it sees us only as an alienated being, as a wrong relation, under the sway of wrong motives, pursuing wrong ends; and thus, though nearer to God than to any other being, yet morally separated by a barrier as high as heaven—this is a reckoning, and no mortal can come to it and remain as he is.

Such a reckoning as all are brought to when penetrated with a sense of God's supreme authority over our lives and destinies, which is awakened by setting our delinquencies and sins before our face, and the rousing of our consciences from the sleep involved by sensual indulgence. We are often forced to this by the perils of our life, when adversity and death stare us in the face, and we are roused, like Hezekiah of old, (2 Kings xx.) "to weep sore" on account of our sins, and to beseech the Lord to heal us and add to our years, that we may seek peace and truth for the remainder of our days. When God thus takes account with us, we cannot answer him one thing in a thousand; we feel our sins as more numerous than the hairs of our head, and our careless and fleshly foundation crumbles and trembles beneath us. Thus he reckoned with David, through Nathan the Prophet, and brought him to the penitence and resolutions expressed in the fifty-first Psalm. Thus he aroused the Ninevites by the preaching of Jonah, and the Jews by the "voice of one crying in the wilderness, saying, *repent*." Thus still by all the instrumentalities of righteousness, he commands all men every where to repent. Happy they who, laying aside all their proud pretensions to virtue, their vain reasonings and imaginations, their supercilious contempt and sluggish indifference, despite the power of worldly care and sinful pleasure, heed the persuasive command.

III. "When he commenced reckoning, one was brought unto him who owed him ten thousand talents." The immensity of this sum can be vividly realized by comparing it with other sums mentioned in Scripture. Twenty-nine talents of gold were used in the construction of the first tabernacle (Ex. xxxviii. 24.) David gathered three thousand, and the princes of the tribes five thousand, for the temple (1 Chron. xxix. 4-7.) The Queen of Sheba made a present to Solomon of one hundred and twenty (1 Kings x. 10.) The King of Assyria laid upon Hezekiah thirty talents (2 Kings xviii. 4.) And when Judea was greatly impoverished, one talent was levied upon it by the King of Egypt. The sum is, therefore, enormous, whatever talents these may be supposed to have been, and is evidently selected to express the greatness of man's indebtedness to his Creator and Benefactor. The servant having nothing to pay, is ordered to be sold with his wife and children. This was in accordance with the customs of Eastern governments, from which the imagery of the parable is borrowed. Even under the Roman law the children were the property of their parents, and were sold into slavery with their father. The law of Moses, also, allowed it, though later Jewish usage was opposed to it. God, it is true, does not sell us for our

debts, but his complaint of his people is, "Ye have sold yourselves for naught." We alienate ourselves.

IV. The servant, hearing his dreadful doom, fell down in supplication, and to the earnestness of his entreaty, "the lord of that servant was moved with compassion, and forgave him the debt." "You have sold yourselves for naught, but shall be redeemed without money." God's severity endures only till man is conscious of his guilt, and is, therefore, love in disguise; the disguise being the darkness and fear created by our sins. When that guilt and its accompanying misery are seen and acknowledged, his face appears like a sun, rising through and above the clouds, and dispensing more than we ever dared to ask or hope. It loosens the bands of our sins, and we more than go free, for we may leap with joy. The reckoning threatens irremediable ruin, but proves the chiefest of all our mercies, for it brings us to a sense of our indebtedness only that the debt may be wiped away. God will forgive, but his forgiveness cannot be seen in the darkness of continuance in sin. Hence he summons man to his account, and when his sins appear as crimson, he makes them whiter than snow.

God's mercy excels ours in all particulars: the number of offences and offenders he forgives is innumerable greater—our offences against him are of longer continuance and are more aggravated—his pardon is more free and complete—it is ever followed by precious blessings upon the pardoned, while it is secured at a cost of means and measures that are as the heavens higher than the earth above all that man ever provides for the pardon of his brother. "His free gift is of many offences unto a justification of life."

V. But he to whom mercy is shown does not always show mercy, and thus the end of his mercy is defeated. Hence we read, (Wisdom xii. 19-20) "Thou showest thyself when men will not believe thee to be absolute in power; but thou being master of power judgest with tranquillity, and with great force disposes of us, that thy people may learn to be just and humane, because in judging thou givest place to repentance." The servant in the parable forgot; for going out from the presence of his lord, and at a time when it would seem the sense of his lord's goodness would have been fresh in his recollection, he found a fellow-servant owing him a hundred pence. Him he laid hold upon, seizing him by the throat, and saying, "Pay me what thou owest." In vain his fellow-servant falls down and beseeches him! In vain he uses the words of entreaty with which, in the agony of his distress, he had found mercy. He was inexorable; he carried him to the jailer, delivering him to the severest extremity of the law, unconscious that by so doing, he condemned himself and revoked his own mercy. Thus it is ever with man, when he goes out from the presence of God; for it is alone in that presence that any man can either think, speak, or act as he ought. He that abides in the presence of God will ever have an abiding sense of his own indebtedness, and an ever lively sense of the greatness of that forgiveness extended to him. But let him, Cain like, depart, and wherever he abides, or whatever may engage his thoughts, he will dwell in the land of forgetfulness, and in the borders of selfishness and crime. It is clear, also, that it is not right always under the law of love to press our rights. In a kingdom of favor, which is the kingdom of God revealed by Jesus Christ, the *summum jus* may often be the *summa injuria*; so that it is not always true that rigid justice injures no man. If we receive favor we must show favor, and if we find love we must exercise love. If we exact the uttermost farthing, and press our rights to their farthest limit, the measure we have meted will be measured back to us again. A hard-hearted and cruel man needs ever walk under a constant sense of forgiveness

received from God, or he will find his thoughts making unjust surmises, his words uttering reproachful speeches, and his hands used in injurious actions. Ignorance of our own guilt makes us harsh, unforgiving, and cruel; or, if perchance we are not so, it is by some weak defence of natural temperament or character, that may in a moment be broken down. State a case to a man just after the commission of his worst sin, whilst unawakened to its guilt, and he will say with David, "This man shall surely die;" and unless some Nathan be present to say, "*Thou art the man,*" he may perish in his sins. It is only the spiritual, therefore, who can restore the erring (Gal. vi. 1.) And it is alone those who remember that they were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, who can be urged to the duty of gentleness, meekness, and patience towards all men (Titus iii. 1-5.) It was because Joseph was a "*just man*" (Matt. i. 19.) that he did not, upon the first evidence of incontinence, put away his wife. Justice in man, is humanity; he is capable of no higher form of it. To be humane is to be human. He that is entirely without guilt can cast the stone; no other, in the presence of Christ, dare cast it.

VI. Therefore, upon earth, as well as in heaven, is there indignation when men mete out to others in a different measure from that which has been measured to them. "When his fellow-servants saw what was done they were sorry." We grieve over the lack of love and forbearance we see around us. The sense of our own guilt—the consciousness that whatever of evil or degradation ripens in our neighbour, exists as a germ in us—that we are of one flesh, that deep sin in one calls for humiliation in all—will ever make sorrow the most predominant feeling whenever the spectacle of moral evil is brought before our eyes. Being sorry they "came and told their lord all that was done." Thus the righteous complain to God, and mourn in sorrow over the oppressions that are wrought in the earth. There are hundreds of things we cannot set right, which the full heart will lay before Him, and the faithful heart will leave with Him.

VII. The king summons the unthoughtful and unmerciful servant into his presence, to receive the sentence of severe rebuke; and it is worthy of remark, that he reproached him not so much for his debts' sake, as for his ingratitude and cruelty. He is reproached for receiving mercy and remaining unmerciful. "He shall have judgment without mercy, who has shown no mercy" (Jas. ii. 13.) Once he dealt with him as a creditor to a debtor, now he deals as a judge with a criminal. "He delivered him to the tormentors."

VIII. An interesting question is often involved in our investigations of the subject of pardon, seldom if ever referred to by our writers. It is: Do sins once forgiven return on the sinner again through his past offences? This parable is often adduced to prove that they do. My views are not, I hope, peculiar upon this subject; but such as they are I present them. Our method of viewing forgiveness of sin is too formal. We have too much to do with "the past, present, and future." We make too much of the earthly imagery under which is shadowed to us the heavenly truth. All the figurative expressions used to present a spiritual truth, we should never forget, are but aids—and often weak and failing ones—to set forth that truth. Remission of sins can never be separated from a communion with God. However, therefore, we may have the pledges of God's promises, as in baptism, that we are forgiven, whenever we sin and repent not, we fall back into the state of condemnation and death—we walk in darkness, the darkness out of which we had been delivered, and we increase the thickness of that darkness by adding sin to unrepented sin. There is no forgiveness followed by a total impossibility of sinning this side heaven. Our forgiveness de-

pends upon our abiding in faith and obedience. He that would partake of the final salvation must abide in Christ, or he will be cast forth as a branch to wither and die. This condition belongs to the very essence of pardon, which may be set forth by a man drawn out of the sea. The condition of safety is, his remaining on the shore. His sins take him back to the state out of which he was delivered. Hence it is directly written upon this subject: "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanses us from all sin." He that abides in the light of love, abides in forgiveness. He that falls back into the life of hatred, falls back into the old darkness; has no fellowship with the brethren, and has, therefore, no cleansing. The capacity to forgive and love, growing out of a sense of God's forgiveness and love, is the only evidence of pardon ever granted to man. Let him that doubts read. Hence—

IX. The earnest warning of the conclusion of this parable. "So likewise shall my heavenly Father do also unto you, if ye from you hearts forgive not every one his brother his trespasses." The ordinances of Christianity are often presented as evidence of personal pardon. They may be evidences of acceptance of God's appointments, without which we can never know that we have properly received his favor through Jesus Christ; but I repeat, the only assurance that any man can have of God's pardon, is his own disposition to pardon. That disposition to forgive depends upon the recognition of two mercies, or of two departments of the same mercies: a mercy *received* and a mercy *YET NEEDED*. Sometimes one, and at other times the other, is urged in the Scriptures. "Forgive one another," says Paul, "as Christ forgave you" (Col. iii. 13; Eph. iv. 32.) In these Scriptures there is a recognition of mercy received. "Forgive and you shall be forgiven;" "The merciful shall obtain mercy." Matt. vii. 5-7, Luke vi. 37, James v. 9, show a mercy yet needed. Divine love, compassion, mercy, or forgiveness, does not consist, as many suppose, in a single act which could be done for man once and for all. This was the error of Constantine, who put off his baptism till near the day of his death; and it is still the error of all who measure the divine forgiveness by the figurative expressions that were intended as mere helps to a spiritual idea. It is an act, if an act it may be called, that extends over the whole life, that always exists, but is not always appropriated, and its revelation through Christ was intended to call forth our compassion for our brethren, according to the compassion of God for man. The forgiveness which the true Christ manifests, extends over the whole life, and may be appropriated and enjoyed daily by all who will forgive their brethren their trespasses. "But if we forgive not men their trespasses, neither will our heavenly Father forgive us." "He that revengeth shall find vengeance of the Lord, for He will keep his sins in remembrance." "Forgive thy neighbor, and so shall thy sins be forgiven thee when thou prayest." Our sense of the divine love can only be shown in the exercise of human love. Therefore, let us ever pray, "Forgive us our trespasses, as we forgive those that trespass against us." J. B. F.

Moral excellence, in its purest, loveliest, brightest, most impressive manifestation, cannot be studied as such, cannot be conversed with, delighted in, yielded to, without forming a character of which every act, temporal or spiritual, trivial or important, will constitute a medium of expression. To a man moulding his tastes, affections, will, by the influence upon them of an earnestly cultivated sympathy with God, all scenes furnish instruction, all times are times of communion, all acts are acts of religion.—*Miall's "British Churches."*

NOTES OF LECTURES.

BY A. CAMPBELL.

No. XX.—CHRONOLOGY OF LUKE'S NARRATIVE.

WE have thus far been considering some great facts, in order that we may the better understand the evangelical history. We will now commence with the third chapter of Luke, because he connects it with the history of surrounding countries, both Jewish and Roman; and by these very allusions he establishes the chronology of his narrative, as may be seen by examining this chapter from the first to the third verse. How many historic allusions are there here? The Cæsars and the Governors are named—the Proconsulate and his connections—the Tetrarchies of Philip, and of Tysanias—and the Pontificate. Now it is impossible for us to understand the evangelical allusions without the others also.

There were twelve Cæsars—Julius, the first, was born about a century before Christ. The Julian family is the most distinguished in Roman history. Romulus and Remus never existed: they are merely imaginary characters. The government of Rome is first introduced to us as a republic, but is afterwards presented in seven different forms. Rome was founded seven hundred and forty-eight years before Christ. The first Cæsar is the most conspicuous of them all; he literally waded through blood to a throne—he killed one million of men in Gaul alone. The month Quintilius was changed into July in honor of him, and the month Sextilis is called August in honor of the second Cæsar. Thus, these two Cæsars have stamped their names on time. Julius Cæsar lived fifty-six years, and died forty-four years before Christ. Caius Octavianus, afterwards called Augustus Cæsar, was his successor according to the will of Julius; he was, however, sometime in getting possession of the throne. He lived seventy-six years. Ten years before the birth of Christ, he shut the gates of the temple of Janus, (which were only closed during times of peace,) and they continued shut for nineteen years. The Messiah was born during this time. This was the third time the gates were closed in seven hundred years. Tiberius succeeded Augustus, according to his will. The second and third Cæsars

did not become heirs to the throne by descent, but by will. Luke gives us the date of John the Baptist's ministry, by saying it was in the fifteenth year of this emperor, Tiberius. He was a scourge. Caligula succeeded him—Claudius succeeded Caligula, and Nero Claudius—which make the first six Roman Emperors. We have other six, but they do not belong to the Julian line. The birth of Christ took place in the thirty-first year of the reign of Augustus, and the sixty second of his life. John begins his announcement in the coming reign, in the fifteenth year of Tiberius, and the twenty-ninth of the Messiah's life. Another conspicuous family of that day, mentioned in this book, is that of Herod. The first member of this family mentioned here, is called Herod the Great—he is the one who enlarged and adorned the Jewish temple—he was also great in crime. He is first introduced to us by Matthew, as slaying all the infants of Bethlehem; he also murdered his wife Mariamne, and three of his own sons. But he left three sons, viz.: Archilaus, Antipas, and Philip. These are the four Herods principally spoken of in the New Testament. Paul, however, mentions another, viz.: Herod Agrippa. Herod the Great lived seventy-two years. Jesus was born in the thirty-fourth year of his reign. This Herod at his death divided the kingdom among his three sons, in the following manner: he willed one half to Archilaus, who had but a half of it confirmed to him by the Emperor. He left Antipas the Tetrarchy of Galilee—this is the Herod who beheaded John the Baptist. Trachonites and a portion of the adjacent country, he left to Philip Herod. Here, then, are facts which fix the Christian era; and we ought to understand these sufficiently well, not to confound the persons, either of the Cæsars or the Herods. At the period of which we now speak, the Jewish High-Priesthood was farmed out to the highest bidder. At this time two individuals had it, viz.: Annas and Caiaphas. It is by mentioning these facts, that Luke defines the precise period of the Christian era. Now all historians confirm Luke's account; even Josephus, himself a Jew, gives us a fact that silences all the objections that can be made to these narratives, and one in particular that we could not have

cleared up, had it not been for him. [As the lecturer omitted to state what that fact was, I suppose it had reference to two persons having the High-Priesthood that year. I will here quote what Josephus says on that subject:—"Joseph, who was called Caiaphas, was, during the reign of Tiberius, deprived of the High-Priesthood, and Jonathan, the son of Ananus, the former High-Priest, was appointed in his place." *Antiquities of the Jews, Book xviii. chapter 10, section 3.* This corroborates Luke's narrative.]

Galba, Otho, Vitellius, Titus, Vespasian and Domitian, were the last six of the Cæsars. Sixty-five or sixty-six years embrace the greater part of the reigns of the first six Cæsars; that is, down to some time in Nero's reign. The whole time from the birth of Julius to Domitian was only one hundred and ninety-six years: taking fifty-six years from this—for Julius did not reign seven months—leave but one hundred and forty years for Imperial Rome, and half of this period is contained in the New Testament history.

REFLECTIONS.

"None of these things," says Paul, "was done in a corner." Christianity did not begin in an obscure age or country, but in the Augustan age, which is admitted to be the most polished of Paganism. It was fortunate for us that these facts took place in this age. The opposition of the rulers and persons in authority is also fortunate. Persons in office are never in favor of a revolution, and this always makes them unite to oppose any thing that calls in question their authority. It is also fortunate that Paul, the person who presented this doctrine to the metropolis of the world, should be a Roman citizen. We also see from time and place the strength of these facts, and that they increase in the ratio of the opposition. Why was this doctrine so opposed? Because it made war with all the passions of those who ruled—it thundered offended Deity in their ears. The subordinate government officers or rulers not only murdered the Founder of Christianity, but beheaded His harbinger, and gave all its heralds the same trial. Hence you can see the necessity of one of its heralds being a Roman citizen, that he might bring the matter directly before Cæsar, as Paul did.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.—No. XLIV.

OLYMPAS. We shall first propound a few questions on the terminology of the seventh chapter of Romans. There are a few forms of speech in this chapter, which have been somewhat perplexing to commentators. I will name a few of them: "Dead to the law by the body of Christ;" "Free from the law;" "Fruit to God;" "When we were in the flesh;" "Fruit to death;" "Newness of spirit;" "Oldness of the letter." Would you, Brother Clement, give us your understanding of these expressions?

CLEMENT. Most of these seem to me to arise from a figure, which the author of the epistle has introduced to explain himself. It is an allusion to the marriage covenant. The error of some commentators appears mainly to consist in converting this figure into a parable, and in making the parties in marriage correspond to the case in all the formalities of such a relation. A woman twice married, bearing issue to two successive husbands, is supposed to represent the Jews under Moses and under Christ—under the law and under the gospel—with all reference to an exact and rigid coincidence in all the particulars of such relationships. This is being exact over much. Hence, with them, Jews are the wife—the law, or Moses, is the husband—and sins the children. This is, indeed, *childish* over much, and unworthy of Paul as a sound thinker, and, much more, as an inspired apostle. Paul but alludes to the marriage relation, and does not institute such a broad parallelism as they imagine.

He addresses the Jewish brotherhood at Rome as conversant with the law, and with the relation which they had sustained to it. They had been under it, as a woman under her husband. While "in the flesh," or in their unconverted state, under that law, they brought forth fruit only to death. They did not, and could not, perfectly obey it, and consequently, were condemned by it. But having espoused Christ, they ceased to be under its condemnatory power. He was now their husband, and, having bought them off from its curse, by his death, as a sin offering, they could not again fall under

its condemnation. It was to them under the new covenant, in their new relation to Christ, as though it had been abolished. They now served God with a new heart, through the sacrifice of Christ, and not in the oldness of the letter. For while in their fallen and degenerate condition, their sinful passions tyrannized over them, and caused them to bring forth fruit to death, being now released from the curse of the law, they serve God from a new spirit; hence their fruit to holiness, and the end everlasting life.

But if the law thus worked condemnation to them under it, a question might arise—Is, then, the law sin? Nay, verily. It only develops and condemns sin. The inhibition of the law working on the fallen nature of man, rouses it into rebellion. So that Paul says. "Sin, taking occasion by the commandment, deceived and slew me; for without the law, sin was dead," or inactive. "Where there is no law, there is no transgression;" but when a man feels that he is under its penalty, "sin revives, and he dies." It possesses the power of a living tyrant, and he becomes a prey to its unrelenting condemnation. "For if a man should keep the whole law, and yet offend in one point, he is guilty of all." And what does this prove, but that "the law is holy, and the commandment holy, just, and good?" But, Brother Olympas, I seem to myself as though I had wandered from the question proposed.

OLYMPAS. Not at all, my good brother. You have only connected together, in one view, all these phrases, and made them explain one another. Let me propound to the children here some of those phrases, and we shall soon see that you have made the subject plain. Susan, what do you understand by "the body of Christ," in this passage?

SUSAN. His incarnation and sacrifice; or, rather, his humanity—the body prepared for him to offer for us.

OLYMPAS. What, James, do you understand by the phrase, "dead to the law?"

JAMES. Not under the law, in its power to condemn, any more than is a dead citizen of Virginia under the laws of Virginia.

OLYMPAS. And what, Henry, is meant by being married to one rose from the dead?

HENRY. I suppose that Christians are said to be married to a living Lord, in his present spiritual state, and not in his fleshly state, as when he was upon the earth.

OLYMPAS. Very well said, Henry. Jesus was *made a sin offering for us* while on earth, and we could not, in any sense, be said to be married to him in that position; but now that he is risen from the dead, we are espoused to him as the living, reigning, triumphant Lord—having obtained deliverance from death for us—having magnified the holy law of God, released us from its penalty, taken us into a new union with himself, and freed us from the curse of the law, or the punishment of our sins. Neither the bridegroom nor the bride are now encumbered with debt, and we owe nothing but love to him, because he first loved us, died for us, lives for us, and has betrothed us to himself. And what, Susan, means Paul by the "oldness of the letter?"

SUSAN. The old law, as propounded on Sinai, written and engraven on stones, with its curses annexed.

OLYMPAS. And what, James, by "newness of spirit?"

JAMES. A new spirit; not fear of penalty, but a spirit of love and gratitude.

OLYMPAS. And why, Henry, asks Paul, "Is the law sin, then?"

HENRY. I know not, unless freeing us from its penalty would seem to indicate that its curse was unrighteous, or uncalled for; which, I think, could not be entertained.

OLYMPAS. And how, Susan, does Paul respond to the question?

SUSAN. He not only denies the imputation, but affirms that sin was revealed by the law. The law, you once told us, was, in one sense, a revelation of sin, and the gospel a revelation of righteousness.

OLYMPAS. True. The purity of the law developed our impurity—its righteousness our unrighteousness—its holiness our unholiness—and its goodness our wickedness. And why, Henry, are we delivered from so good a law?

HENRY. We are only delivered from its curse, because we broke it and dishonored it.

OLYMPAS. Is it not, then, as dispensed by Jesus, a rule of life to us? I mean the law of ten commandments.

HENRY. I think you have taught us,

not exactly in the letter of it, because you say the fourth commandment is not a rule of life to us, but the spirit of it, or the requirements of love being the fulfilling of its precepts. We are, in that sense, still under its requisitions.

OLYMPAS. You have, I perceive, not fully comprehended my exposition of it. "Love is," indeed, "the fulfilling of the law;" and all that pertains to that principle is re-enacted by Jesus Christ, but with new motives, and with stronger arguments, than the law contained. But now the precepts of the law are not given to us with the threatening of the annexed curse. "Cursed is every one that continueth not in all the things written in the law, to do them." Christ was made a curse for us, and died accursed on the cross. It is not given to us to bring us to heaven. Would you, Susan, repeat those beautiful lines from Dr. Watts, which I have so often commended to your attention?

SUSAN—

"Tis not the law of ten commands,
On holy Sinai given,
Or sent to man by Moses' hands,
Can bring us safe to heaven.

'Tis not the blood that Aaron spilt,
Or smoke of sweetest smell,
Can buy a pardon for our guilt,
Or save our souls from hell.

Aaron, the priest, resigns his breath,
At God's immediate will,
And in the desert yields to death,
Upon the appointed hill.

And see, on Jordan's yonder side,
The tribes of Israel stand,
While Moses bowed his head and died,
Short of the promised land.

Israel rejoice! now Joshua leads;
He'll bring your tribes to rest:
So far the Saviour's name exceeds
The ruler and the priest."

OLYMPAS. That is sound doctrine and good poetry. Joshua, or Jesus, and not Moses, gives to Christians the rule of life. Still, the law of love, or the sum of the ten precepts, is the supreme constitutional law of the realms of Messiah, our lawgiver and our judge.

"Without the law sin was dead." The law, then, gave life and power to sin to condemn. It never justified nor saved one sinner. It quickened sin and killed the sinner. Yes, says Paul, the commandment which was a rule of life, became death to every one under it;

because, if once broken, it killed for ever. Still, "the law is holy," and "the commandment holy, just, and good." Now, the making of this good law death to those to whom it was given, is the best proof of its inadequacy to save any sinner. Sin, indeed, manifests itself in all its hideous deformity, in making that holy, just, and good law, death to every man that seeks pardon or life by keeping it; or, to quote Paul, "sin manifests itself an exceeding great sinner"—a most wicked and abominable thing—a monster of most hateful mien—"working death in us" by a law so reasonable, so beautiful, so holy, just, and good. Sin is dead in every man ignorant of the requisitions of the divine law. Hence, says Paul of himself, "I was once alive without the law." He did not understand it. But when the commandment came, or when he understood the spirit and purport of the law, sin revived and he died. The precepts of the law, when brought to his conscience, condemned him to death. Even the sin of his nature, excited by the sentence and the spirit of the law, first deceived him and then slew him. Such were the workings of the law upon fallen humanity, in the person of Paul, before his conversion to Christ, and such will it always be in those who are not enlightened and sanctified by the gospel.

Susan will read the remainder of the chapter, which will shed still more light on this subject.

SUSAN. "Has, then, that which is good become death to me? By no means. But sin *becomes death*, in order that it might manifest itself, causing death to me by that which is good; so that sin, (through the commandment,) might be an exceedingly great sinner. Besides, we know that the law is spiritual; but I am carnal, sold under sin. For that which I do, I do not approve; since it is not what I desire that I do, but I do that which I hate. If, now, I do that which I do not desire, I consent to the law that it is good. But now it is no longer I myself who do this, but sin which dwells in me. For I know that in me, that is, in my flesh, there dwells no good thing; for to desire what is good, is easy for me; but to do it, I find difficult. For the good which I desire, that I do not; but the evil which I desire not, that I do. Now, if I do that which I do not desire, it is no longer I who do it; but sin, which dwells in me. I find, then, that it is a law to me, when desirous to do good, that evil is near me. For I take pleasure in the law of God, as to the inner man; but I per-

ceive another law in my members, warring against the law of my mind, and making me a captive to the law of sin, which is in my members. Wretched man that I am! who shall deliver me from this body of death? I thank God, through Jesus Christ our Lord! Wherefore, then, indeed, I myself serve, with my mind, the law of God; but, with the flesh, the law of sin."

OLYMPAS. Our Brother Aquila will please give us his views on this very interesting, and yet somewhat difficult, passage. The style, indeed, is plain, and the language intelligible; but you are aware that much debate and strife have occurred amongst Christian interpreters on this passage.

AQUILA. I am not well read in the controversy to which you allude; nor, indeed, in any one of the prominent questions on Paul's writings. I have read Paul himself, much more than I have read his expositors. The conclusion to which I have come, as to the meaning of this passage, is briefly this—

Paul states a question, and answers it by an illustration. The question is, "Has the law"—the good, the holy, and the just law of ten commandments—"become death to me?" To which he responds, "By no means." But sin itself, under a law holy, just, and good, has become death to me; and thus it is manifested to be a most hideous and frightful thing, in killing me under a law which my understanding, my conscience, and my heart approve. It proves, then, by its divine spirituality and excellency, that I am carnal, worldly, and sensual, as a man—sold under sin, or enslaved to it; of which this is the proof—*I approve the law, and yet transgress the law*; for that which I do, I do not approve; but, on the contrary, I do that which I hate. It is not, indeed, my proper self, "but sin, that dwells in me," that so works. I am assured that, *in my flesh*—that is, in my fallen and degraded nature, now under the control of animal and instinctive appetites and passions—there is nothing good. In my new heart—my present proper self—I easily desire to do good; but to do it, I find no easy task. For, notwithstanding my desire to do what is perfect, I cannot accomplish it; but the evil which I reprobate, that I involuntarily do. I find, then, a principle or law in me, insubordinate to my volitions; for I take pleasure in

the law of God, as to my inner or spiritual man; but I perceive, that while thus willing, intending, and endeavoring to do what my heart approves, there is another principle, or bias, or law—I know not what to call it—in my animal members, and in the constitution of my passions, warring against this law of my mind, which approves and delights in the law of my God, enslaving me to this evil bent or law which is in my members, and causing in me many a groan, and sigh, and agony, which I cannot express. So that I occasionally exclaim, "Wretch that I am, who shall deliver me from this body" and its tumultuous passions, sown with the seeds of all insubordination! Such are the thoughts and conclusions of my own mind on the passage, which I have read at least a hundred times.

OLYMPAS. And such, too, Brother Aquila, after many a thought and inquiry on the whole premises, are mine.

AQUILA. Soon after my conversion, sundry treatises were put into my hand on this letter to the Romans, and dissertations, also, on the perfectability of human nature, on sinless perfection, on the essential elements of the new man in Christ, and the old man under a covenant of works. But amongst such learned Christian controversialists—so many Lutherans, and Calvinists, and Wesleyans—I could not decide. I was, indeed, for a time, much in favor of the Christian perfection doctrine, as set forth by Wesley, and Law, and Clarke; but on the presumption that Paul was as nearly perfect as any other Christian man, I laid them all aside, not very well pleased, indeed, with their attempts to explain away the chapter. I for a time read the other epistles, in order to understand them, and especially this one; and the result was, a full formed conviction that Paul teaches us that there is an "old man" and a "new man," "flesh and spirit;" an inward and a perpetual warfare in every sane and well-informed Christian man, similar to that which Paul alleges in this passage, and because of which he exclaimed, "O wretched man that I am, who shall deliver me from this body of sin and death!"

OLYMPAS. And such, substantially, is my conclusion of the whole matter. *The flesh* never gets any better; the old man is never killed while the body

lives. Hence, the struggle will continue till the last breath, in the greatest saint that lives. Hence, to the latest moment of his life, the Christian must "fight the good fight of faith," "deny himself," "crucify" and "mortify" the flesh, with its affections and lusts. And the highest Christian perfection attainable in these mortal bodies, is to keep under the body; to restrain, with bit and bridle, its evil propensities; to put off the old man, which is corrupt, and to put on the new, which is renewed after the image of him that has created us unto good works, that we should walk in them.

I have still some farther questions to propound on this seventh chapter, but we must defer them for the present.

A. C.

WHAT PROSPECT IS THERE

OF A

FUTURE SUPPLY OF MINISTERS?

Most of the proclaimers in Eastern Virginia are becoming advanced in life, and after a few years more, will, if even spared to live, be incapable of rendering much service. Indeed, we have hardly any young men engaged in the ministry, and more than that, we know of scarcely any of our young brethren who are calculating upon engaging in the work of evangelists, or of devoting themselves to the interests of Christ. Now we inquire, if this be not an alarming state of things. It is certain that the cause cannot be sustained and pushed forward, unless it be advocated, and that orally—it must have the advocacy of the living preacher—and when there are so many orators and public speakers in the different religious denominations around us, the people who are in the habit of listening to public speaking, and who consider that hearing a minister pray and preach, constitutes nearly all of the public service of religion, will flock to those places where they officiate. And if our congregations content themselves with the worship without the able proclamation of the Word, they will never succeed in arresting the attention of the community. Our brethren should feel deeply interested in the inquiry, how shall we obtain a supply of ministers? And all should inquire, what may be done with reference to the question?

We would urge all to regard and to act upon the injunction of the Saviour to his disciples: "Pray ye the Lord of the harvest to send forth laborers into his harvest." But while it is the duty of all to pray thus, and to pray fervently and perseveringly, it is also our duty to use all the means in our power to accomplish the result. God acts by means. He still sends forth laborers, but not miraculously. He qualifies them for the work, but not by inspiration. He has a church on earth—that church is the school of Christ, and in it should be called forth, exercised, and developed, those faculties which qualify men to preach the gospel.

We very much fear that there is not offered as much sincere prayer to God, for an increase of laborers, as should be. Many of our preachers have been brought into our ranks from other religious societies, and if we abound in faithful prayer, more may thus be furnished us—and many intelligent men may be converted from the world, who will be qualified in a short time to advocate the good cause, so that we do not despond. But we desire particularly to call the attention of the brethren to their duty as parents and as members of the congregation. Let parents consecrate their sons to God, and pray him to make them ministers of his Word. Let them earnestly seek the favor of God to rest upon them, and make them fit instruments for advancing his cause in this world. Should not Christian parents greatly prefer that their sons should occupy this position in the church, to occupying any secular position of honor or profit?

The learned professions are crowded. Young lawyers and doctors are in superabundance. There is no employment for them, while there is a great scarcity of preachers of the gospel. And we regret to say, we are of opinion that some parents would rather see their sons pleading law, and using their talents to "make the worse appear the better side," than to see them engaged in the heavenly work of beseeching sinners to be reconciled to God. Strangely inconsistent are such—cold must be their hearts—worldly must be their views—dim must be their vision of spiritual things—and if such shall be the feelings of parents who profess the Christian religion, we cannot expect

their sons to give themselves to the humble and self-denying avocation of preaching the gospel of Christ.

But the church is also delinquent in her duty. She does not take sufficient pains to call out the talents of her young members. Many young men are never called upon to pray or exhort. And many who may be in possession of natural gifts of a high order, may remain ignorant of them. Now we would suggest to the churches generally, the propriety and importance of appointing special meetings for the edification and improvement of the male members, particularly the younger ones, when it is not practicable to call them out in the whole congregation; and at these special meetings let them be required to read, and pray, and exhort. In this way they will have the opportunity of improving, and fitting them to be useful in the public worship of the congregation, and of showing who have talents for public proclaimers; and we would enjoin it upon the brethren, when they have evidence of deep and sincere piety and ability in any, they should encourage them to prepare themselves for extensive usefulness; and if they be poor, let the churches send them to Bethany College, where they will have the best opportunity for improvement.

We submit these thoughts to the brotherhood in general, with the hope that they will give them their early attention. We feel that we have embarked in a noble enterprise. A great work is committed to our hands, and we need able and learned pleaders and defenders of the Reformation; and we shall need many more. But few are now qualified for this work. It is greatly retarded in its movements, for the want of men who are qualified to occupy important stations, and to wield a commanding influence. We live in an improving age. Science and literature are advancing, and the community now require preachers of learning, as well as mind, to direct their inquiries; and the church should endeavour to meet the demands that are made upon her.—*Christian Intelligencer*.

REMARKS BY A LATE STUDENT OF BETHANY COLLEGE.

The attention of the brethren everywhere ought to be directed to the question discussed in the above article. It is

one of the most vital interest to the church. The remarks of the *Intelligencer* are full of truth and meaning, and challenge the most serious reflection of the brotherhood. They apply to many other quarters of our land, as well as to Virginia. We must not let this matter rest for one moment longer. We say it most fearlessly and decidedly, we have not done, and are not now doing, our duty in this respect. The Lord in his doings, has shown us by what means the gospel is to be spread, and men are to be brought to the knowledge of the saving truth—he has shown us what are to be the instruments, and how these instruments are to be qualified. From of old *he chose men* who by *preaching* to the children of men, are to make known the will of God. For this purpose Christ chose the seventy, (more by far to the same territory than we can boast!) and then sent out the twelve, to *preach* the gospel to every creature—to teach all nations. After this example, Paul chose and instructed Timothy, Titus, and others, to do the work of the evangelists—to “*preach the word*.” For this purpose he told these again to commit what they had heard and received to other faithful men, that they, in turn, might be able to teach others this word of life and salvation. All these persons by divine rule and example, must be especially qualified for this work. They must be qualified, I say. No one who has not the proper qualifications, has any right whatever, by divine law and example, to become a public proclaimer of the gospel. We must see to this. This is the wisdom and plan of heaven. The Lord always chose men who in his eyes were fitted, and well fitted for the task. Then he further qualified them by his own education for their work. He bestowed upon them wisdom and knowledge. He qualified them that they might be able to stand and proclaim the good tidings of great joy, before Jews, Greeks, and Romans—before the wise and the unwise, the learned and the rude; the carping Jew, the subtle Greek, and the haughty Roman. *All* these were to be met, and confuted and convinced. Each one was to be assailed and subdued by weapons equal to his own. “*I speak wisdom among the wise*,” said Paul. He met the subtlety of Grecian and Roman philosophers, by arguments “*weighty*”

and profound, that exposed the nakedness and impotence of all their philosophies, and beggared all their pretensions and boasts. He met the cavilling Jewish scribe and lawyer, and discomfited them by their own weapons of scriptural learning. And so in like manner did the rest of the Apostles.

The church, the pillar and ground of the truth, is now charged with this great work of sending the tidings of salvation to the sons of men. In this mighty enterprise she must learn from the Bible. That she *must* do this work, dare not for a moment be questioned. Woe is her, if she preach not the gospel! The voice of a neglected, and by forgotten world, will cry up against and condemn us, when God will reckon with us in "that day." We *must* seek out faithful men, whom God has endowed with abilities to teach. *Faithful* men, I say. Men whose hearts are filled with fidelity to God and his truth—whose hearts are pure and hands are clean—men full of humility and devotion—with an eye single only to the glory of God and the salvation of man. Seek these out, if they even have to be searched out with a candle—or as Saul was. Inspire them with the pure glory of this greatest vocation of man on earth. Give them to understand that God has never given talents to be abused or unused—but that he will require a return with usury. God has not given large endowments of head, and heart, and tongue, to be bandied away in wrangling about *mine* and *thine*, or upon the stump of political chicanery and electioneering squabbling. Whenever the time shall come that we have a *surplus* of such valuable, and available, and *God-given* talent in the church, let some other honorable avenue besides preaching the Word be found; but for the present, when people are perishing for lack of knowledge, "let the dead bury their dead," but let us arise with a holier zeal and a loftier motive, and preach the life-giving Word—the Word of the Lord that shall cheer the hearts of men, and that lives and abides forever.

And when, with diligence we have sought out these men, let us see that they be armed with every weapon that will give them power and strength, to fight the battles of the Lord against the mighty—that they may be able in full panoply to meet the foe—to meet him

with boldness and courage, and contending nobly under the banner of Christ, to rescue men from error and sin, and bring many souls to righteousness. When we speak of qualifying men for the work of the ministry, we desire not to be misunderstood. We refer to such an education only, as has its central idea in the Bible, whose "one idea," as its end and aim, is the glory of God and the salvation of man. We mean a well-directed and well-proportioned solid education, whose differential attributes are not emptiness of head, and callousness and pride of heart, but one which inspires a lofty devotion to truth, a holy zeal for all that is good and great—that selects for its toil and labor of life, the glorious work of redeeming man. An education like this, we call for—such a one we wish to be bestowed on those who are to be the heralds and the champions of the truth of heaven in the world. Such an education will but "give the bow to truth," and fill its quiver with barbed arrows that will pierce the hearts of men with the blessed conviction, that Jesus the crucified is the Son of God, and the only Saviour of men. What objection can there be to such an education? None in the minds of reasonable men. And men thus qualified we need. Sectarianism well armed and equipped, in long array, stands ready to meet us in fatal strife on the one side. Its champions are many and strong. They are fighting for their "altars and their hearths." The votaries of these corrupted forms of Christianity, that are among the chief obstacles to the progress and triumph of truth, know full well that if the cause of Original Christianity, we plead for, prevails, their cause is lost. They know it, and with zeal worthy of a better aim, they are calling every means into requisition to entrench and strengthen themselves. On the other hand, unbelief in every conceivable form, clothed in the attractive but falsely-assumed garments of science, of human liberty, and progress—approaching under the garb of faith and love, but with deception at the heart—Infidelity, in countless forms and under the most specious names, is assailing the true faith of the Bible at every point. We must have men who, as the advocates and defenders of the truth of Christianity, must be able to meet these foes on every side. It is

a question of necessity, and we cannot fail to see it. A great duty, therefore, devolves upon the church in this respect. Our first duty is, to bring out such men as God has endowed with the proper qualities of head and heart for the vocation of the minister of the gospel. We must see that they have the benefits of the necessary educational culture to enable them with confidence, with courage and efficiency, to work in the vineyard of the Lord; and finally, the church must, with a liberal hand, provide for their temporal wants, that in the noble warfare in which they are engaged for the Lord, the nerves of their strength may not be cut off by the head and heart being wasted (as is often the case,) by gnawing anxieties about what they, and those whom God has placed under their care, shall eat, or wherewithal they shall be clothed. No one believes that God will either miraculously fit a man intellectually for the work of the ministry, or provide miraculously for his earthly wants. As the earth is the Lord's and the fulness thereof—as the cattle upon a thousand hills are his—so the church and all that appertains to it—talent, character, wealth, &c.—are his, and must be used for the furtherance of his glory in the salvation of man. We are not our own, having been bought with a price, with the precious blood of Christ, and therefore *we* are the Lord's who bought us, and consequently, all that we have is his likewise.

The case is a clear one. We have the *men* and the *means* for the great work of evangelization. Inviting fields of evangelical labor spread everywhere before us, of boundless extent. The harvest is ripe, the laborers are few. Shall we pray that the Lord of the harvest may send laborers into it to gather in the rich sheaves? *Dare* we pray for this, while our prayers and our works are not in harmonious accord? Would the Lord, think you, my brethren, hear our prayers and answer them, if our actions belie them? We can only expect to receive what we ask of God when we keep his commandments, and do those things that are pleasing in his sight.

C. L. L.

The tears shed in the darkness of adversity, are but the ink with which precious lessons are written upon our hearts.

T

THE WAY TO OBTAIN PREACHERS.

THE necessity of laborers to reap the great harvest, now awaiting the gathering hand of the reaper, is confessedly urgent. From every portion of our country the cry comes up, "Send us a preacher;" and some States ask for them by tens, and even hundreds. Wherever the truth is presented, many are found willing to embrace it; and error, unable to bear its glad light, departs into congenial darkness.

But how is this army of laborers, so much needed for the work of the Lord, to be raised up? and how supported in their task? Shall the spiritual Israel, like the fleshly give the tenth of their increase, in order to spread abroad the knowledge of this better dispensation, and for the upbuilding of those who have already been enrolled in the army of the faithful? True, the end proposed could be thus attained; but as a manifest unwillingness is exhibited to the employment of such an earthly instrumentality, for an object so divine, we will leave the matter of giving of the abundance with which the Lord hath blessed us, and propose another method, which will be probably more agreeable, as it leaves the purse entirely untouched.

The Saviour says, "The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest." Prayer, then, must be made as above directed; and those who, on account of weakness of faith, or kindred causes, have hitherto prayed but little, will now have a strong additional impulse to the performance of this important but much neglected duty, for they can thus promote the triumph of truth and save their money. True, it may be urged with a show of reason, that we might as well give our money as to spend much of our time in prayer, for with many "time is money;" yet I doubt not that many will be found much more willing to sacrifice the time, as in that case the Lord will have all the glory of effecting by a miracle, that which otherwise would have required gross earthly aid.

Besides, those who thus pray will be able, not only greatly to increase in goods, but also to apply to their hearts many comfortable scriptures; such as,

"Lay up for yourselves treasure upon earth"—"Take much thought for tomorrow"—"Seek not those things which are above, but those that are on earth"—and better than all, "Thou shalt muzzle the ox that treadeth out the corn"—and "The laborer is not worthy of his hire." And should any have conscientious scruples concerning the rendering of the above passages, they may have them dissipated by remembering, that Satan added the word "*not*" to the command of the Almighty, which will justify its insertion in some of the texts quoted above. With reference to those in which the word "*not*" is omitted, it may be urged, that if Satan was permitted to insert that word, you would certainly be justified in its omission.

But there are also many other benefits likely to grow out of the plan proposed, because it follows very logically, that if preachers are to be sent in answer to prayer simply, we have, in order to secure a fine crop in autumn, only to pray fervently in the spring, and thus dispense with the very tedious and laborious process of cultivation.

Indeed, on this hypothesis, I do not see why we could not dispense with Bethany College, and all our institutions of learning; for if our premises be sound, an education could be given to all the youth among us by a simple prayer to that effect, and thus obviate the necessity of such a large expenditure of time, and especially of money, for that purpose.

But I assure you that this idea of praying for preachers to be sent out is by no means original, for I have already met with a number of brethren who have reduced it to practice. They are wealthy, but instead of vainly imagining that wealth can be well employed in the service of God, they often pray to the Lord to send out laborers into the harvest; and yet, with strange inconsistency, they do not pray for laborers to plough their fields and gather their crops, and even send their children to school, and pay persons for instructing them. What a wasteful, not say useless, employment of money!

But I must be candid enough to say, that I have met with one fact which seems to militate against this theory. Not long since I was in a neighborhood where there were several of our brethren; some were reputed rich, and the

wealth of one was estimated at near half a million, but they had no house for the worship of the Lord, and no teaching brother among them. I am by no means certain that those brethren had not, and did not, pray for laborers to be sent into the harvest; yet no house sprang out of the earth, in which they might worship—no preacher fell from the clouds to instruct them, and to convert their neighbors: while a much poorer community, not far distant, have not only a good house in which to worship, but also sustain a preacher among them, and often have the pleasure of seeing their friends and neighbors brought to the knowledge and obedience of the truth. It must be confessed, however, that those last mentioned do not pray exclusively: they also give liberally of that with which God has blessed them. A single fact, however, should perhaps not be permitted to overthrow an entire hypothesis; and as soon as I meet with a number of facts to support the theory advanced in this paper, I will hasten to lay them before your readers, so that those well-meaning brethren, who, in their simplicity, both pray and give freely for the support and spread of the truth, may be relieved from the burden which they seem to bear so cheerfully.

TIMOTHY.

ASPECTS OF ROMANISM.—No. III.

J. E. WHARTON, Esq.—*Dear Sir:* Of the numerous and various issues between Romanists and Protestants, I select first its *idolatrous worship*, addressed to the so-called *Virgin Mary*. This, in my opinion, is, and should always be, the first issue formed on any well conducted discussion of that system. The *object* of worship logically precedes its nature and design. It is also essential in its form.

Both the Greek and the Roman churches essentially differ from Protestants of every name, in the proper objects of Christian worship. They worship living angels and dead saints, but chief of all, the *Virgin Mary*.

By way of apology for this worship, they have created two kinds of religious worship. The supreme worship of God they called *Lateria*; the inferior, or second class, they call *Dulia*, or the inferior worship. This, however, is a dis-

tion without a real difference. It is the worship of mediators, and such is the worship now paid to Jesus Christ. He intercedes for us, and these intercede for Romanists. But really, Roman worship terminates more on the "*Virgin Mary*," as they call her, than on God. According to the Roman or papistical forms of worship, their *Rosary* prescribes ten prayers to the Virgin for one to her Son. The *Rosary* prescribes a series of prayers, and a string of beads by which they are counted. It contains ten *Ave Marias*, or *Hail Mary*, for every *Pater Noster*—our Father in heaven. Of these there are fifteen decades, each containing ten prayers to the Virgin, preceded by one to the Heavenly Father. Five of these decades contain a chaplet. There is no mistake in the number, for, that neither the blind nor the ignorant may err, one large bead, seen or felt, and ten small ones, guide every worshipper. They can post their books and keep accurate accounts, without the art of reading or writing. Now, in this devotion, the Virgin has ten prayers for every one offered to God. Such is their subordinate worship. With them, Jesus and Mary, his mother, are both *mediators*.

Besides these, they have angelic and human mediators. Ghosts and good demons, or the spirits of dead men whose bodies are interred in consecrated ground, are also used as mediators. In this view of the indisputable facts of the case, may not Protestants have good reason for regarding them as a community of idolaters? They are so, in the sense in which we speak of Pagans, Greeks, and Romans; for while they gave supreme worship to the Almighty Jove, or Jupiter, they also invoked the aids of the ghosts, or souls of departed heroes or demigods.

But, for the present, we confine our attention to the worship of the *Virgin Mary*. Her perpetual virginity is the first half of her merit, and the second half is her being the "mother of God." We Protestants would say, the mother of our Lord, and not the mother of God; so simply do we dispose of the first half.

We simply deny that she is the mother of God, and hold this to be a species, not only of idolatry, but of blasphemy also. But as to her perpetual virginity, we must inquire a little into its authority before we descant

upon its virtue. On what *authority*, then, is it decided that she was perpetually a *virgin*? This is an assumption of the authorities of the Roman hierarchy, for which they have no proof. They affirm—we deny. With Greeks and Romans, Englishmen and Americans, a *mother* is not a *virgin*. She is, then, a virgin in a peculiar sense, as respects man. In Holy Writ she is called "the mother of our Lord," and never called the *Virgin Mary*. It was, indeed, promised that a *virgin*—in Hebrew, an *alma*, in Greek, a *parthenus*—should conceive and bring forth a son. And so, at her *espousals*, she was, indeed, an *alma*, a *parthenus*, a virgin. The Romanists affirm that "*she never knew a man*." But the apostles and evangelists do not say so. They only say that "Joseph knew her not *until* she had brought forth her first born son." Let Romanists, then, prove that the word *until* means *never*, and then they will have some show or pretence of evidence; but unless that be done, it is a begging of the question, to all intents and purposes. A more bold sophism cannot be adduced from the archives of false logic. So ends the first assumption.

The second is on the words *first born*. She is said by the apostle to have brought forth Jesus as "*her first born son*." Now, the Pope says in *his case*, a *first born* and an *only son* are the same. Is every first born an only son? If not, wherestands this great Roman infallible dogma? A volume has been written on this assumption. But that was unmeritorious work by supererogation. A first born may, indeed, sometimes be an only son, when no others are born, or when all others die. But this is a contingency. It is not necessarily so. To affirm it as a universal law, is, therefore, logically and religiously absurd.

Once more, for there is a trinity of errors in this, the fundamental dogma of the mammoth superstition, called the Roman Catholic Church. To reproach Christ, his neighbors said, why should we regard this man as a Rabbi, with all his pretended wisdom? "Is not this the carpenter's son? Is not his mother called Mary, and his brethren James, and Josés, and Simon, and Judah?" This was intended as an opprobrium—a conclusive reproach upon all his pretensions. But some allege these were his *cousins*, and not his brothers. But

when we reproach a man, do we reproach other families of his connection rather than his own? They might reproach him as a carpenter, and the son of a carpenter, and Mary his mother; but why glance off to his cousins?

But it is assumed that cousins, (*suggestees*) in those days, are not found in the family nomenclature; and that, therefore, the word *cousin* and *brother* were the same in such cases, and indicated by one and the same word. But is this a fact? I answer, no—no. We have *suggestees* twelve times in the Christian Scriptures, and twice translated *cousin*. Even in the context with Mary, we read of her *cousin* Elizabeth, and of Elizabeth's cousins (Luke. i.) Now, as the evidence or burthen of proof logically lies upon the affirmants, let some of the Papal affirmants not beg their proof, but give it.

The Virgin Mary, or Mary's perpetual, immaculate virginity, is a pure fiction, the creation of a forlorn imagination, with only the semblance of Christian or Scriptural authority or reason. Is it not, then, wholly unauthorized to call her a *virgin*, more than any other married woman of that day? The readiness or greediness with which the Papal assumption has been received and cherished, furnishes to all who think for themselves a *caveat* against implicit faith in human tradition, especially when presented in proof of any romantic conception or vagary of the human mind. Like the realms of purgatory, the perpetual virginity of Mary is a creation of a disordered imagination.

To imagine that perpetual virginity is more favorable to virtue or to saintly character, than the holy state of matrimony, is quite as irrational as it is unscriptural. The imagination is a reproach to the female sex, and an argument for monastic life, generally the most contaminating and contaminated life that man or woman can lead. Except in ill health, or in order to some special missionary enterprize, celibacy is a special sin against both reason and revelation. When in time of great distress, or for some great evangelical enterprize, a person makes himself an eunuch for the kingdom of heaven's sake, it may be a commendable sacrifice—not, indeed, for personal holiness, as Romanists imagine, but for public benefit.

So long as God, in his providence and moral government, furnishes a wife for every man, and a husband for every woman, in the numeral equality of the sexes, the selfish bachelor, be he Pope or peasant, sins against some one woman that God furnished for him, whom he proudly or vaingloriously refuses to marry. I do not wonder, then, that the great Apostle Paul, in order to prevent social evils, enacted this law, "Let every man have his own wife, and every woman her own husband."

"Marriage," therefore, as Paul says, "is honorable in all persons," though he himself, to fulfil his great mission from Damascus throughout the world, made himself a celibate for life. Yet to prevent any mistake as to the holiness of the marriage life, he challenges all men, saying, "Have we not power to take with us a wife, being a sister, as well as the other apostles, even as the brethren of the Lord and Peter? Or have I only and Barnabas not power to forbear working?"

From this we cannot but infer that all the original twelve apostles were married men, and heads of families. Even Pope Peter, the first to whom was given the keys of the kingdom of heaven, and who, as Romanists affirm, lived and died at Rome, in the environs of the Vatican, or near the pulpit of Peter's church, was himself a married man, and the head of a family!

But it is assumed by Papists that the "*Virgin Mary*" has more power or influence as a *mediator*, through her son, than any other personage in heaven. This is grounded in a most palpable error. Paul said, "We acknowledge no man according to the flesh. Yea, though we have known or acknowledged Christ as to the flesh," being one of our family of nations, yet now we know him no more, nor of course appeal to him no more on that account. From this it would seem that Jesus Christ would now, in heaven, as much respect Mary Magdalene, or the thief upon the cross, to whom he promised paradise, as Mary his mother. This plea for the mediatorial power of the mother of Jesus in heaven, is indicative of the most fearful blindness of mind that can, as a judicial sentence, be inflicted upon any errorist. No saint in heaven is appreciated or depreciated on account of his fleshly or worldly connections or relations on earth. Again:

he who imagines that any angel or saint in heaven has more mercy, or sympathy for him, than the Lord Jesus Christ, never knew him, nor his mission, nor the tender mercies of God. To ask Mary, the mother of Jesus, to importune her son in heaven, to have mercy upon us, or to importune him to importune his Father to have mercy upon us, indicates a total mistake of the person, mission, and character of the Divine Redeemer. It imports that God the Father would rather attend to the intercession of his mother, and answer her importunities, than that of the sinner, or of any one for him.

But no pen has yet written, no pencil delineated, no tongue revealed, the ignorance and error of that man who, on his bent knees, invokes the "Virgin Mary," either on account of her relations to Jesus according to the flesh, or because of her vestal purity, her perpetual virginity, to intercede for him. There is now but one God, and one mediator between God and man, the man Christ Jesus. Thus Paul has decided.

Under the Jewish constitution, which was a *theocracy*, one God was its great attractive and all-animating centre. Polytheism, or many gods, was an apostasy from it, and incurred temporal death. Under the Christian constitution, which is a *kuriocracy*—one Lord, or one mediator, being its central idea—many mediators, or Popery, is an apostasy from it, and incurs spiritual death. This is a miniature of the whole subject in very few words.

I have yet one other letter, Mr. Editor, and I am done, till I hear, from some respectable advocate of the principles of Popery, something in response. I have very slightly and gently touched upon a few topics essential to the Pope-dom. If no one responds, I do not wish to occupy any more space in your columns. But, professing to be a republican and a philanthropist, while I hold a pen and can command an hour, I am willing and ready to employ them in defence of Protestantism, which, as I understand it, is but another name for the Bible in every man's house, universal education, and free republican institutions.

LUTHER.

The sober realities of life—even its griefs—prune off the superfluities of romance, and blessed is the spirit whose fruitfulness shows that the pruning has not been in vain.

SACRED COLLOQUY.—No. VI.

THE ANCIENT GOSPEL—ITS ITEMS—THEIR ORDER—CIRCUMCISION AND DEDICATION.

THE silken eyelids of an autumnal eve had just closed, and Mr. Locke assumed his wonted seat at the small table in the centre of the parlour at Hare-den-house. Mary had left open a single window to collect the mingled odors of innumerable flowers, with which her fair hands had adorned the parterres at the back of the house. All the family ranged around, and one more too; for just opposite to Mr. Locke, sat a gentleman whose entire figure and physiognomy showed him to belong to a different family. It was Charles Sanford. Charles was still young. At an early age he had tasted that the Lord was gracious, and believing on Him, he rejoiced with joy unspeakable and full of glory.

As for Mr. Locke himself, he was past the prime of life, with a profound understanding and a refined taste, enjoying the best of families, happy in the best of wives, but happiest of all in the most blessed Saviour, the Lord Jesus Christ. As generous as he was opulent, he lived for the good of man—his house was the home of saints, and when he threw open the lids of the Bible, one almost felt himself in the presence of a prince of the olden times, before philosophers had settled, that to fear God was weakness.

This happy family, whom God had endued with all purity and elevation of soul, were just about to "hymn in strains sublime" the love of God and of the Lamb, when a rap came to the door, and forthwith entered Mr. Philip Stansbury, with his pious friend Mr. Abraham Williams.

Mr. Stansbury was now in the decline of life. In him joy had settled down into a calm, and he looked as an excellent housewife, who, though she loves no less, yet reverences more, the object of all her affections. The object of Mr. Stansbury's affections was not fugitive, but stable—"Jesus Christ, the same yesterday, to-day, and for ever;" therefore, Mr. Stansbury was uniformly cheerful.

The guests being welcomed, and the hymn sung, Mr. Locke read the ninth chapter of the Acts, and in a few minutes after, (during which time Charles Sanford was evidently grappling with

the conversion and baptism of the Apostle Paul) the following dialogue ensued.

Mr. Stansbury — Pray, Mr. Charles, may it be inquired of you, to which of the Evangelist's sayings your present very grave reflections are to be referred?

Charles — You know, my dear Mr. Stansbury, that your humble servant has associated himself in the bonds of Christ, with a party who differs exceedingly from you reformers on some important articles of the gospel.

Mr. S. — And pray, what may those important articles in the gospel be, on which your party differs so exceedingly from us reformers?

C. — That your famous arrangement, Sir, of faith, repentance, baptism, remission of sins, the Holy Spirit, and the resurrection, is wholly congruous with fact and Scripture, I must confess myself at present not entirely prepared to admit.

Mr. S. — Good, my beloved brother; but perhaps you do not feel wholly disinclined to inquire into its congruity with fact and Scripture.

C. — I certainly entertain no repugnance whatever to the investigation of a matter, which has so eminently attracted public attention during these late years, and which has been propagated by your folks with such singular success. Moreover, if it be correct, I hesitate not to acknowledge, that it must be pregnant with important and perhaps fatal consequences to systematic divinity, and to partyism of all kinds. Finally, that it must go very far to illuminate the public mind on the most important of all subjects, the gospel of our salvation. At the same time Brother Stansbury will recollect that we now speak on a point in theology, on which we Baptists are sensitive, perhaps, to excess.

Mr. S. — Mr. Sanford, the religious, like the moral and political worlds, is subject to occasional and great disorder; and there is, at present, an enormous severing of the body of Christ. We professors ought, therefore, to profit by the experience and wisdom of the fathers of society; and, like them, betake ourselves to the adjustment of those first principles, from which the subsequent phenomena of peace, joy, and fruitfulness, are expected to flow. Any degree of order is better than no order,

and any kind of rule is better than no rule at all, which indeed is anarchy. The articles which you have just enumerated—faith, repentance, baptism, remission of sins, the Holy Spirit, and the resurrection—constitute the gospel of Christ in regard to principle and privilege, and if ever Christians hope to act in concert, they must begin by putting things in order here. What a mournful spectacle, to behold those who affect to labor for the same Lord, contradicting each other on the very rudiments of the gospel—supporting and propagating rival interests—and despising each other! What an affecting scene, to see some of the finest geniuses in society expending all their powers, natural and acquired, in attempting to convince the multitude, that the faith which they labor to propagate cannot be believed by them! And to hear one assert that faith precedes repentance, and another that repentance precedes faith—that baptism is for the remission of sins, and that it is not for the remission of sins—that the Holy Spirit is anterior to belief, and belief anterior to the Holy Spirit—that there is to be a resurrection of the body, and that there is not to be a resurrection of the body—that sprinkling is baptism, and pouring is baptism—and immersion, and washing, and crossing are baptism!—yet all professing to believe in one faith, one Lord, one baptism. Ah, me! my beloved Sanford, is not our kingdom in the condition of one that is divided against itself? How, then, can it stand?

C. — Mr. Stansbury, I condole with all the saints who are scattered abroad in this cloudy and dark day, and most earnestly desire their union; but when, and how, this is to be effected, to me is exceedingly mysterious.

Mr. S. — My dear Sanford, there is one way, and only one, in which our unhappy differences can be adjusted. We must reverence the Holy Scriptures, as oracles that mean what they say, and say what they mean; and thus, beginning at the beginning, we must believe what we are told, and do as we are bid, and so shall we get disentangled from our present labyrinth of error, and stand prepared, by a parity of faith, and of manners, and customs, to meet one another in the bonds of the gospel.

C. — I recollect that the distinguished author of the Theological Dictionary

has observed, that "Much has been said in relation to the place which faith occupies in the Christian system, some placing it before, and some after, repentance," while he himself gives the precedence to faith.

Mr. S.—Charles, "Order is heaven's first law," in nature and in religion. "God is the God of order," says Paul, "as in all the churches," and he accomplishes all his purposes by prescribed means—that is, by the best means. If the order which we have given to these six gospel items—faith, repentance, baptism, remission, the Holy Spirit, and the resurrection—be the Divine order, then it is also the best, and any deviation from it must produce confusion. That there is propriety in placing faith before repentance, I conceive to be susceptible of very easy demonstration. The apostle lays it down as a universal maxim in religion, that "without faith it is impossible to please God"—consequently, impossible to repent, unless we should suppose repentance to be something that is displeasing to God. On this supposition, it might precede faith; but, according to the Apostle's maxim, faith cannot be preceded, neither by repentance nor anything else well pleasing to God.

C.—You make short work of it, truly. But that faith should precede repentance, is to me perfectly natural, and I cannot imagine how any one should have repentance towards God, who did not antecedently believe in His existence. This is not the part of your arrangement, my dear Stansbury, which to me appears the most exceptionable. I object to the collocation of the word spirit, and consequently to the doctrine which its place in this arrangement necessarily inculcates, that of not receiving the Holy Spirit before baptism.

Mr. S.—Permit me to assure you, Brother Charles, that it forms no doctrine with the ancient gospel folks, to teach that men do not, or cannot receive the Holy Spirit before baptism: the gospel is not an assemblage of negations, but of positive blessings. It were of little value to tell us that grapes do not grow upon thistles, or that the vats are empty, or that there is no harvest: the gospel cries aloud, the fields are already white, the harvest is truly great—the vines are laden, the vats overflow with wine, new wine. In

regard, therefore, to receiving the Holy Spirit after baptism, we are more positive; and we hesitate not, in the words of God, to say to all who believe, "*Repent and be baptized*, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit." May I take the liberty to inquire of my beloved brother, the location which he would assign to the Holy Spirit in this arrangement.

C.—The doctrine taught in our assemblies, our custom of demanding experiences before immersion, with some minor considerations, conspire to make me say, that I would place the Holy Spirit first and faith second.

Mr. S.—Then you would order them thus: "the Holy Spirit, faith, repentance, baptism, remission, resurrection?"

C.—I do not say that even this order wholly meets my approbation, but I go so far at present as to say, that I would place the Holy Spirit first and faith second.

Mr. S.—Mr. Sanford, the Baptists have ever been the supporters and defenders of the Scriptures, and their views of the spiritual nature of Christ's kingdom have made it necessary for them, during their whole history, to make frequent appeals to these holy books. This they have done in the most honorable manner; may I hope, then, that my dear Charles will not infringe the character, which history uniformly assigns to the party with which he has united? Will you venture, Charles, to defend your arrangement from Scripture? if you will proceed.

C.—My dear Stansbury, is not the case of Cornelius in point? Did he not receive the spirit before faith? This is one instance, and one too much to our purpose, I think, to warrant any one in saying, that my arrangement is without foundation in the Holy Scriptures—I don't see how you shall well be able to explain it away.

Mr. S.—I do not wish, my dear Sanford, to explain it away; I only wish to understand it: nor do I say that your arrangement is without foundation in Scripture. We are yet inquiring, we shall decide afterwards. But in regard to Cornelius and his house, I would just observe, that while his is the case of a man and his house receiving the Holy Spirit before baptism, yet to be

in point and to support your hypothesis, it should have been given them before faith.

C.—Brother Stansbury, is it not gratuitous to say, they did not receive it before faith? This is not stated in the chapter.

Mr. S.—I beg your pardon, my dear Charles, I know you are too good to be offended with me; but I must suggest to your recollection, that I have not yet referred you to the tenth chapter of Acts, as my warrant in saying they did not receive the Holy Spirit before faith. I choose to appeal to the fifteenth. There Peter, who was the actor in this matter, delivers himself in the council at Jerusalem in the following manner, and informs us that God, who knows the heart, gave the Gentiles the Holy Spirit as a testimony of their faith. "Men and brethren," said he, you know that a great while ago, God made choice among us, that the Gentiles by my mouth should *hear* the gospel and *believe*; and God, who knoweth the heart, bore them witness, giving them the Holy Spirit, as he did to us (Jews) at the beginning."

Peter's arrangement, then, is this: they heard the gospel, believed it, and then received the Holy Spirit as a testimony of their belief. Peter was satisfied with God's testimony in their behalf, and commanded them to be baptized. Now hark, Brother Charles, how explicitly the Scriptures speak of receiving the Holy Spirit after faith—"Have ye received the Holy Spirit since ye believed?"—"In whom, after that ye believed, ye were sealed with the Holy Spirit," &c. Again, "That we might receive the Holy Spirit through faith," not faith through the Holy Spirit.

C.—Brother Stansbury, I intend that our conversation shall not limit itself to this evening—and as I perceive that Brother Williams is eager to defend himself, perhaps against the views of both—I shall only add, that Cornelius' case is at least that of a person's receiving the Holy Spirit before baptism, and this spoils your arrangement at all events; what has been, may be; you recollect "*Ab actu ad posse*," and so we may yet receive the Holy Spirit before baptism.

Mr. S.—I very well recollect "*Ab actu ad posse*," but this is not a universal maxim: many things have been,

that can never be again. Adam will never again eat of the forbidden fruit—nor David the shew-bread—nor the Jews the manna. What has been in some cases may be again; but it does not follow that it must be. By the by, I must protest against the practice of substituting exceptions to laws, for the laws themselves. The priests in the temple profaned the Sabbath, and were blameless; would this have warranted all Jews to profane that holy day? David eat the shew-bread when he was hungry—was this a law to every other hungry person in Israel, to go into the tabernacle and do likewise? The man of Bethesda carried his bed on the Sabbath, and the disciples picked ears of corn on that day; the sun once stood still, and the moon likewise. God gave water from the rock, and once from the jawbone of an ass, to quench the thirst of the Jewish patriot Samson. Are these exceptions to general laws to be substituted for the laws themselves? Surely no! and neither must the excepted case of Cornelius' house be taken for the law—the law according to which God gave, and now gives, his Holy Spirit in the Christian system. As you have read the essays of "Archippus" in the *Christian Messenger*, you will perceive that this is one of his mistakes. But what is the true state of the case? Why, just this: the apostles, the one hundred and twenty, the three thousand on the day of Pentecost, and all who afterwards were converted at Jerusalem, multitudes both of men and women, the churches of the Gentiles—Antioch, Rome, Ephesus, Corinth, and all in the Minor Asia—all individuals of all churches, the Apostle Paul himself not excepted—received the Holy Spirit after baptism; and a reason for it is laid in the text, which we might suppose no one could read without apprehending. Shall, then, this solitary exception be substituted for the law itself? This is the question. If you say yes, then let the circumcision of Timothy, which was practised as an expedient, be forced into a general law, and let all Christian men get circumcised.

C.—Then, Brother Stansbury, you would have all men to believe, reform, and be baptized for the remission of their sins, that they might receive the Holy Spirit?

Mr. S.—Yes: this is the gospel law.

C.—But was not Simon Magus bap-

tized without receiving the Holy Spirit? How do you despatch his case?

Mr. S.—Brother Charles, that his is the case of a man coming presumptuously to the ordinance of Christ is certain, for Peter says so; but that his is the case of a penitent believer's being baptized without afterwards receiving the Holy Spirit, no one, I presume, will be bold enough to assert.

Here Mr. Williams put in a word, and Charles said to him, "Go on, go on: I presume you imagine us to be equally wrong."

Mr. W.—Not *equally* wrong, Mr. Charles; I certainly do not believe with you Baptists in immersion; but as for Mr. Stansbury, I do not at all understand him: he is not a Baptist, I perceive, and I know he is not a Presbyterian—he does not admit of dedicating children to the Lord, and I think he denies the Holy Spirit.

Mr. S.—Mr. Williams, to require people to obey the gospel that they may receive the Holy Spirit, does not in my humble opinion, at all amount to a denial of the Holy Spirit—do not your folks say that baptism came in the room of circumcision?

Mr. W.—Most assuredly, Mr. Stansbury, and therefore we show forth our piety by dedicating our children to the Lord in baptism.

Mr. S.—Perhaps you recollect a saying of the Redeemer to the Sadducees, Mr. Williams, "You do greatly err, not knowing the Scriptures, neither the power of God;" not that I would even suggest, that those who are in the habit of using the language just uttered, are ignorant of the fact that *circumcision* and *dedication* were two ordinances under the law, wholly distinct. Thousands of children were circumcised, who were never dedicated to the Lord; and I am afraid that Christianity, at this moment, suffers immensely from confounding things that are different.

But here the clock struck, and although it was not Baptist bed-time, as we say, yet some small matters made it prudent to adjourn until next evening, when the subject, as was agreed, should be presented more in detail: every one invoked his blessing on this excellent family as he retired. Mr. Locke smiled, and returned it in due form; and the gate was closed.

"Well," said Mrs. Rebecca Locke, "I could not have imagined that Charles

Sanford would have let the conversation close, without finally admitting the truth and force of Mr. Stansbury's observations."

Mr. Locke, who better understood human nature, and who had weighed carefully the confabulation of the brethren, answered: "My dear child, we must make great allowance; the best men are sometimes the most prejudiced."

"Yes, my dear father," said Mary Locke, "I recollect you pointed me the other day, to the case of Nathaniel, as an illustration of this, 'Can any good thing come out of Nazareth?' said he, and yet the Saviour saluted him as an excellent person, 'Behold an Israelite indeed, in whom is no guile.'"

"In Nathaniel," said Mr. Locke, "we see goodly simplicity and strong prejudice existing in the same person; and I agree with Mr. Stansbury, and dare say, my daughter, with you also, that what has been may be again."

Mary was glad to have it in her power to shut the door, just as the last sentence came from her father's lips—and to let the slight trepidation which it excited, pass off in her bed-chamber.

W. S.

THE COMMON VERSION OF JOHN III. 2,

DEFENDED BY W. KEIR.

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know (*oti*) that when He shall appear, we shall be like Him, (*oti*) for we shall see Him as He is."

MR. CAMPBELL'S TRANSLATION.

"We know (*oti*) that we shall be like Him, (*oti*) that we shall see Him as He is."

I have said that this rendering, so abrupt and incoherent, is not demanded by the original and its connection.

THOUGH the question under consideration respects the proper meaning, in this verse, of a Greek conjunction, yet, from the data to be adduced, a mere English scholar may answer it, and find spiritual profit resulting from its resolution.

The English conjunctions, *because* and *for*, are both *causal*. They are often interchangeable. Mr. Campbell tells us, from his Concordance, that in John's

writings, *oti* is thirty-eight times illative, and thirty-five times causal. That's a very near balance. But let us drop the Jewish puerility of counting the words of the sacred writers, and guide ourselves by acknowledged rules.

When a word has two or more markedly distinct meanings, the connection and scope of the passage in which it occurs, must determine its signification there. All critics will admit, that this is an obvious and correct canon.*

Mr. Campbell's only plausible objection to the Common Version, can be expressed in the question—Since *oti* is rendered *that* in *one* clause of this verse, why render it either *for* or *because* in the *other*?

I meet this apparent difficulty by other questions:—Why is *oti* twice translated *because*, and then *that*, in John ii. 21?—"I have not written these things to you (*oti*) *because* ye know not the truth, but (*oti*) *because* ye know it, and (*oti*) *that* no lie is of the truth."

* Had Mr. Campbell, in his recent edition of modern translations of the books of the New Testament, adverted to such examples, in single verses and clauses of verses, as are adduced in this paper, illustrative of this rule, perhaps he would not have substituted for the literal and lucid rendering of John iii. 8, in the Common Version—with which Dr. Campbell concurs—anything so obscure and apparently incongruous, as—"The Spirit breathes where he pleases, and you hear the report of him; but know not whence he comes, and whither he goes. So is every one that is born of the Spirit." Though, in the English Testament, *pneuma* is nowhere else in the New Testament rendered *wind*, it is a well-known Hellenistic meaning of the word, occurring frequently in this sense in the Septuagint, with which translation the New Testament writers have shown themselves familiar. By comparing Heb. ii. 7 with Psalm civ. 4, and its connection, *winds* is evidently the rendering of the plural of this word, that should have been given—not spirits. In Psalm civ. the Psalmist is celebrating the perfections of God, as exhibited in the operation of the sublime agencies of nature, not in the actions of heavenly beings. And Dr. Campbell, of Aberdeen, has not only remarked, that the same Hebrew word which is translated *spirits* in 4th verse, is rendered *wind* in the 3rd, but has also shown satisfactory reasons for rendering the passage in Heb. ii. thus—"When He introduced the first-born into the world, he saith, Let all God's messengers worship him: whereas concerning messengers, he saith, Who maketh winds his messengers, and flaming fire his ministers" (*Dissertation viii. part 8.*)

Literally, "That every lie is not of the truth." Why first *that*, and immediately afterwards *because*, even in *one* clause of the 14th verse of this same third chapter of 1st John?—"We know (*oti*) *that* we have passed from death unto life, (*oti*) *because* we love the brethren." And why first *because*, and secondly *that*, in a single clause of 1 Cor. xv. 15?—"We are found false witnesses of God, (*oti*) *because* we have testified of God (*oti*) *that* he raised Christ from the dead, whom he raised not up, if so be the dead rise not."

There is but one answer to these queries—the sense requires the meaning which the translators have adopted.

I think I can prove this in regard to the verse under consideration. It is neither of the physical grandeur of the glorified humanity of Christ, nor of the glory of the raised bodies of the saints, that John is writing; but of the moral and divine glory of their Father, which shall be manifested to them in his Son, and to which, in consequence of seeing and associating with Him, they shall be conformed. I have said "in his Son;" but it is to be observed that Jesus Christ, in his humanity, is not in the antecedence at all. The only antecedent to the pronoun "He"—to the He who is to appear to his children in all his paternal love and divine purity, is "God." This is plain from the context—"Behold how great love the Father hath bestowed on us, that we should be called (*tekna*) the children of God." And it also follows from the improvement which John teaches us that they all shall make of this blessed expectation—"And every one who hath this hope (*ep' autou*) on him, purifieth himself, even as He is pure."

Sanctification is not the necessary result of the most assured hope of the physical conformity of our bodies to the glorious body of Christ, and of seeing him as it is. Left to ourselves, we may, at any time, or in any place, form, as we here generally do, erroneous conceptions of the divine nature and attributes; but how could we, at any time, or in any place, see the body of our Lord other than as it is? But to behold God's face in righteousness, to know as we are known, and to be satisfied with his likeness, are blessings reserved for the grace that is to be brought to us, when we awake at the revelation of Jesus Christ.

Illustrations, from comparison and

contrast, respecting the inefficiency to produce moral improvement, of the hopes of the most exalted physical glory and enjoyment, either here or hereafter, present themselves to the mind; but I feel it would be a desecration to introduce them in connection with our present subject, which is so transcendently sacred and ineffably sublime. But what advances, in every virtue, may we not expect to witness being made by those who sincerely and devoutly cherish the confident hope of "face to face" seeing their God, their Father, their Saviour, in all the beauties of His holiness; and, in consequence of dwelling with Him, in the constant contemplation of His moral excellences, becoming conformed to Him in love, truth, and unspotted purity!

We are even warned, that unless we secure a measure of this purity below, we shall not behold that vision which is to consummate it above. "Follow holiness, without which no man shall see the Lord." Indeed, without it, as a developing element of the renewed nature—its principalelement—the sight would prove anything but beatific. It is he only who is already a "partaker of the divine nature, and has escaped the pollution that is in the world through lust," who can not only serenely contemplate the prospect, but also, in anticipation of its realization, delightedly sing—"In thy presence is fulness of joy: at thy right hand are pleasures for evermore." Nay, prevent glimpses of the Divine countenance are graciously promised to him even on earth, as tokens of the acceptance of the sincere love and devoted service which he renders to his Redeemer and his God. "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him"—"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

NOTE.—As Mr. Campbell, in conjunction with a number of his critical compatriots, is projecting an emended version of the New Testament, perhaps he will submit this paper to his American readers.

[CORRIGENDUM.—A supposition respecting Mr. Keir, which appeared in a recent number

of the *Harbinger*, is unintentionally erroneous. He wishes us to say, that he has never held any ecclesiastical office in Belfast, either real or nominal, such as deacon, elder, pastor, president—that there is no Scotch Baptist church in that city, and that he is not a member of any other.

The preceding defence of the Common Version of John iii. 2, will, if regarded of sufficient importance, doubtless be transferred by Brother Campbell to the pages of his *Harbinger*. The verse is not translated, as it is rendered in the Common Version, either by Macknight, Doddridge, Granville Penn, Thompson, Griesbach, John Wesley, or Boothroyd; and it is rendered by the late William Jones, of London, precisely the same as by A. Campbell. Whether the conjunction be translated *for*, *because*, or *that*, the true sense of the passage remains apparent.]

CONVERSION—WHAT IS IT ?

CONVERSION is generally spoken of in reference to that change through which an individual passes in coming into a state of pardon, favor, and acceptance with God—whatever may be the causes of, or agencies in, producing that change. Hence the appellation to such, of converts, converts to God, &c. These causes or agencies are variously regarded by different persons. Some regard faith alone as all the agency or instrument; others, faith and repentance; and others, faith, repentance, and baptism. Of course the agency of the Holy Spirit in all these, must be acknowledged by all.

Those who thus regard faith alone, or faith and repentance, do not go far enough, and fall short of the requisitions of the New Testament for this purpose. They ascribe to one or both of these what that never any where does. Neither faith nor repentance are, in their nature and design, considered in themselves alone or included together, calculated to produce the change indicated by conversion, or there represented as doing it. They are preparatory and indispensable to it, but yet it is not their result alone; and they can no more in and of themselves produce it, than the mere preparation of the soil can produce a crop without subsequent planting and cultivation. To be convinced of this, let us but for a moment advert to the condition in which man is placed before he is brought under the

influence and operation of the gospel, and fully submits himself in obedience to it. He is wicked and rebellious in heart, alien in conduct, and in a state of guilt and condemnation before God. Now in reference to this his condition, there are three changes through which he must pass. There must be a change of heart, a change of conduct, and a change of state; and in the order here stated. For as the actions of man generally proceed from his heart, without a change here first, we cannot expect any change in his conduct; and without a change of conduct, he is not prepared for a change of state; and without a change of state, he cannot enjoy pardon and the indwelling of the Holy Spirit. Hence without a previous change of heart and conduct, he is not prepared for a change of state and its concomitant advantages. Now, to effect these three changes, there are three items or instrumentalities in the gospel: faith, repentance, and baptism, and in the order here stated or presented.

Faith produces a change of heart—repentance produces a change of conduct—and baptism produces a change of state. This order is a fixed one in reference to the divine operations and influences upon man in the kingdom of grace or favor, in preparing him for, and bringing him into, that kingdom, as fixed and unalterable as the laws of the natural world, in their operations and the effects they produce in the kingdom of nature. We might as well attempt to change the order and effects of the latter as of the former. The connection between cause and effect is not more fixed, certain, and unalterable, than the connection between these causes or agencies, and the effects they are designed and calculated to produce. Faith is not designed or calculated of itself, and considered in reference to its direct effects, to produce a change of conduct or state; nor repentance, (in the original and scriptural acceptation of that term, as reformation,) to produce a change of heart or state; nor baptism to produce a change of heart or conduct. Hence we do not teach, and never have taught, that baptism produces a change of heart! That would be entirely inconsistent with the order we have here presented, and which has been the one we have always taught and advocated: FAITH in the Lord Jesus Christ, REFORMATION

towards God; and BAPTISM in the name of the Lord Jesus Christ, and into the name of the Father, and of the Son, and of the Holy Spirit, in order to the remission of sins.

As the design of baptism is to produce a change of state, (and not a change of heart or conduct,) it is more immediately and directly connected with conversion, than either faith, repentance, or any thing else. For conversion itself is a change of state. In illustration—when a man converts his property into money, it is a change in the state of value which is effected. The value remains the same, but is only changed in its state. It was at first property, and now it is money. Again—we say that the ore is converted into the metal, when we mean that the state of the metal is changed. It first existed in that state we call ore, in combination with certain other substances; now it is freed from these, and exists in another state. Nothing is more common than to speak of these changes of state as a conversion, and to use the terms "convert" and "conversion" in reference to them. We are almost daily in the habit of speaking of converting one thing into another, by this change of state; and of using these terms in reference to this change.

Conversion, then, being a change of heart, and baptism being designed to produce a change of state, it follows that in the Christian system, in the divine plan of salvation and conversion, as revealed in the New Testament, they are inseparably connected. Hence they are sometimes there used interchangeably. On Pentecost, Peter said, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit;" and at the Beautiful gate of the temple: "Repent and be converted, that your sins may be blotted out, and that times of refreshing may come from the Lord." There is nothing more evident than that the apostle here used terms interchangeably, and as having reference to the same thing—a change of state. Hence in baptism, by receiving remission of sins as above quoted, we pass out of the unpardoned into the pardoned state—out of the unsaved into the saved state—out of the unregenerate into the regenerate state—out of the unsanctified into the justified and sanctified state—

and out of a state of alienation to God into one of acceptance, sonship, and covenant relation.

No one, then, according to these views of conversion, (and they are those presented by the Bible,) can be said to be converted until he is baptized; though baptism itself, alone considered, without reference to a preceding faith and repentance, is not conversion. It is the completion, the consummation of the process of conversion, begun and prepared for it by faith and repentance. And as in all processes of this change we call conversion, respecting every thing in reference to which we use the term, there is a certain important point at which it takes place and is completed, we generally apply the term to that. When a man converts his property into money, there is a certain point in the arrangement at which it is done, and every thing else is preliminary and preparatory to this, but without which it could not and would not take place. And however long this may have been going on, however many and important the preparatory steps and preliminary arrangements, we never say the man has converted his property into money until it actually takes place. And however long a time the furnace may have been in blast, and the heat and other agencies in operation, we never say that the iron is converted into that state we call metal, until it leaves the ore and becomes separated from it. It is to this part of the process only that we give the name of conversion, though it could not have been effected without the operation of preceding agencies and operations. And so it is to that change of state effected in baptism that we give the name of conversion, though it could not have been effected without preceding faith and repentance. We do not say that baptism is conversion, or conversion is baptism, for the Bible does not speak thus: as we do not say that the Word of God is the Spirit, or the Spirit is the Word.

J. R. H.

Why should the Christian pine because his treasures have been transferred to a place of security? We are sometimes ignorant of our strength in Christ, until the heart has been left without earthly support. We know not what manner of spirit we are of, until we have been tried as by fire.

E. H. M.

BIBLE UNION CONVENTION.

MEETING OF DELEGATES IN THE CITY OF MEMPHIS.

PURSUANT to a notice extensively published in the public papers, a convention of those friendly to a New Version of the Bible, or a strict revision of that of King James, met on the 2d of April, in the meeting-house of the First Baptist church, in the city of Memphis, Tenn.

The convention was called to order by Elder Waller of Ky. a member of the Provisional Committee, and Mr. Branham appointed Secretary *pro tem*. On taking the chair, and after an impressive prayer by the Rev. Dr. Maclay, of New York, Mr. Waller proceeded to state, in brief but clear and perspicuous terms, the design and object of the meeting.

On motion of Elder Burns, a committee of three was appointed to receive and enrol the names of members.

Messrs. Hall, Burns, and Branham were appointed on that committee.

Mr. Russell, moved that the convention organize by appointing one President, eight Vice-Presidents, and four Secretaries.

On motion of Elder Gayle, a committee of seven was ordered to be appointed, to report the names of the officers to preside over the convention.

The following gentlemen compose this committee: Messrs. T. S. Gayle, M. W. Phillips, Y. R. Pitts, S. E. Jones, D. P. Henderson, E. Strode, and R. T. Anderson.

On motion of Elder Fanning, a committee of three was appointed to report rules for the government of the convention. The following gentlemen compose this committee: Messrs. T. Fanning, W. T. Bond, and John Jamison.

The committee appointed for the purpose then commenced receiving and recording the names of attending delegates, or members of the convention.

The committee was declared permanent during the session of the convention, to receive the names of newly arrived members.

The convention was composed of one hundred and thirty-one delegates from the various States of the Union.

The committee to nominate officers, respectfully reported the names which follow.

President—John L. Waller, Kentucky.

Vice-Presidents—Alexander Campbell, of Va.; J. R. Graves, Tenn.; James Shannon, Mo.; S. W. Lynd, Ky.; W. C. Crane, Miss.; W. H. Barksdale, Ala.; Geo. W. Baines, Texas; James Challen, Ohio; John T. Jones, Ill.; J. S. Mathes, Ia.; T. S. N. King, Ark.; James Inghis, Michigan; W. M. Rowzee, Pa.; Wm. C. Duncan, La.; J. S. Havenner S. C.; C. R. Hendrickson, N. C.; John L. Dagg, Ga.; Wm. Crane, Md.

Corresponding Secretary—John L. Kirk, Ky.

Recording Secretary—David Spalding, Ky.

Treasurer—W. M. Garnett, K.

Auditor—C. Duffield, Ky.

Managers—Henry T. Anderson, W. Terry, S. B. Johnson, J. B. Slaughter, H. C. Seymour, John M. Delph, Eld. W. Crawford, Eld. A. W. Larue, Dr. W. B. Caldwell, B. N. Crump, W. M. Jarvis, Louisville, Ky.; Samuel Church, Pa.; Eld. D. S. Burnet, Ohio; C. K. Winston, Eld. T. Fanning, Eld. B. F. Hall, Eld. C. C. Conner, Tenn.; Eld. L. H. Jameson, Ia.; John D. Ferguson, La.; Dr. M. W. Phillips, Miss.; Eld. H. W. Middleton, Mi.; Eld. W. W. Gardner, Eld. D. R. Campbell, Ky.; Eld. Geo. Tucker, Miss.; Eld. E. Owen, Mo.; Eld. John Bateman, Ark.; Prof. A. Drury, Ky.; Eld. D. P. Henderson, Mo.; J. W. Jeffries, Ill.; Eld. John O. Kane, Ia.; Eld. D. L. Russell, Mo.

During the sessions of the convention, the following preamble and resolutions were adopted:—

On the motion of Dr. Lynd,—

Resolved, — That in view of the defects of our Common Version, it is the imperative duty of the disciples of Christ to secure a revision.

On the motion of President A. Campbell,—

Resolved,—That it is a paramount duty of the Christian church of the 19th century, to give to the present age, in our own vernacular, a perspicuous, exact, and faithful version of the Living Oracles of God, as we find them in the Hebrew and Greek originals of inspired Prophets, Apostles, and Evangelists.

On the motion of Elder Armitage,—

Resolved,—That in this effort to procure a pure version of the Sacred Scriptures, in the English tongue, we discover a work eminently worthy of the exalted aspirations of the human mind: and of the vigilant eye which has preserved the Inspired Text in unadulterated purity; and as an efficient agent in accomplishing the holy purpose of the Father, in the establishment of Christ's kingdom on the earth, such versions must at once invoke the unqualified approval of the human conscience, and reflect boundless honor upon the infinite

Inspirer himself, by extorting from universal and individual humanity the undisguised confession, "Thy Word is very pure," and from every regenerated heart the grateful response, "Therefore, thy servant loveth it."

The following are the rules to be observed in making the proposed revision of the Scriptures:—

GENERAL RULES FOR THE DIRECTION OF TRANSLATORS AND REVISORS.

1. That the exact meaning of the Inspired Text, as that text expressed it to those who understood the original Scriptures at the time they were first written, must be translated by corresponding words and phrases, so far as they can be found, in the vernacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness.

2. Wherever there is a version in common use, it shall be made the basis of a revision, and all unnecessary interference with the established phraseology shall be avoided; and only such alterations shall be made as the exact meaning of the Inspired Text, and the existing state of the language may require.

3. Translations or revisions of the New Testament shall be made from the received Greek Text, critically edited, with known errors corrected.

SPECIAL INSTRUCTIONS TO THE REVISORS OF THE ENGLISH NEW TESTAMENT.

1. The common English version must be the basis of the revision; the Greek Text, Bagster's and Sons, octavo edition of 1851.

2. Whenever an alteration from that version is made on any authority additional to that of the revisor, such authority must be cited in the manuscript, either on the same page or in an appendix.

3. Every Greek word or phrase, in the translation of which the phraseology of the common version is changed, must be carefully examined in every other place in which it occurs in the New Testament, and the views of the revisor be given as to its proper translation in each place.

4. As soon as the revision of any one book of the New Testament is finished, it shall be sent to the Secretary of the Bible Union, or such other person as shall be designated by the Committee on Versions, in order that copies may be taken and furnished to the revisors of the other books, to be returned with their suggestions to the revisors of that book. After being re-revised with the aid of these suggestions, a carefully prepared copy shall be forwarded to the Secretary.

During the sitting of the convention, the following brethren, ministers of the word and elders of churches, delivered prepared addresses on the necessity

and importance of a revised version of the Holy Scriptures, in the following order:—Dr. Archibald McClay, of New York; President James Shannon, of Missouri; Elder James Challen, of Ohio; W. C. Crane, of Miss. Secretary of the Convention; O. B. Judd, of New York, Editor of the *New York Chronicle*; Professor A. Drury, of Ky.; President A. Campbell, of Va.; Elder Thomas Armitage, of New York; Elder E. D. Thomas, of Ohio. Besides these, other extemporaneous addresses were made, of much spirit and force, by President Waller; Elder D. L. Russell, of Mo.; Elder John Young, of Ky.; Elder James Inglis, of Michigan.

PRINCIPLES & INTENTIONS OF THE AMERICAN BIBLE UNION.

The American Bible Union was organized June 10th, 1850, to “procure and circulate the most faithful versions of the Sacred Scriptures in *all languages*, throughout the world.”

The Board adopted the following resolution, which was subsequently sanctioned by the Union:—

“That appropriations made by the Union shall in no case be employed for the circulation of a version which is not made on the following principles, viz.: *The exact meaning of the Inspired Text, as that text expressed it to those who understood the original Scriptures at the time when they were first written, must be translated by corresponding words and phrases, so far as they can be found, in the vernacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness.*”

In accordance with the object set forth in the constitution, the Bible Union seeks to procure a faithfully revised version of the English Scriptures, and similar versions in other European and heathen languages. The design is to have the Bible speak *with one voice* throughout the world.

Missionaries now complain, that as intelligent heathen learn the English language, they discover the palpable discrepancies between our version and the translations made by the missionaries; and they naturally conclude that the latter are *wrong*, as it is inconceivable that Christians in America should circulate among their own countrymen *known errors*, and print the truth only for the heathen!

In the version commonly used in this country, there are many acknowledged errors and obscurities, some affecting the essential doctrines of the Christian faith, and others the rules of Christian conduct. The divinity of Jesus Christ, and other truths dear to the heart of the believer, would shine out far more clearly and gloriously after a faithful revision. The strongest and most effective arguments of infidelity and scepticism among the common people, are founded upon mistranslations of the words of inspiration.

Similar remarks apply also to the versions in common use throughout the greater part of the European continent, and among the descendants of Europeans scattered over the world. These are generally conformed to the English Version or Latin Vulgate, and almost slavishly copy the errors and imperfections of these versions.

We believe it to be our duty to do all in our power to correct such evils. It is not for us to inquire how much of God's truth may be concealed from men without material injury to their souls. The infidel distinction between essentials and non-essentials, in matters of duty, is not to be found in Scripture. God says, “Ye shall not add to the word that I command you, neither shall ye diminish aught from it” (Deut. iv. 2.) —“If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book” (Revelations xxii. 18-19.)

Here is no room for the doctrine of expediency, that bane of Christian principle, which withers the energies, and neutralizes the influence, of so many who profess the name of Christ!

We refer to the Annual Report for the year ending October 3, 1851, for an explanation of all that has been done by the Bible Union, particularly in respect to the revision of the Spanish, the French, and the English Scriptures. We shall probably have a corrected Spanish Testament in circulation within a year. The arrangements for the French are very favorable, but not so mature. In the plan adopted for the English, the following principle is em-

bodied :—" To give to the ordinary reader, as nearly as possible, the exact meaning of the inspired original, while so far as compatible with this design, the general style and phraseology of the commonly received version are retained."

The plan includes the employment of Pædobaptist as well as Baptist scholarship, of the highest character. No compromise of the truth in its simplicity, its purity, and its clearness will be made, to gain the coöperation and sanction of any man, or any body of men. But while the principle of the most scrupulous fidelity to God is inflexibly adhered to, no suitable means will be neglected, to bring forth the book with the greatest weight of human authority, which, consistent with that principle, can be secured.

The progress made in the prosecution of this plan, may be understood from the closing paragraphs of a report made by a committee from different States at the last anniversary.

" On reviewing all the acts and proceedings of the Board and the Committee on Versions, in relation to the English Scriptures, your committee have come to the following conclusions." We give them *seriatim*.

1. That all has been accomplished which could reasonably have been expected, or required, during the brief time that has elapsed since the organization of the American Bible Union.

2. That the determination of the Greek text, which should constitute the basis of correction, was a necessary preliminary, to which, the committee observe with pleasure, much attention, correspondence, and research have been devoted, and they are happy to learn that this part of the enterprise has been satisfactorily accomplished.

3. That the next important part was the preparation and maturing of a suitable plan of revision and publication, which should combine in the book the largest amount of intrinsic merit with the greatest share of authority, and in this the committee regard the Board as having been eminently successful.

4. That in the prosecution of the plan devised and adopted, the Board have so far matured their measures and negotiations with eminent scholars in Great Britain and this country, as to be justified in proceeding to consummate contracts for the performance of the work.

5. That all the circumstances of the case appear to justify the expectation, that the re-

vision of the New Testament will be completed, and the book be in the course of publication, within the next two or three years; and the committee are of opinion that to attempt to force it through in much less time would be disastrous to its real worth.

The committee having now completed their report upon the subject referred to them, beg leave to add that, in view of the large amount of pecuniary means which will be necessarily required for the proper prosecution of the plan adopted by the Board, and the great need of similar aid in the other fields of the Union's labors, they recommend to all who love the truth of God, and desire to circulate it in its purity, to contribute liberally and zealously to the funds of the American Bible Union.

The English tongue is more widely spoken than any other. It is the language of commerce and of missions. The rapidity of its progress, and of the race that use it, bids fair to make it the medium of communication over the greater part of the earth. A pure version of the Sacred Scriptures in this language, will probably do more good, and exert a more extended influence, than in all the languages in the world.

The Bible Union has been organized, because no other society sought the objects which it has in view. As no man can be a Christian who is not willing to obey Christ in all things, so no society can be consistent in principle, which approves of pure versions in one part of the world, and not in another. Least of all can a Bible Society justly claim our coöperation, which declares that " It is not their province and duty to attempt on their own part, or to procure from others, a revision of the commonly received English version of the Sacred Scriptures," and which binds itself by solemn resolution, that " The Society, in its issues and circulation of the English Scriptures, be restricted to the commonly received version, without note or comment," while it is undeniable, that the numerous errors and imperfections of that version have attracted the attention of critics and commentators from the time when it was first published, and their attempted correction constitutes a considerable share of the duty of an intelligent minister in his weekly ministrations. We engage in no warfare with any other institution, and are antagonistic to nothing but error. In the Bible Union we can

operate with no restriction upon conscience, and with the full conviction of the approval of Him who directs that His Word should be written "very plainly," and that nothing should be added to it or taken from it.

The questions, Christian reader, which we propose for your consideration, are these:—

Is it right to continue the publication of known and acknowledged errors as a part of God's Word, when you have the power to correct them and to publish them truth?

Can you, consistently with your obligations to Christ, refuse to aid, to the extent of your ability, in removing from his precious Word, the unauthorized additions of man, which pervert the meaning or obscure the sense?

You acknowledge that the work ought to be done. If the Bible Union does not accomplish, who will? Shall we be left to work without your assistance? Would you have us do the whole first, and then come to you for aid? No, my brother; if the enterprise is worthy, it is your duty to help it now. The Lord grant you grace to meet the duty in the spirit of cheerful obedience, and to His name be the glory.

THE MEMPHIS CONVENTION.

OF the late convention at Memphis, the press of that city has spoken in the highest terms, as the most dignified, learned, eloquent, and influential body, that ever convened in the Valley of the Mississippi, and as likely to exert a mighty influence upon public sentiment, on one of the greatest and most important questions of the age. Certainly it was the most united, fraternal, harmonious, single-minded, and devoted assembly to its great object, that we have ever seen on either side of the Atlantic, and the most full of promise of future blessings to generations yet unborn.

It was an extraordinary assembly in its character, its aims, its object, and in its success. If ever we have seen the hand of the Lord manifested in any convention—in any deliberations—in any grand results—it was displayed in the occasion, the details, and issues of this memorable meeting. We cannot

but anticipate a glorious result. If we were sanguine while writing our addresses for this convention, we are much more sanguine now, on seeing its progress, its unanimity, and its results.

The addresses which we heard were, in the aggregate, all respectable—some of them eminently profound, argumentative, and eloquent—with, perhaps, a single exception. When stereotyped and presented to the community, as is contemplated, they cannot fail in making a deep impression on all intelligent and pious readers, lovers of the Bible, and Christian philanthropists. The opponents of this measure might as well endeavor to arrest the sun in his career of light and life, as to quash or control the spirit that has gone forth, hero like, conquering and to conquer. A portion of the North, and almost all of the South and South-West, will coöperate in this great work. Half a million of Christians coöperating, with all their affinities, consanguinities, and nationality, in a cause so interesting and important—indeed, so vital to the cause of Christianity, and so attractive to the great uncommitted masses of our population—cannot but triumph over the opposition which, in its infancy and birth it has had to encounter, and with which it has already so recently and so successfully conflicted.

But, in the execution of this work, our best policy—perhaps I should say, our Christian prudence—suggests that it is most expedient to hasten leisurely. I have at this moment read the response of the Amity-street Baptist church, city of New York, to a communication from the American Bible Union, adverse to this undertaking.* I am the more encouraged by the weakness of its positions, and the indirectness of its reasonings, than I was before I read it. There is one feature in

* Through the medium of the *Christian Age* we have been put in possession of the response to which reference is here made. It is from the pen of W. R. Williams, pastor of the Baptist church, Amity-street, New York. Owing to the great length to which it extends, it is impossible to publish it in our present number—if, indeed, we can give it at all. We cannot but hail with pleasure and confidence the day which gives to the world a new translation—or revision of the present translation—of the Scriptures in the English language.—J. W.

its opposition which somewhat mitigates, in my judgment, the asperity of its temper, and which inclines me to sympathize with its authors in their poverty of evidence to justify themselves before an enlightened community. They have, they say, "a greater distrust" in the competency of the American Bible Union to furnish an improved version of the Christian Oracles, because of "the ALLIANCES" which that union "has accepted in the work of revision." In this they specify "the adherents of one Alexander Campbell, most numerous at the West, as associated with the American Union, as Arian, or Unitarian, or anti-Trinitarian, and with all the teachers of 'baptismal regeneration,' and the opponents of the regenerating and the sanctifying influences of the Holy Spirit." If there be such an Alexander Campbell in the West, holding such tenets and teaching such doctrines, I am the better pleased with the position of this "Amity-street church," and should certainly unite with them in their hostility to such a man, and such a people, having any participation in such an undertaking! But in all my travels I have never yet known nor found such a man as named and designated in this epistle to the American Bible Union. I have some knowledge of an Alexander Campbell who resides not far from Bethany, Virginia; but he is now, and always has been, opposed as much to such views and teachings as any member of the Amity-street church can or ought to be, including its pastor, Elder William R. Williams himself, with whose worthy father and his church he held sweet communion some six and thirty years ago. So orthodox was the latter A. Campbell, at that time, as to have been pressed by Deacon Caldwell, and Deacon Withington, and some third deacon, to take charge of it, and locate in its midst, the venerable pastor, Williams, sen. then becoming rather superannuated. And to say the least, he is quite as orthodox on these points as he was then. The aforesaid Alexander Campbell, now a Life Director of the American and Foreign Bible Society, was, moreover, a few years since, with all his heterodoxy, invited to address that society at its annual meeting; and he also received, in the name of a brother, a letter from its secretary, in July, 1846, as published in the *Millennial Harbinger*

of that month, soliciting advice and co-operation in the benevolent movements of that day. At which time he was also in full communion with Brother Dr. Luke Barker, than whom no man was more appreciated by that society for moral worth, sound doctrine, and Christian liberality.

We can but mourn over the frailties and obliquities of human nature, when we see such men, because of their own frailties, taking an unwise and an un-Christian step, seeking to justify their own obliquities by assailing the reputation and good Christian name of those who have courage and piety to remonstrate against their aberrations.

With not one of the differential doctrines of Unitarianism, Arianism, Sabellianism, and Trinitarianism, do we form any alliance, or cherish any sympathy; because not one of them is found, in name, character, or definition, in Holy Writ. They are contraband goods, and cannot be admitted within the gates of a truly evangelical and enlightened Christian church.

While abjuring the Grecian and Papistical "Trinity," as a metaphysical and speculative dogma, without a soul, a spirit, or a body, we believe in the equal Godhead, or *Theiotees*, or Divinity of the Father, and of the Son, and of the Holy Spirit — "God the Father," "God the Word" Incarnate, and God the Holy Spirit. These personalities are developed in the evangelical economy, and are, in their scriptural presentation and conception, essential to the idea of sacrifice and atonement or reconciliation.

Our motto has been, is now, and ever will be, to call Bible things by Bible names, especially those which are essential to the idea of a propitiatory sacrifice and a remedial institution. In matters so superhuman, supernatural, and superangelical, we choose, as an end of all strife, and as a stable foundation of peace and love, to designate not by the words which man's wisdom teaches, but by the words which the Holy Spirit teaches, expressing spiritual things, or spiritual conceptions, in words suggested and appropriated by the Spirit.

In matters of Christian faith, piety, and humanity, we can have neither reverence nor respect for human authority, for creeds or platforms of Grecian, Roman, Anglican, or American

convention or enactment. The Alexander Campbell of whom we now speak, has long since abjured these apples of discord—these roots of bitterness—the “questions that gender strife rather than godly edifying.” But in all this he reveres and adores the Lord Jesus Christ as Emmanuel—God in us, and God with us—to whom be glory, honor, and majesty, now, henceforth and for ever. Amen!

He is not akin to the A. Campbell of whom Messrs. Anderson, of the *Recorder*, and Mr. Williams, the pastor of Amity Street Church, writes. That fictitious personage—that phantom of their creation—is wholly the creation of their own imagination. Why these gentlemen, on their own responsibility, should create such a personage, I know not, except some evil star presides over their destiny. No one ever found a sentence in his works to justify such a calumny. There are some Western men who wonder that a Dr. Humphrey, of New England, on hearing him deliver two or three discourses, could pronounce him orthodox on this very subject; and that these New York pastors and editors, with his written words before them, could promulge to the world such baseless calumnies. Have they not perspicacity to discern, from the perusal of a volume, whether he is orthodox or heterodox, in any one item of evangelical Christianity? Is it because they cannot, or because they will not see?

Some might consider it his misfortune, but he considers it a blessing, to have read without spectacles—green, yellow, or blue. He has now, and has long had, a single eye to truth. At her shrine he once for all sacrificed every thing worldly, earthly, and sensual. He has been, for many years, learning to call Bible things by Bible names. We have been living in a remarkable age, and enjoy greater facilities to understand the Bible than were vouchsafed to Luther, Calvin, Arminius, Wesley, Sandeman, Gill, Fuller, Carson, or his patrons, Robert and James Haldane. He knew all these men in their works; and their history, and their people, have long been familiar as household words. They severally were valiant men for some truths, but not one of them for all the truth. We pigmies, however, stand on their shoulders, and therefore, command a larger horizon.

They all believed in the Father, and in the Son, and in the Holy Spirit, as distinct personal manifestations of one and the same absolute Jehovah. They concurred, with more or less confidence and conviction, that in creation, providence, and redemption, the Father works, the Son works, and the Holy Spirit works. The will of the Father, “the hand of the Lord, have made me, and the Spirit of the Almighty has given me life.” In the beginning was the word, and the word was with God, and the word was God, and “the word became flesh and dwelt amongst us”—“as the only begotten of the Father, full of grace and truth.” The Holy Spirit of creation, which garnished the heavens and formed the milky way—or “the crooked serpent” in the heavens, in the fulness of time, became the Holy Guest of the Christian church, and now quickens, energizes, and comforts the church—his body; the fulness of him that fills all things in all places.

A cold, rational, speculative Unitarian, Arian, or Sabellian, burthened with guilt, and clothed in the shame of human pride and glory, with all his boasted philosophy and artistic refinement, is really, in awful truth, a heartless and hopeless philosopher in nature, and a mere philosophist in religion.

The very word *religion* has in it an altar, a priest, and a victim. I can but wonder at the boastful and boasted philosophy and philology of a spruce Unitarian. He is incomparably more of a philosophist than a philosopher. What, let me ask, does the word *religion* indicate? To bind firm is its purpose, and this is the philosophy of its name. To bind the heart of man to God, and the heart of man to man, is its use and office. It implies the parties had been severed. They, therefore, need to be bound together again, and bound securely and irrecoverably. Hence the altar, the sacrifice, and the priest—God and the sinner. The sacrifice of Jesus the Christ is the centre of the system. *He was, and is, the altar, the priest, and the victim.* His death cast a shadow before it of more than four thousand years' length, and its shadow behind it reaches through all future time, even into eternity itself. Hence we look back into Adam's immediate family, and discover Abel, his altar and his lamb for a sin offering. It continues through the Patriarchal and Jewish in-

stitutions, down to the sacrifice on which was printed, in awful and glorious characters, IT IS FINISHED. It reaches into eternity itself, and the saints of all ages worship the Lamb that was slain, hymning him in these words, "*Worthy is the Lamb that was slain, to receive glory, and honor, and blessing,*" who has REDEEMED us, and has made us all kings and priests—royal priests, after the order of the far-famed Melchisedek—"to his own father and his God, and we shall reign for ever."

There is no religion in the world, however corrupt, that has not in it the idea of sacrifice. We have seen it in the patriarchal, the Jewish, and the Christian dispensations. And are not its footprints and its vestiges in all the forms of Pagan superstition? Unitarianism may be deism, theism, or pantheism, but it is not Christianity, in its grand and essential elements. I am aware of the full import of what I now affirm. I own, and cheerfully own, that we have Christian morality, refinement, literature, science, art, politeness, in full-orbed beauty and majesty, shining in the sermons and synagogues of Unitarianism, in New England and in Old England. And we have sour, morose, spectacle-bedstrid orthodoxy, scowling at it with bad grace and worse effect. Still, we stand firm upon our allegata, and our probata are at command.

While inscribing these words on the tablet before me, methinks I see, through Paul's spectacles, the nakedness and weakness of every Unitarian system to seize the heart and consecrate it to a deep-toned piety, and a divine morality. And yet I see and hear in fancy—what? Polished, refined, fashionable circles, crowds of theists, deists, pantheists, with their rush-lights in hand, exclaiming, New light! new light! new light! This "new light," however brilliant, has no charms for me. It is but the light of a meteor. Old light, like old wine, is better than new. Like the Sun of Righteousness, its fountain is eternally the same.

I once heard it objected to a hymn-book, that there was too much about blood in it. To which I responded, that for the same reason we ought to have a new Bible, because there was so much about blood in the old one—much more than in our hymn-book.

On the first page of the Bible we have

some notes of two religions—one without blood, and one with it. I need not add, that God accepted the latter and repudiated the former.

A religion without bloody sacrifices might suit the condition of angels—if, indeed, there could be religion in heaven. But in heaven there is no religion. Religion is a remedial institution, and where there is no disease, there is no need of medicine nor doctors. Neither is there any religion in hell or in the grave, because there can be no cure, no remedy there. Religion, therefore, is confined to earth. The world is an infirmary—an hospital—all its inhabitants are invalids, and Christians are the only patients in progress of cure.

There was no blood in Cain's religion, but there was blood in Abel's. The Bible, then, begins with sacrifice, and a religion founded upon it. And how does it end? In the beginning of the Apocalypse, the song of redemption first arrests our attention. Its chorus reads, "*To him who loved us, and hath washed us from our sins in his own blood, and hath made us kings and priests to his God and Father: to him be glory and dominion for ever and ever, amen!*" And how ends the volume? "Blessed are they who wash their garments in the blood of the Lamb, that they may have right to the Tree of Life, and may enter through the gates into the city."

I have but room to advert to the oft-repeated calumny and standing dish of some Pseudo-baptist opposers, and am sorry to see it endorsed by the *New York Recorder*. This standing dish furnishes a rich repast to those who feast on slander. It is printed in the daily bills of fare. It is a gross and an inexcusable libel. We never wrote it, spoke it, thought it. We have often quoted the passage containing what is called, in the Common Version, the washing, or bath or regeneration, and the renewing of the Holy Spirit. It is the Spirit that quickens, renews, recreates; and neither breath nor word, neither blood nor water. That which is born of the flesh is *flesh*, and that which is born of the Spirit, or begotten by it, is *Spirit*.

We have had too much heterodoxy placed to our credit, to court such calumnies. We have long had enough reproach to bear for the truth's sake, without volunteering to assume Papal or Episcopal theories of water regenera-

tion. True, indeed, our Saviour said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." But he never said, except a man be born of water, he cannot be begotten of the Spirit; or that he must be begotten of water and the Spirit, in order to be begotten by the Spirit. Paul makes baptism only the washing of the new birth, and not the renewing of the Holy Spirit.

I cannot cease to wonder, why it is yet a truth in Israel, in our own day, that the Scribes, the Pharisees, and the Rabbis of our Israel, so much resemble those of ancient time—who did not, who would not enter into the kingdom of heaven themselves, nor suffer those to enter who were about to enter, lest they should compromise their dignity. I assume to be a Baptist, but more than a Baptist. I desire to be a Christian Baptist, and to be so regarded.

I have no favorite points in Christian doctrine, or in orthodox theology. The gospel, with me, is all precious. Every item of it is pure gold from the mines of heaven. I have no essentials or non-essentials in my faith, piety, or morality.

I have been informed that our Eastern Baptists were more liberal than our Western Baptists. I have never sworn to be a Baptist, and no more than a Baptist. I have covenanted to be a Christian. I ask not the favor, but the right and the justice, to be heard in the columns of the *New York Recorder*. I will give line for line on my pages with any New York or Boston Baptist editor, who publishes my defences against their misconceptions and consequent misrepresentations. I fear God and not man. I love the truth, and swear not to any party.

There has been too much thunder without any lightning, on the part of our metropolitan Baptists, against the Bible Union. It is decreed in heaven, that light shall triumph over darkness, truth over error, and good over evil. And therefore, the gates of cities, temples, synods, general councils, shall not prevail against it.

The cause of the American Bible Union is as certainly the cause of God, as the Bible is the book of God. It is destined to prevail over all opposition. It will pervade this continent despite of all opposition, notwithstanding all the

imprudences and aberrations charged, or chargeable, against its movements. I conclude by demanding, in the name of truth and Christian charity, a hearing—a candid hearing—on the part of the editor and readers of the *New York Recorder*, and will give to its editor and his readers all that I claim for myself and my readers. I am open to conviction, and will, therefore, hear with candor and weigh with impartiality, whatever may be alleged against my positions. Believing that the truth is great and mighty above all things, and will prevail, I fear nothing for it. I have, therefore, nailed my flag to the main top-gallant mast-head of the ship, armed and freighted for the port of Zion.

A. C.

ON THE DIVINE AUTHORITY OF THE SCRIPTURES.

BY W. KEIR.

I AM glad that, with your accustomed liberality and fairness, you have admitted into the *Harbinger* G. Galloway's "more pointed explanation of what he has meant by the inward teaching of the Holy Spirit;" for, in my estimation, notwithstanding something of that mysticism and obscurity which characterize his other writings—and which, I suppose, we must ascribe to some peculiar mental idiosyncrasy—it contains a most instructive, touching, and beautiful representation of a *thoroughly renewed man*—of that state of heart and mind—of that high, and holy, and close communion with God and the Saviour, after which all good men aspire, and without the full possession of which, they feel that they never can be perfectly happy, and the "entire absence of which, notwithstanding their partial knowledge and apprehensions of God, produces in the unregenerate, only the wailing voice of orphanage, crying for a Father, and it doth not know its Father when it sees him." The contrast is striking, and through the words directly quoted, we are enabled to form an awfully sublime conception of a dreary and desolate spirit—a conception thrilling the heart with emotions of sympathy and tender compassion. And, seeing we feel thus for our dark and wandering brothers, it is natural to infer that "the Father of the spirits of all flesh" feels still more

tenderly towards his lost children ; and to hope that all those who thus " feel after him, may happily find him." Notwithstanding G. G.'s seeming contradictions and numerous theological vagaries, I certainly sympathise with him in his aspirations after the restoration to holiness, and to consequent happiness, of the whole family of man. The difference between us is, that of this issue he is perfectly assured—whereas I see and feel various difficulties, most of them arising from the language of Scripture, and some from other sources. Induced by his asserted strength of conviction, I wrote to him as an inquirer, stating, in common with other topics, one part of these difficulties. But although it does not appear that I misrepresented, misquoted, or misinterpreted him, (except about the effects of the "transparent body") my letter gave him deep offence. This grieved me. It is indeed a difficult thing to impugn an author's lucubrations, and especially his pet theories, without wounding him. But if in the estimation of the judicious, the candid, the kind, and the neutral—who have read and studied his pamphlets with the care and attention which I have bestowed on them—I gave him any cause for pain, except in so far as the truth might pain, I shall be ready to apologize. From one of your notes, I perceive that you, Mr. Editor, are in a condition to decide in this matter; and to your umpirage I cheerfully submit. Had he written nothing but this paper, I had neither criticised nor questioned him.

In his reply — which, however, was not addressed to me—I was deeply disappointed, and even stunned with the way in which he met the difficulties which I propounded. The general ones he passed over in silence; and as to those from Scripture, the sum of his answer is—*It is not his mission to prove that the doctrine of everlasting punishment is not in the Bible; and though it were shown to be unmistakably there, he would not believe it: it was not said or written by the Spirit of God.*

Having always esteemed the sacred Scriptures as my only directory in regard to Christian doctrines, on grounds which I shall afterwards state, I felt I had nothing more to ask or expect from Mr. G. on the subject of my inquiries. He indeed refers to Isaiah v. 23. in proof of universal salvation. To this

passage I eagerly turned; but, though subsequently uncorrected, it must be a misprint. But if "Philadelphos," or any other of your correspondents or readers who hold, on scriptural grounds, similar views respecting universal salvation, will undertake to explain the passages which I quoted, and the facts in conversions from preaching to which I referred, in harmony with these views, I trust you will admit their communications; and that all your readers, as well as myself, will be delighted to see them. I should be deeply gratified if "Philadelphos," or any one else, would, in accordance with the final salvation of all who have lived, live now, or shall live hereafter, give us a satisfactory exposition of the fearful language of the tender-hearted Saviour, concerning the "worm that dieth not, and the fire that is not quenched;" and of the terrific denunciations in that Messianic Psalm—the 69th—in which the Messiah imprecates vengeance on his impatient foes:—"Pour out thine indignation upon them, and let thy wrathful anger take hold of them"—"Add iniquity to their iniquity, and let them not come into thy righteousness: let them be blotted out of the book of the living, and not be written with the righteous"—in connection with the co-relative declaration of Him whom God had smitten concerning the traitor—the son of perdition—"Woe to that man by whom the Son of Man is betrayed! Good were it for that man if he had never been born!" If a man is to be inconceivably blessed and happy throughout eternity—after whatever period of suffering and misery—it is difficult to conceive how it had been good for him never to have been born!

In his love to the brethren, let "Philadelphos" solve this difficulty concerning the final happy condition of the lost apostle, the son of perdition!

I shall now, with your permission, lay before your readers, some of the grounds on which I have hitherto regarded the Sacred Writings as my only guide in Christian doctrines; and the rather, because an article of mine has been the occasion of views calculated to stumble them in respect to the rule of faith, having appeared in your periodical.

Paul, congratulating Timothy on having known "the holy (or rather, sacred—*iera*) Scriptures from a child," immediately adds, that "All Scripture"—

that is, all sacred Scripture—"is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." This is Paul's testimony to the Hebrew Scriptures. In another place he speaks of them as "the oracles of God," which had been "committed" to the keeping of the Jews.

"The Lord from heaven," who brought in the New Dispensation, did not write—he spoke; and when God attested him as His beloved Son, in whom He is well pleased, He added, "Hear ye him." But he "whom God hath sealed" by voice and by miracle, hath sealed the testimony of his apostles in the same manner, and hath put their words on the same footing as his own:—"He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me." Thus Christ ascribes the same authority to the words of his messengers as to those of himself and of God. And they put forth their claims to this equal authority:—"We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth and the spirit of error."—"We thank God, without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but—as it is in truth—the word of God, which effectually worketh also in you that believe."—"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of God."—"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God: which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."—"He therefore that despiseth, (rather rejecteth, *athetei*) despiseth (rejecteth) not man, but God, who hath also given unto us his Holy Spirit."

These are ineffably high, and unmitigably superhuman claims. They are divine, yet the Divinity sealed them:—"How shall we escape, if we neglect so great salvation! which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness,

both by signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will."

With these claims, and this evidence in support of them, I feel that there is nothing for me but *implicit faith* in the teaching of the Sacred Writers, so far as God gives me grace to understand them: which I am humbly conscious is not, at present, a perfect understanding. This authoritative teaching I do not, however, regard as an evil. On the contrary, I count it the highest benefaction, and the greatest blessing, that "God who at sundry times, and in divers manners, spake in times past unto the fathers by the prophets, hath, in these last days, spoken unto us by his Son;" and confirmed His testimony about the "great salvation" "by them that heard him." Here we have—blessed be God!—"the shining light"—the dawn of morning, illuminating the dark mountains and the dangerous ravines and gulphs of human ignorance, perplexity, and error, in regard to the dearest, most important, and most enduring interests of man; and "shining more and more unto the perfect day." For, on these subjects, "What eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive, God hath revealed unto us by his Spirit." In yielding implicit faith to the Sacred Scriptures, we are represented by Mr. Galloway, and other writers of his school, as acting like the Papists in implicitly believing the Pope. But who does not see the difference? There is an unreasonable faith—ours is reasonable in the highest degree. We have evidence that GOD HAS SPOKEN in and by the Sacred Writers. They have none that He speaks in and by the Pope. If the Pope had, by divinely miraculous attestation, proved himself to be God's mouth, then he ought to be *implicitly believed*; and hearing him would be hearing God.

Beyond and without the bounds of the New Testament—that is, since its completion—every pretended expansion of Christianity—every substitute for it—every assumed addition to it—and every religious scheme subtracting from it—has, like the Pope's infallible oracism, wanted the signature and the seal of heaven. This is obviously true of the systems of Gnosticism, Manichæism, Mahometism, Swedenborgism, Mormonism, Southcotism, and Combism.

It is equally true of what we can scarcely call the system, but may appropriately denominate the mutilations and alterations of Christian doctrines, ordinances, and precepts, by the abstract Christian spiritualists—such as George Fox, with his “inward light”—Blanco White, with his “spiritual Christ”—Professor Scherer, of Geneva, (formerly colleague of Gaussen and D'Aubigne) with his “religious conscience”—and George Galloway, with his “inward teaching,” or “light of God's truth in him.”

From their diligent cultivation as Christians of the religious feelings and the natural conscience—to which, however, they are prone to give other and more sounding names—I rejoice to say, that so far as I know, those men whom I have classed as the abstract Christian spiritualists, are personally amiable, virtuous, benevolent, and beneficent. But, when they make mere conscience, under whatever name, to sit in judgment on the truths and ordinances of Christianity, they show, not only by their cullings and carvings of its doctrines and institutes, but also by their disagreements among themselves, and their contradictions of each other, that in these matters there is reason to apprehend, that the light by which they are guided, is not light from above—is not “the light of God's truth.” I shall here point out some of these discordant and contradictory issues.

George Fox and his followers generally were taught by “the inward light,” to receive the doctrines of the incarnation and deity of Christ, his substitutional sacrifice, the pardon and justification of penitent believers in him, and the final and everlasting misery of the impenitent. But, not to refer to other differences among “Friends” on these points—whether have the Hicksites, a modern sect of Quakers in America, been led to receive or reject these doctrines? — George Fox, like George Galloway, was led to abandon the ordinances of Christianity. He also set aside the moral obligations of the Sabbath; but the Kerthian Quakers, of America, were led to readopt the seventh-day Sabbath and the ordinance of Christian baptism. The inward light taught G. Fox the profanity of music and dancing, and the sanctity of marriage: the inward light taught Ann Lee, “mother” of the Shaking Quakers, as

they were originally called, and her children, the sanctity of music and dancing, and the impurity of matrimony. Which erred? Or were both mistaken respecting their illumination? Let any one who has examined the journal of George Fox and the writings of George Galloway, say how far “the inward light” of the one, and “the inward teaching” of the other, have led them to a concurrency in their views respecting the person and work of Christ, and the future destiny of the righteous and the wicked. Perhaps “Philadelphos” knows an admirer of G. G. who has intimated concerning himself, that “the light of God's truth in him” induces him to embrace a doctrine which, from his writings, we are led to infer, that the same light, in his thought, causes G. G. to reject with scorn.

I have mentioned Blanco White. I do not know that, under the assumed inward teaching, any other spiritualist has been led, in opposition to all legitimate evidence, to deny that the historical Christ could enjoin his disciples to say, when they had done all those things which are commanded, “We are unprofitable servants: we have done that which was our duty to do.”

Scherer's “religious conscience” very much resembles G. Galloway's “inward light of God's truth,” both in its nature and in its office; but, in its general results, while there are manifest agreements, there are also startling discrepancies. The religious conscience is *a heaven conferred power to know and apprehend the truth*. Hence, says Scherer, “If the religious conscience recognizes in a doctrine that is proposed to it, an object which is found to be in discordance with its most profound sentiment and its very nature, it instantly rejects such doctrine.” — “It also determines what is religious and what is not; and it is of its essence to resist every effort to impose on it as religious what it does not acknowledge to be such. Nothing can be an object of faith, which does not awaken a response in the soul.”

Now for the results. Like Mr. Galloway, he believes, in some sense, the incarnation, ascribing to it similar effects. — “Jesus saves us by his participation in humanity, by his realization of holiness, and by the manifestation in him of the love and forgiveness of God.” Some other doctrines they are taught,

in common, to repudiate. For instance—Scherer's religious conscience admits not the vicarious sacrifice of Christ, justification by faith in his blood, imputed righteousness, and the eternal punishment of the wicked. But here our scholars separate, and the lessons which they respectively receive become flat contradiction. The doctrine of Christ's return to the earth has no real religious element in it—Scherer's religious conscience teaches him therefore to reject it. But the certainty of this event, and its numerous and interesting accompaniments—as well the precursors as the consequents—came beaming in so clear a light into the mind of G. Galloway, as to have enabled him to indite an interesting and almost original treatise on the subject. Perhaps in the estimation of its ingenious author, it is altogether original, for I do not forget his indignation, that I should suppose anything in it “borrowed” from previous writers.

I have not brought the preceding conflicting conclusions together, to hurt or pain the estimable persons who have adopted, or who patronise them—though perhaps that result is unavoidable; but to show how uncertain, unsteady, capricious, and treacherous a guide, is this so called “inward light”—however named—when it is used as a criterion for testing revealed Christian truth, ordinances, and duties. George Fox regarded it as the “more sure word of prophecy” spoken of by Peter; but if so, would not its responses have been more harmonious?

I believe in the work of the Divine Spirit in regeneration and sanctification. And though the Divine Teacher warns me that I am not able to comprehend the mode of the Spirit's operation, when He says—“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit”—yet am I satisfied that he operates on men—whether in their first reception of divine principles and feelings, or in the subsequent explaining knowledge of the former and increasing power of the latter—suitably to their intellectual and moral nature. I also know that, whilst as the creatures of God, we should humbly solicit His guidance, it is the province of reason to investigate the evidence, and endeavour to ascer-

tain the meaning of the Christian Oracles; and that it belongs to the understanding to embrace the truth, and to the conscience to obey it. For though there be, in “the lively oracles,” many things which perplex the mind, and some which transcend its highest faculties, yet, as coming from the God of wisdom, truth, holiness, and love, there can be nothing, when correctly understood, to contradict right reason, or justly to offend a pure conscience.

With these convictions—praying that God would “open my eyes, to see wonderful things out of His law,” I must continue to take His sure Word alone, “as a light to my feet, and a lamp to my path:” for I feel that were I, under any influence, to adopt, on any subject, views in antagonism to the Sacred Scriptures, I should, for that cause, and on that subject, expose myself to the rebuke which the Prophet Isaiah launched against those who, in his day, sought, in preference to the then extant Oracles of God, to familiar spirits which peeped and muttered—“To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.”

CONTENTS OF THE SCRIPTURES.

THE following descriptive character of the several books of the Old and New Testaments, we copy into our pages from a tract entitled “A design about disposing the Bible into harmony; or, an essay concerning transposing the order of books and chapters of the Holy Scriptures, for the reducing of all into consistent history: by Samuel Torshell.” This work was published in the Protectorate, and is now exceedingly scarce; our readers may, therefore, be gratified by a perusal of this portion of it:—

Genesis.—The cabinet of the great antiquities.

Exodus.—The sacred rule of law and justice.

Leviticus.—The holy Ephemerides.

Numbers.—God's arithmetic.

Deuteronomy.—The faithful mirror.

Joshua.—The holy war.

Judges.—Mirror of magistrates and tyrants.

Ruth.—The picture of a pious widow.

Samuel, Kings.—Sacred politics.

Chronicles.—The holy annals.

Ezra, Nehemiah.—An idea of church and state reformation.

Ether.—The great example of God's providence.

Job.—The school of patience.

Psalms.—The soul's soliloquies—the little Bible—the anatomy of conscience—the rose-garden—the pearl-island.

Proverbs.—Divine ethics, politics, economy.

Ecclesiastes.—Experience of the creature's vanity.

Canticles.—The mystical bride song.

Isaiah.—The evangelical prophet.

Jeremiah.—The pathological mourner.

Lamentations.—The voice of the turtle.

Ezekiel.—Urim and Thummim in Babylon.

Daniel.—The apocalypse of the Old Testament.

Hosea.—Sermons of faith and repentance.

Joel.—The thunderer.

Amos.—The plain-dealing reprover.

Obadiah.—Edom's whip.

Jonah.—The prophetic apostle of the Gentiles.

Micah.—The wise men's star.

Nahum.—The comforter of captives.

Zephaniah.—Preparation for sad times.

Haggai.—Zeal for God's house.

Zechariah.—Prophetic hieroglyphics.

Malachi.—The round stone of the two Testaments.

Matthew, Mark, Luke, John.—The four trumpeters proclaiming the title of the great King.

Acts.—The treasury of ecclesiastical story.

Romans.—The principles of Christian faith—the Catholic catechism.

1 *Corinthians.*—Apostolic reformation.

2 *Corinthians.*—A pattern of just apologies.

Galatians.—The Epistle to the Romans epitomized.

Ephesians.—The opening of the great mystery of salvation.

Philippians.—An apostolic paraenesis.

Colossians.—A brief rule of faith and manners.

1 *Thessalonians.*—Practical theology.

2 *Thessalonians.*—Polemic theology.

1 *Timothy.*—The sacred pastoral.

2 *Timothy.*—The title of the Scripture pleaded.

Titus.—*Agenda*, or church orders.

Philomen.—The rule of relations.

Hebrews.—A commentary upon Leviticus.

James.—The golden alphabet of a Christian.

1 *Peter.*—A theological summary.

2 *Peter.*—The encouragement of a spiritual warrior.

1 *John.*—The glass of love, or charity.

2 *John.*—The pattern of a pious matron.

3 *John.*—The mirror of hospitality.

Jude.—A picture of false prophets.

Revelations.—*Daniel Revivivus.* The opening of the treasury of human events.

THE PROGRESS OF MISSIONS.

INDIA.—The *first* thing that strikes us in India, is the number of its inhabitants, which is at least 140,000,000. The *second* thing is, that this population, seven times greater than our own, has all been providentially brought under the government of a single Protestant nation, (the English,) which is now decidedly friendly to Protestant missions. A *third* thing is its position as regards Upper Asia, Arabia, Eastern Africa, Thibet, Burmah, and China. It is central. When once illuminated by the gospel, its light will shine afar into all those countries. A *fourth* thing is the manner it is being occupied for Christ. Each one of the several great divisions of the Protestant world is there at work. The missionaries of fifteen missionary societies are there. They have invaded the country West, South, East, and North—the Episcopalians, Congregationalists, Baptists, and Methodists of England, the Scotch and Irish Presbyterians and German Lutherans, and the Congregationalists, Presbyterians, and Baptists of the United States. It is scarcely too much to say, that all the great divisions of the church militant are setting themselves upon the spiritual conquest of India. Thither is directed the attention, the interest, the prayers, the contributions, the living energy of the vital religion of the world. True, the united enterprise is in a state of infancy. Scarcely 200 missionaries are yet in that field; and what are 200 men among 140,000,000, or one to every 700,000? But then we are to consider the numbers, wealth, intelligence, piety, religious enterprise, and awakening interest, which these 200 missionaries,

scattered over India, do actually represent. It would be entirely a different thing, had all been sent out by one society, or by one denomination, or even were all from a single nation or country; or were they sustained by only a few over-zealous persons in the several religious communities. But every five, ten, or twenty, of these missionaries, stand virtually and actually connected with hundreds, and sometimes even with thousands of ministers and churches, small as their number is yet, as together forming the beginning and earnest of an enterprise that is to become extended and all-pervading and mighty through God, to the pulling down of the strongholds of idolatry in India. And will this vast associate body of the best Christians in the world turn back, think you, from this enterprise, in this age of progress? It is impossible. India will surely become Christian—a vast body of Christians, powerful in number and position. The little company of missionaries will gradually increase in number, and by enlisting the natives of India, will at last multiply a thousand fold its energies and influence; and who shall say, considering the advantage we have in our holy and blessed cause, and in the promised and sure presence of our Almighty Saviour, that Brahminism, from the Burhampootra to the Indus, and from Ceylon to the Himalaya Mountains, will not be subverted in less time than it required to overturn the empire of the Great Mogul? For, we are to remember, that we even now begin to hear the shouts of victory rising in the Southern regions of India, where missionaries have been engaged longest in the holy warfare. In provinces bordering on our own Madura, English brethren number from fifty to sixty thousand nominal Christians, and reckon upon an average increase of a thousand a year. By and by the progress will be like fire in the woods, or upon the prairies—kindling upon the dried grass and leaves, rushing over the plains and up the valleys, and climbing the mountains, till the light is seen from afar.

CHINA.—We now pass around to China. Here is the oldest and greatest empire in the world, with 360,000,000 of souls. At present, we have the singular sight of the five great maritime gates of the empire set wide open, while no missionary is allowed to travel

more than half a day's journey inland. Even this privilege we have not had ten years, and what enlargement of it there will be in ten years to come, it were vain to predict. But it is interesting to see how all the great divisions of evangelical Christendom have been roused by the opening of these five ports. Nearly all of them—some fifteen in number—have their representatives already there, and doubtless are prepared, each of them to add greatly to the number, with the first opening of the interior. It is remarkable, that the Protestant missionaries in China, are already half as numerous as they are in India. There is another indication of progress in this country, that will forcibly strike the reflecting mind. It is in the greatly reduced size and cost of the Chinese Scriptures. Dr. Morrison's version was printed as the Chinese have been accustomed to print for a thousand years, on wooden stereotype plates, on which the characters were cut by a chisel. The copy of this version in the library of the Board is in royal octavo, stitched in at least a score of numbers, and would make five large volumes, filling one's arms with their magnitude. But, through the blessing of God on missionary ingenuity and perseverance, nearly 5000 different Chinese characters have been cut and cast in moveable type; and so reduced in size, while they have great beauty, that the Scriptures may be bound in one convenient volume. By printing on both sides of the thin Chinese paper, a neat pocket edition of the New Testament may be produced, and sold for about seven cents. What an amazing advance is this in the cheapness, expedition, neatness, and accuracy of printing the word of God in Chinese; and also in the ease and economy of its distribution among those hundreds of millions! It is like the introduction of steam into ocean travelling, or railroads upon the land, or the electric fluid into the correspondence of mind with mind. This single great improvement in printing the Chinese Scriptures, is itself a vast advance in the work of publishing the gospel in that empire. In the long run, the saving in time, labor, and expense, must be really incalculable. Without remaining longer in this most interesting field for the future display of God's wonderful grace, we proceed Eastward.

NORTHERN POLYNESIA.—Three things

claim our attention at the Sandwich Islands—*first*, that those Islands which thirty years ago were in the lowest Pagan barbarism, are now no longer to be reckoned as a part of the Heathen world. They are Christian Islands. Paganism, as a religion, is there dead, and cannot live again. One-fourth part of the inhabitants belong to the Christian church; and the people actually contributed as much money, last year, for the support of the gospel and other religious objects, as the American Board expended on that mission; besides liberally supporting their schools for the children of chiefs, their national college at Lahainahua, and their common schools containing sixteen thousand pupils. The government, the laws, and the institutions of those Islands, are as really Christian, as are the government, laws, and institutions of the United States. No longer, therefore, are the Sandwich Islands to be regarded as a Pagan people. A *second* thing to be noted is, that the principle on which the work of the American Board at the Sandwich Islands is to be done, *has entirely changed*. The work now to be executed at these Islands is the same as in the new settlements of our own country. The nature of the service to be performed there, by the American Board, is the same with that devolving on the Home Missionary Society, except that in respect to the Islands, (they being a foreign country,) the Board has to sustain the responsibilities which are here sustained by the American Education Society, the Western College Society, and the Sabbath School Society. Accordingly, the Prudential Committee are endeavoring to put the Sandwich Island Missionaries all on a footing similar to that sustained by Home Missions in Oregon and California. This is a new work under the sun, in which we are without precedent, without experience to guide us. A *third* thing deserving notice is, that we are obliged to engage the Sandwich Island churches in the prosecution of a *foreign* mission, in order so to develop their graces as to enable them to stand alone. Such is the true origin of the mission in the numerous islands called *Micronesia*, situated two or three thousand miles Westward of the Sandwich Islands. The churches of the Sandwich Islands contribute liberally for the building of meeting-houses for the support of their

home missions; but they are found to need additional and more effective motives, for awakening the spirit of prayer, and for counteracting the spirit of the world: they need an object that shall be interesting from its remoteness, from its magnitude, and from overpowering circumstances, reminding them of the horrible degradation whence they themselves were raised. This is necessary for the due culture of their benevolence and religious enterprise, and to bring them, by the shortest route, to the point where they will be able, through God's grace, to sustain their own religious institutions.

AFRICA.—In South Africa, where we next make our observations, one is confounded by the course of events. There is no comfort in looking at the aggressions of the white man on the black, and on the oft-recurring and destructive wars they occasion, unless we keep in view the vast scale on which God works his providential government, and the unquestionable wisdom and goodness of all his dispensations. The fact is, the climate of South Africa is favorable to the white man; and a great empire of white men, which is to speak the English language and to have the Protestant religion, is there developing itself with a giant energy—exceedingly irreligious at present, and often reckless and cruel, sweeping natives and native churches and schools, with desolating tornadoes, away from the earth; but destined, in future ages, as we cannot doubt, to be a great Christian people, and to exert a mighty beneficial influence upon the African continent. I refer, in these remarks, as I need scarcely say, to the well known renewal of the Kaffir war, which has been destructive to the missions within its range, and might even endanger our own among the Zulus, distant as it is, should the war continue long. Our other African mission is in the Equatorial regions, far Northward of Cape Town—too distant, happily, to hear even a rumor of this conflict. Here, at the Gaboon, the chief point of interest just now, is to effect an entrance into the interior, Eastward, on a grand continental mission line drawn across to Mambas, on the Eastern shore, with the expectation of meeting our English brethren from that side, somewhere in the yet unknown centre of the continent. This, I expect some who hear

me, perhaps not a few, will live to witness with joyful hearts, and very probably to give thanks for it in this very house of prayer.

WESTERN ASIA.—Only one other field claims our attention, and that is Western Asia. But as that field was so thoroughly discussed at the late meeting of the Board in Portland, it will be sufficient merely to glance at *the wonderful contrasts which a single score of years presents*. To me it seems almost like the illusion of a dream. It is nevertheless a reality. When I visited the Levant, in the year 1829, nothing could be seen to delight the religious eye. No footing had then been gained in Syria. Not a missionary labored among the Armenians, nor had a pious Armenian yet been discovered in Turkey; and the Nestorians, now so interesting to the whole Christian world, were absolutely a lost people, and wholly out of mind and forgotten. How different the state of things fourteen years later, on my second visit to Western Asia! But great as had been the changes to the eye then, those in the seven or eight which have since elapsed, exceed those of the previous fourteen in magnitude and importance. They are embodied and expressed in one glorious word—a REFORMATION—which is in different degrees of development in different places, according as the gospel shines more or less clearly, but still seen over a great part of those lands of the Bible.

This completes the brief sketches we proposed to make of some of the more interesting fields and things in the Heathen world. There are at least a thousand missionary stations, and more than fifteen hundred ordained missionaries; and there must be at least six hundred mission churches, containing 300,000 members—of whom nearly 50,000 members are the fruits of God's blessing on American Foreign Missions.

ON THE USE OF THE WORD "FAITH."

A CORRECT knowledge of the sense in which this word is used in the Christian Writings, is desirable on account of the frequency of its occurrence, the importance which is so generally attached to

it, and the misconception which is so prevalent respecting it. We shall thus see that "the great Protestant doctrine of justification by faith alone," has no foundation in the Christian Scriptures—that they contain no such phraseology or sentiment—and that it is to be attributed to the imperfect knowledge of the Greek Scriptures possessed by those who so ardently propagated it; together with their great eagerness to remove as far as possible from the Popish doctrine of justification by works alone. That faith is a direct or supernatural gift, or that with which Christian men are inspired, is also a prevalent notion in our day; and this being also unscriptural, it is desirable that we should be able to combat it, successfully so.

A chief source of error, as it seems to me, is the omission of the article (the) in so many instances, especially before the word faith. In Rom. i. 5, we have the article in the text, but not in the margin, nor in the original. Yet is it very properly supplied; the mission of the Apostles being "to call all nations to the obedience of *the* (Christian) faith." In Titus i. 1, Paul calls himself a servant of God and Apostle of Jesus Christ, (KATA) *for* the faith of God's elect (namely, the Gentiles)—in order to bring them to the obedience of *the* Christ's faith. In Gal. iii. 14-25-26, the article is found in the original, but it is omitted by our translators. They received (the fulfilment of) the promise of the Spirit through *the* (Christian) faith. After the faith came, they were no longer under the law. And by the faith they became the children of God. Ye are all the children of God by *the* faith of Jesus the Christ; for you who have been immersed into Christ, have put on Christ. They became the children of God—not simply by believing, but by being "born again"—i.e. begotten, or regenerated by *the* Spirit, and brought forth from the water.* On Gal. iii. it may be remarked, that the article is required in verses 7, 9, and 23, although not found in the original. Eph. ii. 8 is understood by many to teach that faith, or the ability to believe, is a direct and supernatural gift—"the gift of God." And much has been said and written on the question, whether faith or salvation is here said

* In John iii. 5, there is precisely the same reason for reading *the* water, as the Spirit.

to be "the gift of God." Paul says, for by favor are you saved through (*tes pistoes*) the faith, and this (salvation) not of yourselves; it is the gift of God. Had it been thus translated, who would not have perceived that *the* faith, is the Christian faith, or the Christian religion? just as Jesus is said to be the author and finisher of (*tes pistoes*) the faith in Heb. xii. 2. Why our translators should render "tes" "our," and put that in italics, as though it were not in the text, it is difficult to say; unless it were to teach that believing, from the commencement to the close of the Christian life, is that in which the Christian is entirely passive. In Rom. iii. 20-21, the article is not in the original; but as it is clear that the Apostle is speaking of the law (of Moses) it is very properly supplied. And as he is also speaking of *the* (Christian) faith—i. e. of Judaism and Christianity—there is precisely the same reason for reading v. 22, The justification of God through *the* faith of Jesus Christ, &c. Had not the article been omitted here and elsewhere in the Epistle, who would have found any want of harmony between Paul and James—as so many have done? True, Abraham was justified by believing, but not by faith alone, for his faith was made manifest by his works (James ii. 14-26.) In the following passages we have an important marginal reading, which should be compared with that of the text:—Acts v. 36; Rom. xi. 30-31; xv. 31; Eph. v. 6; Heb. iv. 11; xi. 31. The Greek word (*apeithei*) translated unbelief, Parkhurst explains as signifying, "to disbelieve, as implying also disobedience."* Would that faith (or believing) was uniformly explained as implying also obedience! "The faith of God" (Mark xi. 22, margin) is the literal translation, and signifies very great faith. Just as "the trees of the Lord" are extraordinary trees—"a city of God," is a very great city—"fair to God," is very fair, &c. There is one passage of this class to which I would direct special attention, viz.: 2 Cor. viii. 1. The word translated grace, is commonly so translated,† it refers to a

* This is the word translated "believeth not," in John iii. 36, and other passages, where a more comprehensive phrase is required, i. e. rejecteth.

† A. Campbell translates it *charity* in verses 1, 6, 9, and 19, and *gift* in 7.

large sum of money, hence called "a gift of God," or a great gift. Therefore, instead of, have faith in God, we should read, *have extraordinary faith* (Mark xi. 20-24.) Here is, however, reference to a faith which is *the gift of God*—the faith to work miracles (see 1 Cor. xii. 9; xiii. 2.) The church then had, but has not now, the faith which is *the gift of God*, and could then offer "the prayer of faith which saved the sick;" i. e. any one who was inspired to offer such prayer. The doctrine of pardon, or aught else, simply by believing, is as unscriptural as it is unreasonable. I sometimes ask, What is to be believed for this important purpose? and the variety of answers (from such as an answer can be obtained) is truly singular. I have heard a very pious and learned pastor of the Baptist church say to his congregation—or to such as hes upposed to be inquiring, What shall we do to be saved?—Believe that you are saved, and you are saved. The majority of religious teachers around us are constantly speaking in like manner, and it is incumbent on all who see the error and danger of such a dogma, to study how they may expose it in the most convincing manner. Trusting some who read this will thereby be assisted to do so, and that others will be led to investigate and thoroughly to understand the subject, I have written the above. It is sometimes important to show how an error has arisen.

W. D. H.

ITEMS OF NEWS.

EXTRACT OF LETTER FROM A. CAMPBELL.
—Dear Brother Wallis: Grace, mercy, and peace to you and yours! I am not long since returned from a visit to Memphis to the great Bible Union Meeting. It was the most interesting convention ever held in the Valley of the Mississippi. One hundred and thirty members from some fourteen States in attendance—about half Baptists and half Disciples. It was a very able body—united, fraternal, and harmonious on all great questions. I delivered another address of an hour and a half or more, on the question of Bible Translation.* There were some dozen in all speeches on the subject all written, and several extemporaneous speeches. Much light was elicited, and a good and enduring impression made. I was absent

* This address, which is the most interesting and elaborate of the two, we hope to give in the current volume.

one month, going and coming over 2400 miles. I had a perilous journey both from fire and flood, but was mercifully preserved. Our boat on the Mississippi took fire at night, and in few minutes would have enveloped the cabin, and every soul must have perished. It was suddenly at the crisis extinguished. * * *

My family are not very well. One of my daughters (Virginia) has just had a violent attack of typhoid fever, from which she is slowly recovering. Mr. Pendleton, last advices, was getting quite strong. We expect him home, from Eastern Virginia, in some two or three weeks. My remaining family are in good health, except my wife, who is worn down with domestic labor, and waiting this Winter upon the sick—Mr. Pendleton for 10 weeks, and our daughter for some 3 weeks. Truly this is a world of trials and afflictions. But they are all needful, to wean us off from earth to heaven. May the kind Lord sanctify them all to us.—Our College, and the cause of Reformation in America, are still progressing and increasing, from year to year. The harvest is very great, the field is large, and yet the laborers are few. Still the prospects of usefulness were never so bright and full of promise as they now are. We are becoming a very large, important, and growing community. The Bible Union is a great event in the history of the cause of Reformation and of the age. It will accomplish much, very much. May the Lord give us wisdom and grace to improve these opportunities, for his glory and his people's good.—Our kindest Christian regards to yourself, Sister Wallis, and every member of your family in the Lord; and please present my Christian salutation to all the holy brethren in Nottingham. In the hope of immortality, your's ever,

A. CAMPBELL.

BETHANY, VIRGINIA, MAY 5, 1852.

EDINBURGH, JUNE 14.—Yesterday (Lord's day) a young man was added (by an immersion into the name of Father, Son, and Holy Spirit) to the church of Jesus Christ meeting in South Bridge Hall. "We are buried with Christ by baptism into death, that like as he was raised from the dead by the glory of *"The Father,"* even we also should rise and walk with him in newness of life."

PAUL.

SUNDERLAND, JUNE 12.—Having closed my first engagement with the churches where I have been laboring for the last six months, and returned to my family, I sit down to pen a few thoughts and reflections. I would, first, acknowledge my increased obligations to our Father in heaven, for the health of body and soundness of mind with which I have been sustained during the whole period, "amid labors abundant" and "journeys frequent," and enabled to fulfil every appointment. Second, I would render gratitude to all the friends who have sustained me in this "work of faith and labor of love;" and especially to those in

each place who have studied my comfort and health, and have been ever ready, with all Christian hospitality, to minister to my wants. My object, in entering upon this engagement, was to promote the divine glory, as far as my abilities enabled me; first, in bringing the churches into a more active devoted state, that they might act out, in every department of life, the religion of Jesus. I do not by this insinuate that all our brethren were living to themselves, or were not acting up to their profession; but it is evident that many were not, and the charge might be brought against many more, "You have left your first love," and are "neither cold nor hot." It may appear strange indeed that societies boasting in a reformation, and priding themselves in holding the truth in the love of it, should, in such a short period, forget their espousals to Christ, and become as other religious bodies, inactive, indifferent, and dead. Of course there were honorable exceptions; but knowing this state of things to some little extent, I resolved, as far as my influence went, and opportunities offered, to labor for their removal. Such opportunities were presented in the localities where I have been laboring, and being solicited by the brethren, I could not but yield to their urgent request—they engaging to supply my wants, and I to do the work of an evangelist. As to the result of my labors, the churches must bear witness; this much, however, I may say, there are cheering signs of life and effort in a few, and an evident improvement in all. A second object was, that sinners might be gathered into the fold of Christ, by the proclamation of the truth, in its native simplicity. True it is, great numbers have not been turned from the error of their way, yet we have not altogether labored in vain; a few have been brought into subjection to the truth, and by a steady perseverance in the good work much more will be achieved. The fields are whitening to the harvest; in most places hearers have increased, and inquiry is being excited; and many, we anticipate, will decide for truth. By strenuously following up that which has been feebly begun, abundant results will certainly be produced. In order to the accomplishment of this great work, it is important that all connected with us cultivate spirituality of mind and devotedness of life, consecrating ourselves, and all we possess, to Him whose we are and whom we serve. Every one in the church has work to do in the vineyard of the Lord, and if it be neglected, they must not look for the reward of the approving smiles of heaven. I hold, that God has placed us just where we are, and at this period of time, that we may be the more useful if we will. During the last six months I have travelled upwards of 1200 miles, and delivered above 230 addresses.—I am happy to inform you, that since I last wrote, five have been added to the church at Shrewsbury, two from the Baptists, and three

by immersion into Jesus. Thus the work of the Lord is progressing.

F. HILL.

The following is a statement of the cash received and expended on account of the District Evangelist Fund, in connection with the labors of Brother Hill:—

	£	s.	d.		£	s.	d.
Birkenhead ..	0	9	0	Paid Mr. Hill for			
Mullington, San-				expenses from			
ghall, Chester.	4	10	0	Sunderland..	0	19	0
Cox Lane... ..	2	0	0	Paid Mr. H. for			
Wrexham... ..	4	1	6	travelling ex-			
Kilsmeire... ..	1	0	0	penses between			
Shrewsbury... ..	2	15	0	the different			
Welshpool ...	1	4	0	churches ...	1	13	6
Oswestry	0	10	0	Cash, agreement	10	0	0
				Gratuity to M. H.	3	0	0
					£15	12	6
				Cash in hand		17	0
	£16	9	6		£16	9	6

Wrexham.

J. JONES.

OBITUARY.

Departed this life, May 14, 1852, aged 75 years, Mary Ann Brown, widow of Mr. Richard Brown, formerly the wife of Mr. David King, and daughter of Thomas and Eleanor Dunball. This aged sister had for many years entertained desires to know her sins forgiven, but it was not until some nine years since, when her attention was directed to the ancient faith and obedience, that she was enabled to rejoice in her acquaintance with the pardoning love of God. Throughout her entire course she had unusual difficulties to contend with, but her end was peace. For many weeks she endured untold suffering, but was enabled to look with unwavering confidence and calm desire for the approaching change. The last week or two her strength gave way, and she appeared only sensible to physical suffering. On the evening of the day named her longed for change came, and with the ease of entering upon an ordinary sleep, she closed her eyes for ever upon this life, leaving her son, our Brother King, to experience the sorrow and the joy arising from the separation, and the hope of meeting in glory.

London, May 24, 1852.

OUR LAST NUMBER.

DURING the month we have received several communications respecting the address of Mr. Slaughter, on the colonization of Africa by free people of color from America, some eulogizing, and others condemning, the principles enunciated in it. The object contemplated in giving it publicity was simply that of adducing another instance how God, in his providence and grace, brings good out of evil, making the wrath of man to praise him, while the remainder he restrains. What grand and marvellous developments of the divine character have resulted from the disobedience of our first parents and the perfidy of Judas Iscariot! Yet we can-

not but deplore the sinful act of our progenitors, and condemn the treachery and guilt of Judas. Whilst, therefore, we would ever humble ourselves at the remembrance of evil and the sins of men, we rejoice in the thought that where sin has abounded, grace has superabounded. We presume that no individual of the least pretensions to philanthropy, much less the Christian, can approve of the present condition of the slaves in the United States, or even of the free people of colour. Then, as slavery forms a part of the political institutions of the Confederation as well as of separate States, the evil must be remedied by themselves. We cannot devote space to a discussion of the question. We are friendly to the principles of the Colonization Society, though we deem their movements too slow to accomplish the result contemplated in any reasonable time.

The Address on the Fellowship, by Brother Fall, has made a deep impression on the minds of several readers, some of whom have not, at present, given themselves to Christ. The subject of giving and receiving money in the church of Christ, is but very imperfectly understood in our day; and, like every other truth given to the world by God, when comprehended, is greatly opposed by disobedient professors. We could give abundant proof, in the shape of correspondence, but want of space prevents us. One correspondent writes, "The fellowship is like baptism for the remission of sins, another item of God's house restored to its proper place;" and a second asks for "proof from the Bible, and not from the reasoning of Mr. Fall, that Jesus has bound us by law as to how and when we are to give away our money!" We recommend a re-perusal of the article to all who feel any difficulty on the matter. Let no one forget the record, that the first Christians were steadfast "In the apostles' doctrine, in the fellowship, in the breaking of bread, and in prayers."

J. W.

MESSIAH'S PRAYKR.

NIGHT with ebony pinion
 Brooded o'er the vale—
 All around was silent.
 Save the night-wind's wail—
 When Christ the man of sorrows,
 In tears and sweat of blood,
 Prostrate in the garden,
 Raised his voice to God.
 Smitten for offences
 Which were not his own—
 He, for our transgressions,
 Had to weep alone:
 No friend with words of comfort,
 Or hand to help was there,
 When the "meek and lowly"
 Humbly bowed in prayer.
 Abba, Father, Father!
 If, indeed, it may—
 Let this cup of anguish
 Pass from me, I pray;
 Yet if it must be suffered
 By me thine only son,
 Abba, Father, Father!
 Let Thy will be done!

AUGUST, 1852.

MEDITATION AND REFLECTION.

"O! the happiness of the man
 Who walketh not after the counsel of the wicked,
 Nor abideth in the way of sinners,
 Nor sitteth in the company of scoffers;
 But whose delight is in the law of Jehovah,
 And who on His law meditateth day and night.
 Truly he is like a tree planted by water streams,
 That yieldeth its fruit in its proper season,
 And whose foliage never fadeth:
 And whatsoever he doeth prospereth.
 O! how greatly do I love Thy law!
 It is daily my meditation."

"Meditate on divine things: give thyself wholly to them."

MEDITATION and reflection are essential to improvement. They are necessary to self-examination and self-knowledge, without which the hope of progress and of virtue is vain. No one can know his own character, or be aware of the dispositions, feelings, and motives by which he is actuated, except by means of deep and searching reflection. In the crowd of business and the hurry of the world, we are apt to rush on without weighing, as we should, the considerations which urge us—we are liable to neglect that close inspection of ourselves, and that careful reference of our conduct to the unerring standard of right, which are requisite both to our knowing where we are, and to our keeping in the right way. It is necessary that we sometimes pause and look around us, and consider our ways—that we take observation of the course we are running, and the various influences to which we are subjected; and be sure that we are not driven or drifted from the direction in which we ought to be proceeding. Without this there is no safety.

Meditation, too, is necessary in order to the digesting of religious truth, making familiar what we have learned, and incorporating it with our own minds. We cannot even retain it in our memories, much less can we be fully sensible of its power and worth, except through the habit of reflecting upon it. We cannot have it ready at command, so as to defend it when assailed, or state it when inquired after, or apply it in the emergencies of life, unless it be familiar to us by habitual meditation; so that even reading loses its value if unaccompanied by reflection. The obligations and motives of duty—the promises, hopes, and prospects of the Christian—the great interests and permanent realities by which he is to be actuated, are not visibly and tangibly present to him, like the scenes of his passing life; and they must be made spiritually present by deliberate meditation, if he would be guided and swayed by them. Indeed, without this, he must be devoid of consideration or devotion, ignorant of the actual state of his character, and in constant danger of falling a sacrifice to the unfriendly influences of the world.

In attempting, therefore, the acquisition of a religious character, it is important that you maintain an habitual thoughtfulness of mind. It has been said, and with perfect truth, that no man pursues a great interest of any kind, in which important consequences are at stake, without a profound and settled seriousness of mind; *and that a man of really frivolous disposition never accomplishes any thing valuable.* How especially true must this be, in regard to the great

interests of religion and eternity ! How can you hope to make progress in that perplexing and difficult work, the establishment of a religious character, the attainment of the great Christian accomplishments, without a fixed and habitual thoughtfulness ?—a thoughtfulness which never forgets the vastness and responsibility of the work assigned to man, nor loses the consciousness of a relation to more glorious beings than are found upon the earth. This must be your habit—something more than an occasional musing and reverie— at set times, when you shall force yourself to the task. It must be the uniform condition of your mind—as much so as solicitude to the merchant, who has great treasures exposed to the uncertainties of the ocean and the foe—a solicitude in your case not gloomy, or unsocial, or morose ; but thoughtful, so that nothing shall be done inconsiderately, or without adverting to the bearing it may have on your character and final prospects.

Then, besides this general state of mind, there must be, as I have said, allotted periods of express meditation. As the precept respecting devotion is, “ Pray without ceasing,” and yet set times of prayer are necessary—so, also, while we say, “ Be always thoughtful,” we must add, that particular seasons are necessary on purpose for meditation. You must set apart certain times for reflection, when you shall deliberately sit down and survey with keen scrutiny yourself, your condition, your past life, and the prospect before you— inquire into the state of your religious knowledge and personal attainments— and strengthen your sense of responsibility and purposes of duty, by dwelling on the attributes and government of God—the ways of His providence—the revelations of His word—the requirements of His will—the glory of His kingdom—and all the affecting truths and promises which the gospel displays. These are to be the subjects of distinct and profound consideration, till your mind becomes imbued with them, and until, filled and inspired by the spiritual contemplation, you are in a manner “ changed into the same image, as by the spirit of the Lord.” The proper season for this meditation is the season of your daily devotion, when, having shut out the world, and sought the nearer presence of God, your mind is prepared to work fervently. Then contemplation, aided by prayer, ascends to heights which it could never reach alone ; and sometimes, whether in the body or out of the body, it can hardly tell, soars, as it were, to the third heaven, and enjoys a revelation to which, at other times, it is a stranger.

This, however, is an excitement of mind which is rarely to be expected. Those seasons are “ few as angel’s visits,” which lift the spirit to anything like ecstasy. They are glimpses of heaven, which the soul, in its present tabernacle, can seldom catch—only frequently enough to afford a brief foretaste of that bliss to which it shall hereafter arrive. Its ordinary musings are less ethereal—happy, undoubtedly, though oftentimes clouded by feelings of sadness and doubt, and by a sense of unworthiness and sin. But however mixed they may be, they are always salutary. If sad and disheartening, they lead to more vigilant self-examination, that we may discover their cause, and thus rekindle the watchlight that is so essential to right progress. If serene and joyous, they are a present earnest of the peace which is assured to the righteous, and the joy of heart which is one of the genuine fruits of the spirit. Be not, therefore, troubled or cast down (indeed never be cast down, so long as you can say to your soul, trust in God ;) be not, I say, disquieted or cast down, because of the inequalities of feeling with which you enter and leave your closet, and the changes from brightness to gloom, from clearness to obscurity, which often pass over your mind. This, alas ! is the inheritance of our frail nature. An equal vigor of thought, clearness of apprehension, force of imagination, fervor of devotion—always perceiving, feeling,

adoring, with the same vividness and satisfaction—are to be our portion in the world of spirits. Here we see all things, “as in a glass, darkly;” there we shall see “face to face.” Here the truths we rejoice in are too often like the images of absent friends, which we strive in vain to bring brightly before the eye of our minds; they are shadowy, indistinct, and fleeting. But there they will be like our friends themselves, always present in their own full form and beauty, to dwell in the mind unfadingly, and constitute its bliss. Be satisfied, then, if you sometimes arrive, in your meditations, at that glow of elevated enjoyment which you desire. What you are rather to seek for, is a calm and composed state of the affections, an equanimity of spirit, a serenity of temper—like the quiet which an affectionate child experiences in the circle of its parents and brothers, where it is not excited to ecstasy by the thought of its father’s goodness, but lives beneath it in a state of equal and affectionate trust. Like this should be the habitual experience of the Christian; and if it be thus with you, let not occasional dulness or darkness, coming over your spirit in its religious hours, dishearten or distress you.

This I say, because many persons of truly devout habits have unquestionably suffered much from this cause. In the natural fluctuations of the animal spirits, or the nervous system, or the bodily health, they sometimes find themselves cold at heart, and seemingly insensible to religious considerations. It seems to them that their hearts have waxed gross, that their eyes are closed, and their ears become dull of hearing. In vain do they read and think—they cannot arouse themselves to any thing like a “realizing sense” of these great objects; but regard with a stupid unconcern what at other times has been their chief enjoyment. But let the humble and timid believer be of good cheer. This is not always a sign of guilt, or of desertion by God. It may be traced to the original and unavoidable imperfection of human nature; it is to be lamented as such, but not to be repented of as sin; and one may not expect to be relieved from it, till the soul is freed from the body. Let him watch the course of his mind, and he will find the same inequality of feeling to exist upon other subjects. He does not at all times take an equal interest in his ordinary concerns, nor does he at all times feel the highest warmth of affection towards his parent, friend, or child. Let him observe others, and he will discover the same variations in them. They will confess it to be so. The oldest and most established Christians will describe themselves to have passed their whole pilgrimage in this state of fluctuation. Read the private journals of distinguished believers, and you will find in them frequent complaints of lukewarmness, indifference, and deadness of heart. They mourn over it, they bewail it, they strive against it, and yet it adheres to them as long as they live. It is not, therefore, your peculiar sin, but a common infirmity. Regard it in this light, and do not let it destroy your peace of mind, or lead you to overlook the rational evidence that your heart is right with God.

But also, on the other hand—for the Christian’s path is hedged in with dangers on every side, and in trying to escape one it is easy to rush into another—take heed that you do not unwarrantably apply this consolation, and make this excuse to yourself, in cases in which you really deserve blame. Do not let this apology, which is designed only for the comfort of the humble and watchful, be used by you as a cover for negligence and sinful self-confidence. Remember that your unsatisfactory state of religious sensibility may be possibly your fault; and you are not to presume that it is otherwise, until you have faithfully searched and tried. Have you not, for a time, been unreasonably devoted to amusement, or engrossed by unnecessary cares, so as to have neglected the watching of your

heart? Have you not for a season been thoughtless, light-minded, frivolous, and careless of that devout reference to God, by which you should always be actuated? Have you not engaged in some questionable undertaking—or allowed yourself in sloth or self-indulgence—or cherished ill feelings towards others—or permitted your temper to be kept irritated by some unimportant vexations—or let your imagination run loose among forbidden desires? Ask yourself such questions; and perhaps in the nature of your recent occupations you may detect the cause of your present listlessness. If so, change the general turn of your life. In the words of Cowper's hymn, it is only "A closer walk with God," which can bring back "the blessedness you once enjoyed." Now, your heart is desolate and unsatisfied; you find in it "an aching void, which God alone can fill;" and it is only by renewing your acquaintance with Him, that you can renew your peace.

But, after all, remember that you are to judge of the real worth of these seasons, not by your enjoyment of them as they pass, not by the luxury or rapture of your contemplation, but by their effect on your character and principles, by the religious power you gain from them toward meeting the duties and sufferings, the joys and sorrows, the temptations, trials, and conflicts of actual life. Meditation is a means of religion; not to be rested in as a final good, nor allowed to satisfy us, except so far as it imparts to the character a permanent impress of seriousness and duty, and strengthens the principles of faith and self-government. If it add daily vigor to your resolutions, and secure order to your thoughts, serenity to your temper, and uprightness to your life, then it has fulfilled its legitimate purpose. If, on the other hand, it end in the reverie of the hour, then, however fervent and exalted, it is, comparatively speaking, worthless to yourself and unacceptable to God. Its permanent influence on the character is the true test of its value.

It is easy to see, therefore, that there are three purposes which you have in view; the cultivation of a religious spirit, the scrutiny of your life and character, and the renewing of your good purposes.

By the first of these, you are to insure the predominance of a spiritual frame of mind—a perpetual, paramount interest in divine truth, and its incorporation with the frame and constitution of your soul; so that you shall be continually enlarging your apprehensions concerning God, his providence, and his purposes, and shall at the same time, make them part of the very substance of your intellectual constitution, the pervading and actuating motives of all your life.

By this means religion became to the Christian what the spirit of his profession is to the soldier—the one present thought, motive, and impulse, absorbing all others, and urging him to his one great object, by its mastery over all other thoughts, principles, and affections. The other two purposes of meditation which I mentioned, may be described as the surveying and burnishing of the warrior's arms, in preparation for the summons to actual combat; or, as the act of the mariner in mid ocean, who every day lifts his instruments to the light of heaven, and consults his charts and his books, that he may learn where he is, and what has been his progress, and whether any change must be made in his course in order to his reaching the intended haven. The warrior who should allow his arms to rust for want of a little daily care, and the mariner who should be shipwrecked from neglect of taking seasonable observations, are emblems of the folly of the man who presses on through life, without ever pausing to scrutinize the principles on which he acts, and rectify the errors he has committed.

This self-examination must be universal—embracing alike the conduct of your external life and the habitual tenor of your mind. You must survey the train

of your thoughts, the temper you have sustained, your deportment towards others, your conversation, your employment, the use of your time and of your wealth; you must consider by what sort of motives you are prevailingly guided, what is the probable effect of your example, and whether you are doing all the good which might be reasonably expected of you; you must compare yourself with the example of Jesus Christ, and measure your life by the laws of holy living prescribed in his gospel. And in order that these and other topics may all have their place in the survey, it may not be amiss to keep them by you on a written list. Cotton Mather adopted and recommended the practice of assigning to such inquiries each its particular day of the week; so that every day might have its own topic of reflection, and every topic its due share of attention. Others may find this a useful suggestion.

A renewal of your resolutions is to follow this inquiry. Knowing where you are, and what you need, you are to arrange your purposes accordingly. It is a sad error of some, to fancy that seeing and acknowledging their faults, is all that is required of them. They sit down and bewail them, and in weeping and sorrow waste that energy of mind, which should have been exerted in amendment. But it is surely far better, with manly readiness, to rise and act without a tear, than to shed torrents of bitter water, and still go on as before. Regret and remorse naturally express themselves in weeping—but repentance shows itself in action. It may begin in sorrow, but it ends in reformation. And you have little reason to be satisfied with your reflections and your penitence, if they do not issue in prompt and resolute action.

H. W.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.—No. XLV.

EPISTLE TO THE ROMANS, CHAPTER VII.

OLYMPAS. I now specially call your attention to 15th, 26th, and 17th verses of the seventh chapter, so much a matter of debate amongst good and great men. The passage reads, in the New Version, thus:—"Besides, we know that the law is spiritual; but I am carnal, sold under sin. For that which I do, I do not approve; since it is not what I desire that I do, but I do that which I hate. If, now, I do that which I do not desire, I consent to the law that it is good." In the Common Version it is still more difficult, for it is there translated:—"For we know that the law is spiritual, but I am carnal, sold under sin. For that which I do, I allow not; for what I would, that do I not; but what I hate, that I do. If, then, I do that which I would not, I consent unto the law that it is good." The difficulty is, how one and the same person could truthfully represent himself as doing what he willed not to do—or as willing one thing and doing another—or as doing what he hated, and hating what he did.

CLEMENT.—I am glad that you have brought this subject again before us. It has been a hard nut for some commentators to open. Some affirm it to be irreconcilable. Others regard it as equivalent to representing a person having two souls.

AQUILA. I, indeed, have found it a difficult passage; but, on all the premises before me, have given the view of it which I deemed, from my experience, the most consistent with the main drift of the apostles. But if there be any error in my views, I will be most thankful to any of you who convicts me of it. I simply desire to understand the apostle, nothing caring how it may stand with my views and opinions on this or any other subject.

OLYMPAS. Men of renown, and of well earned reputation for talent and learning, have differed much in their interpretation of it. Still, they were not infallible, nor always consistent with themselves. We often feel that reason and conscience are on our side of a proposition, while interest and passion are on the other side. In such cases there is apt to be an inward conflict, and one principle must yield—passion to interest, or interest to passion. They cannot both be of equal power.

AQUILA. What seemed to settle my mind on this subject, is the fact that the two I's must be one and the same person; because, at the end, he exclaims, "O wretched man that I am, who shall deliver me from this body of death!" The good I, willing to do, is the wretched man that I am, in view of the agony which is expressed. If the good I, willing to do what his reason and conscience approved, had not been hindered by another I, in himself opposing, whence this wretchedness—this agonizing exclamation?

Again: the new man is always good, and the old man always evil. The good I became no worse, and the bad I became no better. The one, indeed, is spirit, and the other is flesh, and these are real controversies.

Every enlightened man, philosopher or moralist, feels in himself such an antagonism between his conscience and his passions. The Christian, too, must daily deny himself. Now, if there were no evil in himself, denial would be a sin, and the want of it a virtue. But self-denial, as taught by the Saviour, is to be daily and constant; so that the old man is never extinct in the present life. Hence, Christians are always to mortify the flesh, with its affections and its lusts, and to agonize, or "fight the good fight of faith," in order to enter into the kingdom of glory.

But it is objected, that the Pagan Euripides, in his *Media*, could say as much as Paul said of himself:—

Manthano men oia draan mello kaka

Thumos de kreissoon toon emoon bouleumatoon.

"I know, indeed, that such things as I am about to do are evil, but my mind is better than my inclinations."

This, although not so much as Paul says, is similar to it, and at least evinces a conviction, that the good approved is not always practised without an inward conflict between reason, conscience, and inclination.

I will only add, that *to love* and *to hate*, in Hebrew style, are sometimes placed in contrast, when only a less degree of love for the one than for the other is intended. Thus, it is said, "Jacob have I loved, but Esau have I hated." Jacob was preferred, and Esau was *slighted*, but not absolutely hated. A Christian sometimes does that which he loves less, rather than that which he loves more. And in Jewish style, he might be said to do what he hates, and not to do what he loves.

But it is not mere conscience on one side, and passion on another; it is a new man against an old man, in full character, and not one part of the same man against another part of himself. It is the whole new man against the whole old man, in one. Hence the question, what is the new man proper, and the old man proper?—the former is called spirit, and the latter flesh. It is not a part of the spirit against part of the flesh, nor a part of the flesh against the whole of the spirit, nor the whole of the spirit against a part of the flesh; but the whole flesh against the whole spirit. Hence, the capital point is, What does Paul mean by *the flesh* and by *the spirit*?

OLYMPAS. That, Aquila, is indeed a correct view of the question, and that disposed of, Paul is understood. But on this broad question, as both the old and some of the modern theologians have made it, much may be said. Alexander Cruden, in his very valuable concordance, not yet supplanted by any book of the present century, gives no less than eleven scripture acceptations of this word. And while he makes it, sometimes, denote "the whole nature of man," *body, soul, and spirit*, "as it comes into the world corrupt, vile, and infected with sin," yet, in such passages as the present, he says, "*Where flesh is attributed to converted persons, and set against the spirit*, it signifies *the remainder of natural corruption*; even so much of that vicious quality of sin as is still unmodified in regenerated persons;" and in proof of this, quotes Rom. viii. 18-28; Gal. v. 17-24. Thus making *flesh* in Christians much less than *flesh* in the unconverted. This appears to me wholly gratuitous. It is just as wicked and vile in Christians as in sinners, and applies as fully to the intellect, the imagination, and affections in them, as in the vilest of men; as much in Paul the Apostle, as in Saul of Tarsus, persecuting the Christians.

AQUILA. This is rather a startling view of it, yet it strikes me with much force. For really, I have seen in some perfectionists—especially in some of our over-zealous and over-inflated Methodistic brethren, when they attained to something called "Christian perfection"—as much spiritual pride, and what I might, perhaps, call substantial carnality, as in any other profession—seekers after this beau ideal of the Wesleys.

OLYMPAS. Yes, indeed, so have I; and I verily believe, Paul being my guide, that there is just as much of the devil in spiritual and boasted perfection, as there is in theft, and lying, and the grosser sensualities of Pagandom. There are decent, polite, and fashionable, as well as indecent, unpolite, and unfashionable sins. The polished literary and accomplished poet, revelling in the gifts and attainments of a fine imagination—the eloquent orator in the pulpit and in the forum—the beautiful and attractive moral philosopher, in the splendid offerings of his exalted genius, and gilded encomiums on the moral excellencies that adorn and elevate society—and the shrewd, learned, and orthodox expositor of the Christian mysteries, are, not unfrequently, as much under the guidance of pride, vanity, and avarice—as much in the flesh, and under the control of Satan—as the libertine, the rake, the prodigal—as much in the flesh as Cæsar, Pompey, or Herod.

CLEMENT. These, though startling and somewhat astounding avowals, are, it strikes me, so much in harmony with what I have experienced and seen, and what I have learned from this volume, that I, too, must, however reluctantly, give them my assent.

OLYMPAS. I own I prefer the Pharisee, as a neighbour, to the Sadducee; the moral, orderly, decent citizen, to the lustful, profane, and debauched Sadducee; but when asked which of them is farthest from God and heaven, I am reminded of a splendid character which the Saviour drew of a very accomplished and worthy Pharisee; yes, a decent, devout, and praying Pharisee. He makes him stand before God and say, "God, I thank thee that I am not as other men are—extortioners, unjust, adulterers, or even as this Publican;" and yet the Publican, with all his Publican sins, was nigher the kingdom of heaven than he.

AQUILA. On such views, Father Olympas, I can reconcile many difficulties to some minds, in Bible saints, which I could not otherwise reconcile. Such as Abraham's, Isaac's, Jacob's, David's, Josiah's, and Peter's sins. I would not assign them to some few grains of alloy of remaining corruption, called figura-

tively, "the flesh;" but to the old man, as large as life, when unchained and unrestrained by *the Spirit*, or by the new man under the strength and guidance of the Holy Spirit.

OLYMPAS. And without this view, as ill could I explain Paul, saying, "Wretch that I am! who shall deliver me from this BODY of sin and death;" this mass of corruption and vile affections, with which I have continually to conflict.

While, then, *the flesh*, or the old man, is evil, and only evil, and that continually, the new man, the spirit, is good, and only good, and that continually;" for while "*the flesh*" is all from Satan, "*the Spirit*" is all from God. Hence, again I say, the Christian must daily and constantly deny himself, no less the last day than the first of his new life—"for the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that we cannot do the things that we would."

CLEMENT. But, Brother Olympas, we have the consolation, that while the old man gets no better, the new man, or the spirit, gets stronger, and the flesh weaker; and thus we grow in grace, and in the favor of our Lord and Saviour.

OLYMPAS. True, my good brother; but this growth in grace is the fruit of mortifying the flesh — of not making provision for the flesh, to fulfil the lusts thereof—of crucifying the flesh, with its affections and lusts—of doing what Paul did, when he said, "I keep under my body," and die unto sin that I may live to God.

AQUILA. I must confess that I am, more than ever before, confirmed in my views, and see more clearly the difference between the Christian warfare, and the occasional spasmodic fits of good purposes formed for amendment of life, in those whose consciences occasionally assert supremacy, and condemn the rebel passions for their appalling outbreaks and insubordination to the dictates of reason and the oracles of God. In all men, according to their education, there is, more or less, an inward quarrel between reason and passion—between inclination and duty; and this, I fear, is sometimes — nay, often — imagined to be the Christian warfare. But this is common to the Jew and to the Pagan — to the Indian and to the philosopher — to the rudest barbarian and the most accomplished gentleman.

OLYMPAS. True, very true; but the Christian, in his inward man, delights in the law of the Lord, and all his fleshly aberrations he regrets — not because of the curse, but because he thereby dishonors and wounds the kind feelings of his Lord and Saviour, whom he delights to honor and obey, and in whose approbation he rejoices more than in life itself. While he rejoices that there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit, he exclaims, with the sweet Psalmist of Israel — "Blessed the people that know the joyful sound! They shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day, and in Thy righteousness shall they be exalted; for Thou art the glory of their strength, and in Thy favor our horn shall be exalted: for the Lord is our defence, and the Holy One of Israel our King."

There are inscrutable paths into which the soul must enter without company, where it dare have no companion, but must pass as it passes alone through the valley and shadow of death. The greatest impressions are received when we are solitary. The deepest emotions well-up from hidden springs, and even when we would dwell upon the mysterious relation that unites kindred hearts, and calculate their effects upon a never-ending and perhaps blended destiny, we would be alone in the contemplation, however afterwards we may desire to communicate all we have felt to those who have an ear to listen or a heart to feel.

Guilt never rests undisturbed in the human bosom: such is God's testimony in us against sin.

Man will often listen to persuasion, when he will not be moved by force.

The ear that heareth the reproof of life, abideth among the wise.

ASPECTS OF ROMANISM.—No. IV.

J. E. WHARTON, ESQ.—*Dear Sir*: The worship enacted by the Roman church, we affirm to be unequivocal idolatry. I would not, Sir, utter a railing accusation against any sect in Christendom. I would mete to all impartial justice. But in expressing my candid and deliberate convictions, I can say no less than that, in my honest convictions, it is, in fact, idolatry. In this conclusion, I doubt not, that when my premises are weighed in the balance of impartial reason, I will have the concurrence of every sensible and uncommitted citizen that will carefully read my letters. In illustration and confirmation of my conclusions, I only solicit their attention to the worship paid by her to saints and angels, and more especially that addressed to her *Virgin Mary*. This worship has not been improperly called *demonolatry*, a term indicative of worship paid to demons or ghosts; for all demons, good or evil, are agreed to be the spirits or ghosts of dead men. And has not the *Virgin Mary* been dead at least 1800 years? It is, therefore, not her ashes, but her spirit, that is now worshipped. This is not only admitted, but defended, by all sensible Romanists. Indeed, her convent founded at Nazareth, in ancient Galilee, is, by all enlightened Romanists, believed to have in it *Mary's* house, her ashes, and *Joseph's* carpenter shop; all, too, in good keeping. As for her spirit, we are assured that it has returned to God who gave it. Of this, however, Holy Scripture takes not a single note. For when Stephen, the first martyr, was dying, and the heavens were opened to his vision, he saw *Jesus* standing on the right hand of God, but he did not notice the *Virgin*. She would, doubtless, have been the first object that would have attracted the attention of a devout Romanist.

Well, now, Mr. Editor, you will concede that I have shown, that of all the mediators of mankind, now in heaven, the *Virgin Mary* is, *ex merito* or *par excellence*, the chief. You will, doubtless, remember that in the Roman prayer-book, the *Rosary*, there are ten beads and ten prayers for the *Virgin*, and only one for her Son. Nor do I doubt, Sir, that the bishop of your city, a very courteous gentleman, will at once admit it.

Why, Sir, so adorable as a mediator is the "*Virgin Mary*," that I can never forget the worship once paid her in my presence. It was an occasion that tried men's souls. It was, Sir, during a fearful shipwreck on the coast of a land whose patron saint was the infallible Saint Andrew. I was surrounded with Roman Catholics, and their dignified priest. Every one on board was as far from hypocrisy as the metropolitan Bishop of Wheeling is from apostacy. There was one prayer repeated so often, amidst the surges of the sea and the breaking of our ship on the rocks, that I can never forget it. It was, Sir, "*Saint Peter, Saint Paul, Saint Andrew, Holy Virgin, hush the winds, allay the tempest, and save our bodies from this awful death.*" "*Blessed Virgin, Holy Mother of our Lord, Mother of Christ,*" followed every swelling sea, and every movement of the wreck. During the dark and dreary hours of a winter night, the holy confessor gave to the famishing passengers and crew the sacramental wafer; and even children's tongues were extended to receive it from his trembling hand, with the solemn imperative, "*Swallow it whole, it is your Saviour's body.*" None seemed to doubt but that the *Virgin* was aboard that ship, for they spoke as if to one who could hear the gentle whisper, as well as the loudest invocation.

'Midst all this fearful scene and wild confusion, the thought obtruded itself upon my Protestant soul—Is *Mary* omnipresent? Is she omniscient? Is she omnipotent to save body, soul, and spirit? I was urged to participate, by a very conscientious and benevolent fellow-passenger. But I could only say, "*I hope for remission,*" but could not think, with him, that *Mary*, the mother of *Jesus*, was there. The startling question was yet unanswered—Is *Mary* omnipresent? Is her ear broader than the oceans of earth, and large as all her coasts? The Priest himself could not satisfy me on that subject; and I question, Sir, whether your Bishop, or even Cardinal Hughes, could satisfy me, or the American people, in any answer they could give to that question. Of one thing I feel confident—neither of them will ever try to give me or you any satisfaction on these premises. Only imagine, Sir, the difficulties of the case. While these letters pass before your eyes, as they now pass

through my fingers, the Holy Virgin is now standing with open ears at every Greek and Roman Catholic mouth, from San Francisco to the Tiber, and from Nova Zembla to the Cape of Good Hope, listening, at one and the same moment, to two hundred millions of matins or vespers, besides all the intercalary prayers of the sick and dying within the extended communion of Holy Mother Church, and that, too, Sir, in some hundred languages and dialects of earth! And yet, notwithstanding this great mystery to me, there are those in Rome and Constantinople, and perhaps a thousand persons in your city, that have never asked themselves or any one else, "Is the Holy Virgin, like God, omnipresent? Can she both hear and speak to her son a million of prayers per minute?" Then, Sir, if she can, is she not omnipresent, omniscient, and omnipotent? If this be not idolatry, do ask the bishop *what is idolatry?*

And yet, Sir, this is not the end, but the beginning of Roman Catholic idolatry. Old Pagan Rome deified and worshipped hero gods. The Greeks, before them, also worshipped hero gods. The Greek and Roman Pagan Catholic churches had by hundreds, and by thousands, their hero gods and hero goddesses. They reared for them many a sacred grove—many a hallowed fane. They roasted many a sacrifice, and covered the sun with many a cloud of incense to their hero divinities. At Athens, Sir, a satirist once said, "It is easier to find a god than a man in Athens," yet then superstition was not sated. They yet reared another altar to the great Unknown. The true God, whom Paul preached, was the only unknown God in Athens, the apex of Grecian civilization.

Rome moved in the wake of Greece. The Pagan Catholic church of Rome followed in the steps of the Pagan Grecian Catholic church of ancient Greece. They had Pantheons and All-Saints days, without number and without precedent, from any authentic source.

The modern Greek and Roman Catholic churches had, and still retain, their beau ideals from Grecian and Roman Pagan Catholicity. A Roman Pantheon was but the model of our august St. Peter's, on the banks of the ancient Tiber. The Pagan Romans, in some respects, excelled the Pagan Greeks in

their devotion to gods many and lords many—to altars, priests, and venerable paternal customs.

The Greek and Roman hierarchies of Christendom differ, indeed, from the Greek and Roman hierarchies of Paganism, in substituting saints for heroes. But it is yet very questionable, whether the Grecian and Roman *saints* of these days much excel the Grecian and Roman *heroes* of former times. Indeed, there are some men yet living, who have the boldness to say, that modern saints, both Greek and Roman, are more worthy of the old title *hero*, than of the older title *saint*. Their filiations are in better keeping with hero gods than with apostles, saints, or martyrs, of Christian celebrity. They were alike the demons, or ghosts, of dead men.

But we have to do with them only as they have created them, and as they have converted them into *mediators*. We only ask for their commission, as our guardian angels and intercessors. The only true and veritable mediator between God and man, is the MAN Christ Jesus. Paul says, the MAN Christ Jesus, but only to emphasize upon his appropriate relation to those for whom he feels, with whom he sympathizes, and in whose behalf he makes continual intercession. He does not say the MAN Christ Jesus in a Unitarian sense. He speaks thus to make us feel our interest in him, and his condescension to us. He derogates, in all this, nothing from his true divinity—for he was as truly divine as human—as fully God as he is fully man—but as it was our nature that sinned in one person, in that same nature he appeared and was "God manifest in the flesh;" and in one person or nature, sustained by his assumption of it, "magnified God's law and made it honorable," so that God can be just, as well as merciful, in pardoning sin and receiving rebel man into his favor, on terms of justice and perfect amity.

Now, as angels, men or demons, can merit nothing—never can perform one work of supererogation—they have not one element or power of mediator. If all the saints on earth or in heaven, with all the holy angels, were incorporated in one personality, and co-operated in one intercessory effort, it could effect absolutely nothing that would justify God, in his judgment, in passing by, without punishment, one

single peccadillo in angel or in man. This is true and incorrupt Protestantism—and better still, it is true, original, unsophisticated Christianity. All else is idolatry—"an empty and deceitful philosophy"—indeed, "philosophy, falsely so called."

There is not one word in the Christian or Jewish Scriptures that can be alleged, in its logical and grammatical construction, in favor of human or angelic mediation. It is as gross as Pagan idolatry, and any one who imagines that all the saints in the Roman calendar could, *ex merito*, make God propitious, is at heart a Pagan, whatever verbal compliments he may express to the contrary notwithstanding.

We have had typical mediators, of the order of Melchisedek and of the order of Aaron. True, they were mere types or shadows of the one mediator; in fact and in form, between God and fallen man. As we said before, so say we again, with increased force of authority and evidence, MANY GODS, instead of "one only living and true God," was the damning sin of Paganism and apostate Judaism. So MANY MEDIATORS is the damning sin of the Popedom, and the most debasing sin against the fundamental conception of the only living and true God. As said the Prophet Micah, "Wherewithal shall I come before the Lord, and bow myself before the High God? Shall I come before him with burnt offerings, with a calf of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?" No, sir! The Lord requires no such sacrifice, no such mediation or mediators.

If any object of worship, or any mediation of creatures, were at all conceivable to an enlightened mind, methinks angels, who excel in glory and in strength, would be incomparably more worthy of that place to any thing in the form of human flesh. But even these are proscribed by apostolic reproof. "Let no man," says Paul, "defraud you of your reward, by an attested humility, and the worship of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind" (Col. ii. 18.)

As if this admonition was not sufficient for gross conceptions, Paul further

says—The Spirit expressly says, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines concerning demons, or the spirits of dead men. It is *daimonion* which indicates *demon*, or spirit of a dead man, whether good or evil. The Athenians used this word as indicative of hero gods; hence, in Athens, when Paul preached Jesus and the resurrection, they supposed "that he was a setter forth of new gods," or objects of worship, because he preached to them a dead "Jesus and a resurrection." Indeed, the worshipping of demons, or the spirits of dead men, as in the Apocalypse, is put down as one of the characteristics of Babylon, the great apostate church of Rome. See Apocalypse, chapter ix. 20.

But this, on my part, may be called a work of supererogation. We have no need for such documentary proof. No one denies that Romanists invoke the spirits of dead men, and employ them as intercessors. The Virgin Mary, so far as she now lives, is but the spirit of a dead woman. So are all her human mediators. She deifies them all. They are not all in heaven either. We doubt not that many of her mediators have never been in heaven, and never will be there. She, indeed, has her *Apotheosis*, as well as the Greeks and ancient Romans. From them she learned, and not from Jesus nor his Apostles, to enrol amongst the *gods*, or angels, or saints, men who reared the temples and patronized her superstition. Many a profligate has been canonized and sent to Abraham's bosom, who is a thousand times more likely "doomed to the penal fires of hell," as Saint Xavier would have said.

But we need not one of a thousand examples that Roman superstition has canonized into saints, now worshipped as mediators in heaven. For our purpose it suffices to state, that all her saint mediators are, like the Virgin, gifted with the power of being omnipresent, so that when invoked they can and will hear devotees without distraction, and valiantly intercede for them on the basis of their respective wants.

How debased that man, how unmaned that spirit, who can believe that the Holy Virgin, or any of the holy virgins and old bachelors in heaven, can, at one and the same moment, hear millions of petitions, and pour them

simultaneously into the ears of angels, saints, martyrs, and the mother of Jesus! I wonder not that the Roman priesthood caution these poor deluded and degraded votaries against thinking for themselves—presuming to reason or doubt on any subject which they affirm—and above all, not, on peril of damnation, to listen to the heretics called Protestants. To think for one's-self, to read the Bible without the colored spectacles of the priesthood, are, indeed, sins not to be expiated without money and penance, according to the gold or silver of the unfortunate free thinker. But to conclude our allusions to the Virgin, and show how modest we have been in all our references to her mediatorial power, I will give one out of many illustrations at our command. I take the following from "Hallam's Middle Ages," a work of well known reputation, and replete with examples of the paralyzing influences of this appalling superstition:—

"At the monastery of Cologne, lived a monk perfectly dissolute and irreligious, but very devout to the Apostle. Unluckily he died suddenly without confession. The fiends came, as usual, to seize his soul. St. Peter, vexed at losing so faithful a votary, besought God to admit the monk into Paradise. His prayer was refused, and though the whole body of saints, apostles, angels, and martyrs, joined at his request to make intercession, it was of no avail. In this extremity he had recourse to the mother of God. 'Fair lady,' said he, 'my monk is lost, if you do not interfere for him; but what is impossible for us, will be but sport to you, if you please to assist us. Your Son, if you but speak a word, must yield, since it is in your power to command him.' The Queen mother assented, and, followed by all the virgins, moved towards her Son. He who had himself given the precept, 'Honor thy father and thy mother,' no sooner saw his own parent approach, than he rose to receive her, and, taking her by the hand, inquired her wishes. Of course the wicked monk was, at her mediation, received into Paradise."—*Hallam's History of the Middle Ages.*

This may suffice: but if it do not, in the judgment of any dignitary of your church, we have no lack of documentary proof.

Now, Sir, having already opened the subject of Papal claims upon the community, in this land of liberty and free discussion, I will not occupy your columns farther at present, until I either hear from some of your clergy, or am spe-

cially invited by our fellow-citizens to proceed further into the inner temple of this corrupt and corrupting superstition. I have much respect for the unintelligent and uneducated portions of our community, who, to the shame of our public instructors, are an easy prey to the cajolery, the gaudy tinsel, and the glittering ornaments of this grand charlatan. For their sakes I am always ready and willing to give my feeble aid to sustain Protestantism, the magnanimous and generous founder of our free Republic—the patroness of liberty and free discussion—the great mother of men—the unwasting fountain of that true learning and real science which have given to Great Britain and the United States their permanent civilization, and their exalted and truly enviable position amongst the nations of the earth.

LUTHER.

LEHMANOWSKY AND THE ROMAN INQUISITION.

ELDER LEHMANOWSKY, formerly known and celebrated as Colonel Lehmanowsky, is yet in the field of evangelical labor, although now in his seventy-ninth year. I had the pleasure of a very interesting interview with him, on board the Louisville Packet. In consequence of his excessive labors during the last Winter, travelling and preaching through Indiana and Michigan, and on other excursions from these States, at the rate of some hundred and fifty discourses in as many days, he contracted an inflammation of the lungs, so severe as to terminate in hæmoptysis and peripneumony, of the most dangerous type, from which he is now recovering. On hearing of my coming aboard, he invited me to his berth, and, renewing our former acquaintance, I spent with him a very interesting evening.

From a copy of an address delivered to him on his visit to a high school, by a young man well read in his history, and from a conversation I enjoyed with him in 1837, and from our recent interview, I must regard him as one of the most remarkable men of the age. His whole biography would afford materials for a very interesting volume to all sorts of readers.

To Christians, especially, his life affords a most invaluable moral lesson, on the subject of parental, but especially of maternal influence and education. His pious mother was a Huguenot, *alias* a French Puritan—a Protestant of the purest spirit—who, when he was three years old, took him into her closet and shut the door, and prayed with her infant upon her knee, and by her side, constantly and fervently imploring the Divine blessing upon him, and giving him up to the Lord as an offering, to be consecrated to his glory and service. The Lord was pleased to accept the offering, but yet permitted him, for almost twenty years, to run a race of worldly glory and ambition rarely equalled, and still more rarely, if at all, surpassed, in all the great achievements which throw a halo of military glory and patriotism on human courage and daring.

His mother kept him at home till about his fifteenth year, when he was, by his father, sent to Paris, after having previously acquired a respectable classic education for a boy of that age. He was placed under a surgeon, in one of the medical colleges of Paris, and, for some time, circumspectly attended to his Bible and regular seasons of prayer.

One morning, having neglected his stated devotions, in a thoughtless mood and moment he listened to the military music of a recruiting officer's band, and suddenly seized with a desire for military glory and renown, he walked down stairs and enlisted in the French army. He became a soldier, and for a time absorbed in the dreams of patriotic glory and military renown.

"He was born in Poland," says the young orator who, at an exhibition of the High School of Toledo, addressed him in the presence of his school and examiners of the day, "a nation spangled with names of noble heroes—Sobieski and Ponatowski—yea, of Kosciusko and Pulaski, which will for ever remain enshrined with that of Lafayette, in the grateful remembrance of every American.

"He is a native of that beautiful city, the capital of ill-fated Poland, Warsaw, which has so often been the theatre of brave and patriotic struggles for freedom from the despotic tyrant of Russia.

"Through what scenes of pleasing, thrilling, fearful, awful interest has he passed! He has visited the smiling

cities of sunny Italy. He has stood on the seven hills of ancient Rome, the venerated seat of more than imperial power. He has traversed the streets of all Europe's proud capitals. Egypt, too, with all its wonders, he has surveyed; its wondrous rivers, and still more wondrous sea; its eternal pyramids, its burning sands, and its lovely and refreshing oases—Egypt, that monumental theatre of Jehovah's astounding judgments on its slave-holding despots and heartless tyrants. Over the hills of Judea, Carmel and Olivet, Zion and Tabor; through their cities, Nazareth, Samaria, and Jerusalem; over their hallowed waters, Gennesareth and Jordan, has he passed. With the mountains and defiles of Spain, the mountains and prairies of America, he is alike familiar.

"But through what thrilling events and appalling dangers has this wonderful man passed during his protracted life! It seems as if proof against death, in all its most terrific forms, he had been all his active life passing through its snares and javelins; not, however, wholly unscathed, unhurt.

"The plagues, the battle storm of fire, iron, and steel, and sea storms and shipwreck, have alike been powerless to do him serious harm or injury. View him at Toulon, at the bridge of Lodi, at the battle of the Pyramids, at the siege of Acre. View him at Austerlitz, when Pratzen's heights shook with the thunder of artillery; at Bondino, where two hundred thousand men fell in death; at the passage of Beresina, and at Waterloo. In more than two hundred battles, fiercely fought; often wounded, indeed, but what to other men were mortal wounds, were to him but injuries slight and momentary. From the deadly plague of Egypt, and from the more deadly retreat at Moscow, he returned unscathed. From prisons strong as iron, from the keenest vigilance of pursuers, and even, at last, from a ship already sinking in the sea, he made a safe retreat.

"Still he lives in all the physical and intellectual vigor of middle age. But where now his companions in arms? Where the thousands that rushed with him to the deadly conflict? The hosts that composed the imperial armies, where are they? Not one, perhaps, in every ten thousand, now remains on earth. Where are the brave marshals

of Napoleon? With Soult, the last departed! And the mighty hero of so many battles, Napoleon himself—where is he? They are gone—all gone from earth and time. But yet lives, and here stands, this wonderful man, now a minister of the gospel of peace and good will to men. For many years he has been consecrated to the great work of saving men's souls, and of carrying on a holy war against the entrenchments of the devil upon our fallen world. May his last days be peace, come when they may! But may a kind Providence long spare to us the brave, the great, the good Lehmanowsky!"

On his way to America he was shipwrecked, and after standing in water to the middle on the wreck, till almost famished with hunger and chilled to death, by a very remarkable interposition of the Father of mercies, he was descried by a merchant vessel, and rescued from the jaws of death. A vessel bound for Philadelphia, put him safely ashore in the city of brotherly kindness, his whole effects and wardrobe consisting of a red flannel shirt and a pair of drawers, without cap or shoe. Thus chastened of the Lord he was restored to a sound mind, and after receiving some favors from the Quakers, who extended to him immediate relief and comfort, he reviewed his life, repented of his sins and follies, fell in with the Presbyterians, confessed his faith, his change of views and feelings, and became a minister.

Remembering his mother's prayers, and her desires that he should preach Christ and become a minister of his gospel—taken by the hand by Dr. Staughton, and being made Professor of Modern Languages in the Columbia College, he devoted his mind to the Sacred Scriptures, endeavoring to read them in the original tongues. Having satisfied himself in these studies, he assumed the work of preaching and teaching Christ to his fellow-men; in which service he continues with zeal and perseverance to the present day.

Enjoying an interview with him in Cincinnati, about the close of my debate with Archbishop Purcell, he narrated to me the part he took in the destruction of the Court of Inquisition, which, falling into my hands in another form, a few weeks since, I now lay it before my readers for their edification,

in the spirit and character of the Papal church during her palmy days, before Napoleon the Great laid his hand upon her Holy Institutions, and revealed her tender mercies in the work of converting and saving heretics from everlasting ruin.

Reader, reflect on these developments, and remember that this holy apostolic church claims to be infallible, and, consequently, immutable in doctrine, discipline, and ecclesiastic government.

A. CAMPBELL.

THE COLONEL'S NARRATIVE.

In 1809, Col. Lehmanowsky was attached to the part of Napoleon's army which was stationed in Madrid. And while in that city, said Col. L. I used to speak freely among the people what I thought of the priests and Jesuits, and of the Inquisition. It had been decreed by the Emperor Napoleon, that the Inquisition and monasteries should be suppressed, but the decree, he said, like some of the laws enacted in this country, was not executed. Months had passed away, and the prisons of the Inquisition had not been opened. One night, about 10 or 11 o'clock, as he was walking the streets of Madrid, two armed men sprang upon him from an alley, and made a furious attack. He instantly drew his sword, put himself in a posture of defence, and, while struggling with them, he saw at a distance the light of the patrols—French soldiers mounted, who carried lanterns, and who rode through the streets of the city at all hours of the night to preserve order—he called to them in French, and as they hastened to his assistance the assailants took to their heels and escaped; not, however, before he saw by their dress that they belonged to the guards of the Inquisition.

He went immediately to Marshal Soult, then Governor of Madrid, told him what had taken place, and reminded him of the decree to suppress this institution. Marshal Soult replied that he might go and destroy it. Col. L. told him that his regiment, (the 9th of the Polish Lancers) was not sufficient for such a service, but if he would give him two additional regiments—the 117th, and another, which he named—he would undertake the work. The 117th regiment was under the command of Col. de Lile, who is now, like Col. L.

a minister of the gospel, and pastor of an evangelical church in Marseilles, France. The troops required were granted, and I proceeded (said Col. L.) to the Inquisition, which was situated about five miles from the city. It was surrounded by a wall of great strength, and defended by a company of soldiers. When we arrived at the walls, I addressed one of the sentinels, and summoned the holy fathers to surrender to the imperial army, and open the gates of the Inquisition. The sentinel, who was standing on the wall, appeared to enter into conversation for a moment with some one within; at the close of which he presented his musket, and shot one of my men. This was the signal of attack, and I ordered my troops to fire upon those who appeared on the walls.

It was soon obvious that it was an unequal warfare. The walls of the Inquisition were covered with the soldiers of the holy office; there was also a breast work upon the wall, behind which they partially exposed themselves as they discharged their muskets. Our troops were in the open plain, and exposed to a destructive fire. We had no cannon, nor could we scale the walls, and the gates successfully resisted all attempts at forcing them. I could not retire and send for cannon to break through the walls, without giving them time to lay a train for blowing us up. I saw that it was necessary to change the mode attack, and directed some trees to be cut down and trimmed, to be used as battering rams. Two of these were taken up by detachments of men, as numerous as could work to advantage, and brought to bear upon the walls with all the power they could exert, while the troops kept up a fire to protect them from the fire poured upon them from the walls. Presently the walls began to tremble, a breach was made, and the imperial troops rushed into the Inquisition. Here we met with an incident, which nothing but Jesuitical effrontery is equal to. The Inquisitor-General, followed by the father confessors in their priestly robes, all came out of their rooms, as we were making our way into the interior of the Inquisition—and with long faces, and their arms crossed over their breasts, their fingers resting on their shoulders, as though they had been deaf to all the noise of the attack and defence, and

had just learned what was going on—they addressed themselves, in the language of rebuke, to their own soldiers, saying “*Why do you fight our friends, the French?*”

Their intention, no doubt, was to make us think that this defence was wholly unauthorized by them, hoping, if they could make us believe that they were friendly, they should have a better opportunity, in the confusion of the moment, to escape. Their artifice was too shallow, and did not succeed. I caused them to be placed under guard, and all the soldiers of the Inquisition to be secured as prisoners. We then proceeded to examine all the rooms of the stately edifice. We passed through room after room; found all perfectly in order, richly furnished, with altars and crucifixes, and wax candles in abundance, but could discover no evidences of iniquity being practised there, nothing of those peculiar features which we expected to find in an Inquisition. We found splendid paintings, and a rich and extensive library. Here were beauty and splendor, and the most perfect order on which my eyes had ever rested. The architecture, the proportions were perfect. The ceiling and floors of wood were scoured and highly polished. The marble floors were arranged with a strict regard to order. There was every thing to please the eye and gratify a cultivated taste; but where were those horrid instruments of torture of which we had been told? and where those dungeons in which human beings were said to be buried alive? We searched in vain. The holy father assured us that they had been belied—that we had seen all; and I was prepared to give up the search, convinced that this Inquisition was different from others of which I had heard.

But Col. de Lile was not so ready as myself to give up the search, and said to me, “Colonel, you are commander to-day, and as you say, so it must be; but if you will be advised by me, let this marble floor be examined. Let water be brought and poured upon it, and we will watch and see if there is any place through which it passes more freely than others.” I replied to him, “Do as you please, Colonel,” and ordered water to be brought accordingly. The slabs of marble were large and beautifully polished. When the water

had been poured over the floor, much to the dissatisfaction of the inquisitors, a careful examination was made of every seam in the floor to see if the water passed through. Presently Col. de Lile exclaimed that he had found it. By the side of one of these marble slabs the water passed through fast, as though there was an opening beneath. All hands were now at work for further discovery—the officers with their swords, and the soldiers with their bayonets, seeking to pry up the slab—others with the butts of their muskets striking the slab with all their might to break it, while the priests remonstrated against our desecrating their holy and beautiful house. While thus engaged a soldier, who was striking with the butt of his musket, struck a spring, and the marble slab flew up. Then the faces of the inquisitors grew as pale as Belshazzar's when the handwriting appeared upon the wall; they trembled all over. Beneath the slab, now partly up, there was a stair-case. I stepped to the altar and took one of the candles, four feet in length, which was burning, that I might explore the room below. As I was doing this, I was arrested by one of the inquisitors, who laid his hand gently on my arm, and with a very demure and holy look, said, "My son, you must not take those lights with your bloody hands, they are holy." "Well," I said, "I will take a holy thing to shed a light on iniquity, I will bear the responsibility." I took the candle and proceeded down the stair-case. As soon as we reached the foot of the stairs we entered a large room, which was called the Hall of Judgment. In the centre of it was a large block, and a chain fastened to it. On this they had been accustomed to place the accused, chained to his seat. On one side of the room was one elevated seat, called the Throne of Judgment—this the Inquisitor General occupied—and on either side were seats less elevated, for the holy fathers, when engaged in the solemn business of the Holy Inquisition. From this room we proceeded to the right, and obtained access to small cells, extending to the entire length of the edifice; and here such sights were presented as we hoped never to see again.

These cells were places of solitary confinement, where the victims of inquisitorial hate were confined year after

year, till death released them from their suffering; and there their bodies were suffered to remain until they were entirely decayed, and the rooms had become fit for others to occupy. To prevent this being offensive to those who occupied the Inquisition, there were flues or tubes extending to the open air, sufficiently capacious to carry off the odour. In these cells we found the remains of some who had paid the debt of nature. Some of them had been dead apparently but a short time, while of others nothing remained but their bones, still chained to the floor of their dungeon.

In other cells we found living sufferers of both sexes, and of every age, from three score years and ten down to fifteen—all naked as when born into the world! and all in chains! Here were old men and aged women, who had been shut up for years. Here, too, were the middle aged, and the young man, and the maiden fourteen years old. The soldiers immediately went to work to release these captives from their chains, and took from their knapsacks their overcoats and other clothing, which they gave to cover their nakedness. They were exceedingly anxious to bring them out to the light of day, but Col. L. aware of the danger, had food given them, and then brought them gradually to the light, as they were able to bear it.

We then proceeded, said Col. L. to explore another room on the left. Here we found the instruments of torture, of every kind which the ingenuity of men or devils could invent. Col. L. here described four of these horrid instruments. The first was a machine by which the victim was confined, and then, beginning with the fingers, every joint in the hands, arms, and body, was broken or drawn, one after another, until the victim died. The second was a box, in which the head and neck of the victim were so closely confined by a screw, that he could not move in any way. Over the box was a vessel, from which one drop of water a second fell upon the head of the victim: every successive drop falling upon precisely the same place on the head, suspended the circulation in a few moments, and put the sufferer in the most excruciating agony. The third was an infernal machine, laid horizontally, to which the victim was bound; the machine

then being placed between two beams, in which were scores of knives so fixed that by turning the machine with a crank, the flesh of the sufferer was torn from his limbs all in small pieces. The fourth surpassed the others in fiendish ingenuity. Its exterior was a beautiful woman, or large doll, richly dressed, with arms extended, ready to embrace its victim. Around her feet a semi-circle was drawn. The victim who passed over this fatal mark, touched a spring, which caused the diabolical engine to open; its arms clasped him, and a thousand knives cut him into as many pieces in the deadly embrace.

Col. L. said that the sight of these engines of infernal cruelty kindled the rage of the soldiers into fury. They declared that every inquisitor and soldier of the Inquisition should be put to the torture. Their rage was ungovernable. Col. L. did not oppose them; they might have turned their arms against him, if he had attempted to arrest their work. They began with the holy fathers. The first they put to death in the machine for breaking joints. The torture of the inquisitor put to death by the dropping of water on his head, was most excruciating. The poor man cried out in agony to be taken from the fatal machine. The Inquisitor-General was brought before the infernal engine called "the Virgin." He begs to be excused. "No," said they, "you have caused others to kiss her, and now you must do it." They interlocked their bayonets so as to form large forks, and with these pushed him over the deadly circle. The beautiful image instantly prepared for the embrace, clasped him in its arms, and he was cut into innumerable pieces. Col. L. said that he witnessed the torture of four of them—his heart sickened at the awful scene—and he left the soldiers to wreak their vengeance on the last guilty inmate of that prison-house of hell.

In the meantime it was reported through Madrid that the prisons of the Inquisition were broken open, and multitudes hastened to the fatal spot. And oh, what a meeting was there! It was like a resurrection! About a hundred, who had been buried for many years, were now restored to life. There were fathers who found their long lost daughters, wives were restored to their husbands, sisters to their brothers, and parents to their

children; and there were some who could recognize no friend among the multitude. The scene was such as no tongue can describe.

When the multitude had retired, Col. L. caused the library, paintings, furniture, &c. to be removed, and having sent to the city for a wagon load of powder, he deposited a large quantity in the vaults beneath the building, and a slow match in connection with it. All had withdrawn to a distance, and in a few moments there was a most joyful sight to thousands. The walls and turrets of the massive structure rose majestically towards the heavens, impelled by the tremendous explosion, and fell back to the earth an immense heap of ruins. The Inquisition was no more!

PHRENOLOGY.—No. II.

BROTHER CAMPBELL,—According to promise, I have hastily glanced over a work entitled, "Religion, Natural and Revealed; or the Natural Theology and Moral Bearings of Phrenology and Physiology, including the doctrines taught and duties inculcated thereby, compared with those enjoined in the Scriptures," &c. by O. S. Fowler.

The work is a *pretended* effort to harmonize phrenology with the Bible; or, rather, the Bible with phrenology, for *the latter* is made the standard. I will quote a few passages, which are fair specimens of the entire work. I quote from the tenth edition, page 18 of separate volume, or 172 of his works:—

"Hence phrenology, if true, must of necessity be found to harmonize perfectly with the moral character, attributes, and government of the great Creator and Governor of the universe. And if the Bible be also true, *its* doctrines, too, must tally exactly with those taught by phrenology. But if it be untrue, or as far as it is erroneous, will this science expose its errors and point out 'a more excellent way.' If the original constitutional moral nature of man, as pointed out by phrenology, be found to harmonize with the Scriptures, they are confirmed by phrenology, and derive an accession of evidence therefrom which no sophist can evade or sceptic gainsay. But if they clash, then are they building their hopes of immortality upon a rotten foundation, which this science can and will sweep away. In other words, if the Bible and phrenology both be true, the moral precepts and duties inculcated in either will perfectly harmonize with those taught in the other, and with the fundamental principles by which the universe itself, as well

the Creator of all things, are governed; but if either be erroneous, it will conflict with the other. If it be built upon the rock of truth, it will be confirmed and demonstrated. If it stand on a sandy foundation, the sooner it is swept from under it the better. And if its foundation, like Nebuchadnezzar's image, be partly iron and partly clay—partly strong and partly weak—partly true and partly erroneous—we here have a moral touch-stone by which to try and test every moral creed and practice."

Again, in answer to the Christian objection, "that the Bible is an unerring moral guide, and perfect standard of religious faith and practice," after alleging that "every religious party in Christendom proves its respective tenets from the *same* Bible," he concludes, page 19 or 178:—

"Now, if the Bible, 'without note or comment,' be an all-sufficient guide in matters of religious faith and practice, why this religious diversity and contention? Why does it not *compel* all to adopt the *same* doctrines and practices, and these the only correct ones? If experiment, continued for four thousand years, and tried in all ages and by a vast majority of Christendom, can prove *any* thing, that experiment, or, rather, its total *failure*, and that, too, under all circumstances, has proved incontestibly, that taking man as he is, and the Bible as it is, the latter is *not*, and can *never* be, the all-sufficient religious guide and standard of the former. Nor is it possible for it ever to be so. Not that the fault is in the Bible: it is in the man. But the Bible requires a *help-meet*—something to accompany, explain, and interpret it, as well as to enforce its doctrines and precepts—that help-meet is to be found in phrenology. This science gives the *natural* constitution of man's moral and religious nature. That constitution is right. Whatever differs from it is wrong. Whatever harmonizes with it is right. Whatever construction may be put upon the Bible, not in strict accordance with that nature, is a wrong construction. Phrenology covers the same ground that the Bible claims to cover—that of man's moral nature. Wherein the lines of the two run parallel to each other, both are correct. But wherein the Bible is so construed as to diverge in the least from phrenology, though the Bible itself may be right, yet the construction put upon it is wrong. Hence, with the book of phrenology as the elements, and the Bible as the supplement of religion, it is to decipher out what is true, and to expose what is erroneous."

Again, having affirmed "that the Bible no where attempts to prove either the existence of a God, or any of the fundamental doctrines of natural religion, such as a future state, or the

existence of first principles of right and wrong," &c. he concludes thus, page 22 or 176:—

"I would make *natural* theology the basis of *all* theology, and natural religion the basis of all religion. I would teach natural religion to children, along with all that is taught them, and before the doctrines and precepts of the Bible are taught, and for the same reason that I would teach arithmetic before astronomy. I would teach them to 'look through nature up to nature's God.' And *afterwards* would teach them the plan of redemption brought to light in the gospel. They cannot understand—they cannot appreciate the latter, till they have studied the former. And what is quite as important, the human mind requires somewhat more of *proof* than it finds in the Bible. The Bible gives us its *ipse dixit* simply, but the human mind requires *evidence*—requires to understand the *why*, and the *wherefore*, and the *philosophy* of that which it receives. That philosophy the Bible does not give—does not *pretend* to give. It requires belief on the ground of a 'thus saith the Lord,' and there leaves it. As man is endowed with reason, it is proper, it is imperative, that his reason be satisfied. He *will* reason—he *should* reason—and natural religion will give him his fill of reason."

Again, having argued that man, as he had neither gained nor lost any physical organ, so he had neither lost nor gained any moral element in the fall, he introduces the following paragraph, page 25 or 180:—

"'What,' says an objector, 'but this throws the whole plan of salvation overboard.' Then overboard it must go. 'It does away with the Bible. It does away with the Saviour. It abrogates the Sabbath. It sweeps the board of revealed religion lengthwise, broadwise, all-wise.' Then must the Bible be done away. So must the Saviour. So must all connected therewith. But this is not *my* logic: it is *yours*. I argue thus: the fall was *subsequent* to the nature of man. So was the plan of salvation by Christ. So the whole *paraphernalia* of accompanying doctrines—all the doctrines connected with that salvation, or growing out of it. They are *extraneous* to the nature of man. They are *added* to it as far as they are connected with it. This is clearly the doctrine of the Bible. Nothing can be more plain or unequivocal than its assertion, that man was made *perfect* at first. He *was* created perfect. His original constitution was perfection itself. That constitution phrenology unfolds. It reveals it *all*—every shape, every phase, every line, every item. It teaches every doctrine man needs to know—every duty he is required to perform. Of course this remark excepts every doctrine and duty connected with the fall. And if man will but fulfil all the precepts and

obey all the requirements of his original nature—of phrenology—the fall and its effects will pass him by. He will need no Saviour, for he will commit no sin. And by consequence, the nearer he lives up to that nature, the less sinful, and the more holy and happy will he be. Intelligent reader, if these truths run athwart any of thy preconceived religious views, take the matter coolly. Go over the ground again. Scrutinize the bases of these inferences. Scrutinize the inferences themselves. Give reason her perfect work. Fear not for the Bible. Fear not for Christianity. Care only for *truth*. There is no danger that truth will ever overthrow either Christianity or the Bible. If they conflict with it, let them go. If they will stand the test of science, all well. If not, surely you cannot wish to build your eternal all on a sandy foundation. Prove all things."

Brother C. these are a few, very few, out of many such specimens, correctly, and so far as they go, fully quoted. Fraternally your's,

ROBT. R. SLOAN.

The preceding communication is from the pen of a much esteemed and gifted brother. It has been on file for some months, in company with many others; not, indeed, willingly, but of necessity. Absence from home occasionally through the Fall, and the volume coming to a close, it was deemed inexpedient to introduce the subject of phrenology. It has, indeed, been a long cherished purpose to examine its pretensions, ever since I saw the once latent, but now developed, scepticism of its leading and zealous advocates, both in Edinburgh and New York. It was, for some time, occasionally disengaging itself; at intervals peeping or peering through the interstices of its new philosophy of man. Confident that they now occupy the vantage ground, its philosophers begin to assume a bolder attitude and loftier mien. They throw the gauntlet into the arena of debate, with a supercilious air of defiance. I cannot read one of their essays on this subject, without observing that they have placed their science of phrenology on the tribunal of judgment, and commanded the Bible to appear at the bar. And in their newly constituted court of "Oyer and Terminer," the question, *whether God has ever spoken to man on the subject of his origin and destiny*, is to be tried and decided by the bumps on a man's head. If the defendant of the alleged oracle of God deposes that it speaks in har-

mony with these bumps, its testimony is to be received with all deference; but if otherwise, it is to be repudiated as a cunningly devised fable.

A modern clairvoyant, in the course of one of the late trials of the prisoner at the bar, in company with a spiritual rapper and reporter, solemnly declared, that in a late excursion into the spiritual world, he visited Thomas Payne, who was then boarding at an *hotel*, kept by John Bunyan, in one of the streets of Hades, at the sign of the Old Tinker, corner of Free Thinker's-row. This was regarded as a very conclusive argument in favor of Universalism, against Paul and certain other apostles. Since this recent intelligence from the nether world, the phrenologists of the high school have generally concluded that the Bible is to be interpreted according to the laws of phrenology, and no longer phrenology by the Bible.

But as there are three schools of phrenology, this witness is only good authority in the first.

The graduates of the second school, on hearing, with equal attention and candor, the depositions in favor of the Bible, and those in favor of phrenology, have concluded with more caution, that so far as the Bible and phrenology harmonize in their utterances, they are both to sit on the same throne, and to be treated with equal reverence and respect on all subjects on which they harmoniously depose, but no farther.

The third class, to which I may belong, (but of this fact I have not the full assurance of understanding or of faith,) admits phrenology, so far as it deposes in harmony with the Bible, on those subjects that affect neither the conscience nor the volition of man; in other words, they admit the testimony of phrenology, so far as it deposes on things animal and material, but repudiate it when called to depose on things purely moral and spiritual—on things divine and everlasting.

Nature and religion, the physical and the spiritual, go hand in hand for many a mile. But on the whole pilgrimage of time and sense, nature and the physical sag and falter, while the spiritual and the divine in man, with unimpaired vigor, continue all the way—not only to Mount Pisgah, where Moses died, but to Jerusalem and Calvary, to the open sepulchre, and to heaven.

Phrenology is, *etymologically*, the

science of the human mind; *technically*, the science of the human mind incarnate; or the science of the human mind craniologically developed, according to Osteology. But without the science of Phrenomagnetism, it reveals nothing. It solves not the question of the thickness of the bone, nor of the shallowness of the marrow or of the brain. And if even this were susceptible of demonstration, the chasm between mind and matter can neither be measured nor fathomed. Even the magnetic fluid is as gross as a whin-stone, compared with the essence of an idea or the attribute of a spirit. No magnetic appliance can separate between soul and spirit, or can draw a line "between the thoughts and the intents" of the heart, or develop that which is without parts and passions. A material image of a spiritual conception, volition, or of that which perceives, conceives, and wills, is as great a phantasy, or hallucination, as ever haunted the brains of a lunatic. These are amongst the arcana of a spiritual universe, as far above the fingers of a phrenologist, or the bumps of his own cranium, as the heavens are above the earth. The Word of God, the sword of his Spirit, is the only instrument on earth that can separate between soul and spirit—the animal and the spiritual in man—dividing between flesh and spirit, and discerning the thoughts and the intents of the heart.

But, without farther preamble, we would courteously, frankly, and fearlessly presume to examine the oracles of phrenology, as they have been imported from Scotland and Germany, and, with admirable American tact and discretion, dispensed to us by the ingenious and celebrated school of the Messrs. Fowlers, of New York, in their *one hundred and seventy volumes!* A formidable task, indeed, if the number of the books and pages are to be taken into the account. But, according to the science of permutation, there can be a thousand tunes on eight notes and five lines, and as many volumes on eight female ideas; the offspring, too, of one progenitor. This country, indeed, has been inundated with phrenology. It is, consequently, a popular theme, and, therefore, merits a respectful and respectable consideration.

It commences its career by the

utterance of an aphorism which is hypothetical, in the words following:—

"Phrenology, if true, must of necessity be found to harmonize with the moral character, attributes, and government of God, the great Creator and Governor of the universe."

These philosophers, I must say in passing, are more than commendably pleonastic in their style. So that, happily, their 170 volumes may be compressed, by some of our power presses, into a very few portable and convenient volumes.

But let us concentrate our thoughts upon this grand hypothetical aphorism. It assumes that there is, beyond the precincts of phrenological science, a certain development of "*the moral character of God.*" Whence this ascertained moral character of God? Is it a fixed idea? If so, where shall it be found? It is conceded or assumed in the terms of the aphorism, to be above, beyond, and under the science of phrenology. So much for the first IF. We proceed to the second.

IF second—"And if the Bible be true, its doctrines, too, must tally with phrenology." The second *if* is akin to the first; both suppose an extrinsic and antecedent revelation of the moral character of God. The main question, then, is blinked a second time. Whence this extrinsic antecedent development of the moral character of God?

"IF," third, "the Bible be untrue, phrenology will point out its errors, and show a more excellent way." This is an assumption that phrenology is true!

"IF," fourth, "the original constitutional moral nature of man, as pointed out by phrenology, harmonize with the Scriptures, it is confirmed by phrenology." That is, if phrenology be true!

"IF," fifth, "phrenology and the Bible clash, then those who build their hopes upon them, build upon a rotten foundation, which this science can and will sweep away." That is, if phrenology be true!

"IF," sixth, "the Bible and phrenology both be true, the moral duties inculcated in either (both) will perfectly harmonize." This is true, if they inculcate the same number and variety.

"IF," seventh, "either be erroneous, one will conflict with the other." This is a logical fallacy, unless it is assumed

that one of them is infallibly true in every particular.

"If," eighth, "Christianity be built on the rock of truth, it will be confirmed and demonstrated by phrenology." That which is built upon the rock of truth needs no confirmation; and if it did, phrenology, which is founded upon fallible reason and upon partial evidence, can confirm nothing that is intrinsically true and excellent. Christianity had its million of martyrs before phrenology had a local habitation or a name.

"If," ninth, "it stands on a sandy foundation, the sooner it is swept from under it the better." This is manifestly a false assumption; for if Christianity were a lie—a cunningly devised fable—it has done more good for the world than phrenology could achieve in a million of years, and that, too, upon the supposition that it is true. Its loftiest and most powerful motive is, more than arithmetic could tell, weaker than the weakest argument found in the Christian motives.

"If," tenth, "its foundation, like the feet and toes of Nebuchadnezzar's image, be partly iron and partly miry clay—partly strong and partly weak—partly true and partly erroneous, we here have a moral touch-stone to try and test its creed and practice." This is not true, whether or not the foundation of Christianity resemble the aforesaid image. Phrenology is no touch-stone, no self-evident principle, no infallible law, to ascertain any thing that purports to be spiritual and divine.

"If," eleventh, "the Bible, 'without note or comment,' be an all-sufficient guide in matters of religious faith and practice, why this religious diversity and contention? Why does it not compel all to adopt the same doctrine and practices, and these the only correct ones." It is an irreligious diversity, so far as it effects Christian alienation. And as for compulsion, man is not a machine. Does phrenology compel all to believe its oracles? By no means! This is a clear *ad captandum*—phrenological dust thrown into the eyes of too credulous man-worshippers. What truth, however self-evident and veritable, has compelled universal belief? No Apostle, Prophet, or Reformer, ever was received by a majority of his contemporaries. No moral science in any age or country, nor even any phy-

sical science, is, or has been, universally received by all to whom it has been propounded. There are myriads of men in America that do not assent to the diurnal motion of the earth on its axis.

"If," twelfth "experiment, continued for four thousand years, and tried in all ages, and by a vast majority of Christendom, can prove any thing, that experiment, or rather, its total failure, and that, too, under all circumstances, has proven incontestibly, that taking man as he is, and the Bible as it is, the latter is *not*, and never can be, the all-sufficient religious guide of the former—that is, of man. "*Nor is it possible for it ever to be so.*"

From these enunciations—these twelve hypothetical apostles of phrenology—so formidably arrayed, can any one doubt that the phrenology of the Messrs. Fowlers of the New York school, has converted them into mere materialists or sceptics; nay, into explicit unbelievers in the Bible, and in the divine person of Jesus Christ, the Author and Founder of Christianity? I certainly could not envy the perspicacity of that mind that could think otherwise, had he no other evidence than these twelve *ifs*. And such a chain of *ifs*, in support of a theory, I do not remember to have met with in all my reading. The only thing that I have read or heard analogous to these twelve *ifs*, each depending upon an antecedent one for support, was the case of seven seamen, who were commanded to strike their colors to a victorious fleet. The rigging having been cut away, and the masts dismantled, one after another embraced the naked mast, and ascended by their arms and limbs to the flag-staff. So soon as the uppermost one had seized the flag-staff with his hands, the one below him seized his feet, and, following his example, the others below him severally seized the feet of the one above him. Meantime the topmost tar said to those clinging to him and to one another, "hold fast, boys, till I change my hold." No sooner said than done: they took hold of each other's feet—he moved his hands, and then, with all below him, in a moment, fell pell mell to the deck. And what a mass of broken bones!

But we have not given the moral of this assault upon the Bible. There is yet one redeeming argument in favor

of the Bible and of phrenology. The Messrs. Fowlers say the failure of the Bible is not in it, but in man's understanding of it. To quote their own words: "The fault is not in the Bible. It is in man. But the Bible requires a help-meet—something to accompany, to explain, and to interpret it, as well as to enforce its doctrines and precepts. That help-meet is phrenology. This science gives the *natural* constitution of man's moral and religious nature. That constitution is right. Whatever differs from it is wrong. Whatever harmonizes with it is right." Mirabeau, Voltaire, Volney, Payne, Owen, and all the infidels in Britain and America, will say to this, *amen!* Well done, good and faithful servant! "Obey your *natural* constitution." "That constitution is *right*. Whatever differs from it is wrong." "Phrenology covers the same ground that the Bible claims to cover. But wherein the Bible is so construed as to diverge in the least from phrenology, though the Bible may itself be right, yet the construction put upon it is wrong. Hence, with the book of phrenology as the *elements*, and the Bible as the *supplement* of religion, it is to decipher out what is true, and to expose what is erroneous."

Might we not here, by way of admission of this candid avowal of unmistakable infidelity, ironically move, in harmony with the sentence above cited: "That inasmuch as the Bible contains but 'the supplement of phrenology,' and as the *elements of religion* are revealed in Messrs. Fowlers' book of Phrenology, therefore, be it resolved, that the American Bible Society, the American and Foreign Bible Society, and the American Christian Bible Society, be requested to have said books of Phrenology stereotyped, and annexed to every Bible and Testament hereafter to be printed; and that Bibles, with Fowlers' phrenological elements, be henceforth universally circulated through English Christendom."

We have yet a few more remarks upon these new developments of the phrenological elements of Bibleism. Meantime, those who have not dollars to spare for tracts and Bibles, had better reflect for a moon on the propriety of circulating infidelity over the length and breadth of this land.

A. C.

THE OFFICERS OF THE CHRISTIAN CHURCH.

(Continued from page 292.)

THEY are styled evangelists in the New Testament, from the Greek word for the name, *evangelistee*, "one who announces glad tidings." And as the word apostle means sent, they are sometimes called apostles, because sent by the apostles or churches. But the term evangelist more peculiarly and appropriately designates their office than any other, and hence it has been chosen, and is generally used, for that purpose. And by a close examination of all the passages in which this term occurs, we can learn much in reference to this officer of the church, his character, qualifications, duties, &c.

It may be objected by some to our making evangelists a class of officers of the Christian church, because their office is not confined to the internal affairs of a single congregation, as is that of bishops or elders. But though this is the case, and though their business lies principally with those who are without the church—and though it is a part of it to constitute and organize the congregation itself, and keep it in order, in which the bishop presides and acts—yet we will find that they are no less a class of officers of the church, when we consider by whom they are made, what they are created for, and their work and duty. They are chosen and created by and in the church, ordained to their office by officers in her, and sent out by her on their mission; as were Timothy, by the presbytery or eldership of some church, and Paul and Barnabas by the prophets and teachers in the church at Antioch. They are more officers of the church in general, of the whole kingdom of Christ, than of any particular church or congregation. Hence they are not necessarily limited in office to any particular church, but may be employed by one or more churches to labor where such congregations may designate; and the field of their labors is not necessarily confined to the local boundaries or limits of any particular congregation, but may extend to several, and be spread over an indefinite extent of country. The necessity for evangelists, as a class of officers of the church, is further obvious from the fact, that it is the duty of the church to have "the Word of

the Lord sounded out"—the gospel preached, the glad tidings proclaimed to the world, for their faith and conversion; and that as a body she cannot do this of herself, even in her congregational capacity, any more than the human body can see without the eyes, hear without the ears, and handle without the hands. There must then be a separate and distinct class of officers for this purpose, and those connected with it; such as baptizing those who believe, repent, and confess the Lord; forming the converted into congregations, putting these in order, &c. Hence, as "faith comes by hearing, and hearing by the Word of God," the inquiry is made—"How shall they hear without a preacher, and how shall they preach except they be sent?"—by the church. Thus sent out, the expression is made use of in reference to them:—"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Hence, "their sound went out into all the earth, and their words unto the end of the world." And that this work of preaching the gospel, in order to the faith and conversion of the world, is inseparably connected with the baptism of the believing penitents, is evident from the connection in which we find the foregoing passages.

In Romans x. 8-10, 12-16, Mark xvi. 1 Peter iii. 21, Acts ii. 38, xxii. 16, and various other passages which may be referred to, we have beautifully and inseparably connected together, preaching, faith, repentance, confession, calling on the name of the Lord, baptism in the name of Christ, and remission of, and salvation from, all past sins. And in all this, the evangelist is the instrument, so far as human instrumentality is concerned. We are also thus particular here for the sake of those who contend, or seem to think, that there is no particular class of officers of the Christian church to preach, baptize, &c. If there is not, then one disciple (whether man, woman, or child,) is as much authorised to preach, baptize, &c. as another; and the maxim, that "what is everybody's business is nobody's business," would hold here—and must hold here—and must soon prove disastrous to the church. Indeed, where such sentiments have prevailed, and where such a course has been attempted, disorder and confusion have ensued;

and it had to be abandoned to save the church from that destruction threatened by it, and which must soon inevitably have happened to it! But, "order is heaven's first law," and "God is not the author of confusion, but of peace, (of order) as in all the churches." To such disastrous results must such reasoning as the above inevitably lead; and as we have before observed, the whole church could just as easily act in this way, as the human body see without the eyes, or hear without the ears.

As it is, therefore, the duty of the church to have the Word of the Lord "sounded out," to cause the gospel to be proclaimed to sinners, in order to their obedience, in order to the faith and the conversion of the world; and as the congregation—the body of Christ—is not all mouth, any more than she is all eye or ear, or hand or foot, she must have a certain class of officers for this—the evangelists.

II. QUALIFICATIONS OF THE EVANGELISTS.

That the evangelist should possess requisite qualifications, is as necessary as that the bishop or deacon should, or that any class of secular officers of any kind should. These qualifications should correspond with his office, and the duties he has to fulfil. We can easily learn or infer them, from the nature and character of the office itself—and they consist, comprehensively speaking, and may be briefly summed up, in the ability to proclaim successfully the gospel, or to preach the word of the Lord; to baptize those who believe and confess the Lord, &c. "The qualifications of evangelists will be fully comprehended by a knowledge of the character of Paul, Barnabas, Philip, Titus, and the apostles of all the churches; for notwithstanding Paul was Christ's apostle to the Gentiles, he became the apostle of the church at Antioch, in which capacity he labored till death terminated his career at Rome. Then, by studying the character of Timothy, Titus, Epaphroditus, Tychicus, Epaphras, and the angels or apostles of all the congregations, we can but see the requisite qualifications of evangelists through all time." But in connection with the qualifications for preaching, baptizing, &c. there are others, frequently too much overlooked or disregarded, but

no less necessary, and equally important to a successful proclamation of the gospel. The evangelist should possess in an eminent degree, the temper, disposition, and manners enjoined, inculcated, and exemplified in the gospel. His general deportment and character should, in this respect, correspond with the great message with which he is charged, and the sublime, solemn, and important truths which he has to announce. While he "should not strive, but be gentle towards all men," he should be bold, fearless, independent, and uncompromising, as regards the truth—not sacrificing, suppressing, or perverting any part or particle of it, from the fear of men, or for the sake of pecuniary advantage or personal popularity. Like the first preachers sent forth by our Saviour, they should "be as prudent as serpents and as harmless as doves." Theirs should always be the "*suaviter in modo, fortiter in re*," the mild in manner and strong in argument. The evangelist should be a man of unblemished and irreproachable character—possessing such a one for piety, probity, punctuality, veracity, &c. as shall give due weight to what he says, and cause it to have that effect, and make that impression upon his audience, which its character and importance demand. He must never conform to the world in any thing inconsistent with his character as a Christian and a preacher—inconsistent with any thing in the Word of God. He must be careful not to indulge in vanity and extravagancy of dress, in luxurious eating and drinking, in the follies, frivolities, and "foolish talking and jesting" of the world—must not frequent improper and immoral places, as balls, theatres, &c.; but must be consistent with the Word of God and with himself at all times, and in all places, upon all occasions and under all circumstances. Without these qualifications the most learned, able, and ingenious discourses, and the most powerful, splendid, and captivating eloquence, will avail nothing, or but little, in the salvation or redemption of man. We can learn much on this subject from Paul's Epistle to Timothy, the evangelist. He exhorts him to preserve faith and a good conscience—to be an example of the believers in word, behaviour, love, spirit, faith, purity—to entreat the elder women as mothers,

and the younger as sisters, with all purity—to keep himself pure,—to flee such things as love of money, perverse disputings, &c.—to follow after righteousness, godliness, faith, love, patience, meekness—to keep his commandment without spot, unrebukable, &c.—to flee youthful lusts, and follow righteousness, &c. with them that call on the Lord out of a pure heart—to watch in all things and endure affliction—not to strive, but to be gentle to all men, apt to teach, patient in meekness, instructing those who oppose themselves, &c. And Titus, another evangelist, he exhorts to show himself a pattern of good works in all things; in doctrine to show incorruptness, gravity, sincerity, sound speech that cannot be condemned; that he who is of the contrary part (an opposer,) may be ashamed (of his opposition) having no evil thing to say of him. Especially is the example of Paul himself to be one of imitation by the Evangelist, as he enjoined Timothy to pattern after him.

Added to these qualifications of a good, pure, unblameable, and irreproachable moral and religious character, are others to which we have merely adverted at the outset of this part of our essay, and which must be possessed in a greater or lesser degree by every evangelist, as indispensably necessary to his success. He should possess a deep, practical, and thorough knowledge of the Word of God—of the whole Bible—the evidences of its divine origin—such corresponding branches of human science as may be useful in stating, illustrating, and enforcing its truths—and the arguments, motives, &c. necessary to induce obedience. In short, to sum up all, the evangelist, in order to be properly qualified for this work, should understand well the Bible in all its parts, be deeply versed in it, and enabled to make a ready and proper application of all the great truths which it contains. Hence the advice of Paul to Timothy, to "give attention to reading, to exhortation, to doctrine"—"to study to show himself approved unto God," that he "may be perfect, thoroughly furnished unto every good work." The evangelist should endeavour, as far as he can, to thoroughly understand the history and literature of the Bible, and the history and literature connected with it—the design with which each part was written—the

rules and principles of interpretation, &c. Particularly, like Apollos, he should be "eloquent and mighty in the Scriptures." In addition to this, the evangelist should have the power or command of language—the faculty of communicating with ease, energy, precision, and fluency, what he knows and has learned, so as to inform and enlighten the minds of others—must be "apt to teach," and along with all this, possess the power of persuasion or exhortation—that of inducing aliens or sinners to turn to God, and obey the gospel of the Lord Jesus Christ. We do not contend, that the attainment of all these, in their fulness and perfection, is absolutely necessary to the evangelist, and that short of this he should not attempt to preach: but that he should endeavour to possess them all, as much and in as high a degree as he can; and that they are important to a full and successful proclamation of the gospel, in all places and among all classes. Were it now the age of miracles, a simple proclamation of the Word of God, a bare announcement of it, confirmed by miracles, would be all that would be necessary. But that age passed away with the apostles—the founders, under Christ, of the Christian system—and hence we have to call in to our aid reading, study, argument, motive, illustration, &c. from all the various sources from which we can obtain them. And lastly here, the evangelist must possess discretion—discretion in making a proper division and application of the Word of Truth, and in the selection, arrangement, application, and delivery of his discourses and addresses—discretion in conduct, behaviour, address, and the discharge of the duties pertaining to his office—in short, discretion in all things in which he is concerned, and which are connected with him and his office. If "discretion is the better part of valor" in worldly affairs, how important must it be in those pertaining to heaven! Without it, the most brilliant and popular talents will not avail much, and it is "essential to the acceptable and successful work of an evangelist."

J. R. H.

(To be continued.)

He that trusts and endeavors after the right, will find there is no power in the earth to make him miserable.

NOTES OF LECTURES

BY A. CAMPBELL.

NO. XXI.—ACTORS IN THE DRAMA OF CHRISTIANITY.

WE wish to call your attention to the chronology of facts which represent the actors in the drama of Christianity—at least the main actors, both in the political and ecclesiastical history of the times. The past is the history alike of the actions of God and man, and contains many important lessons for us, since God and human nature are always the same. To make these actions stand out upon the canvas, we bring up the political actors in their proper persons, and regard both Roman and Jewish history as the back-ground of the picture. Rome, Athens, and Jerusalem, were the great centres—the theatre upon which they were acted; and this is the reason why the political characters of the day are introduced and named in this narrative. There are three kinds of history, namely—1, biography, or the writing of memoirs; 2, history which gives the mere facts; and 3, that which gives the facts with the flesh and blood around them. Most of these narratives belong to the second class. There were but three forms of Roman government, although some say there were seven. The first annals state its form of government as monarchical—that it had seven kings, whose average reign was thirty-five years each, making a period of two hundred and forty-five years of a monarchy. The second form of government was republican—firstly, under two Consuls; secondly, *Decemviri*; and lastly, Military Tribunes. This class were all republican, and ended in a democracy, which continued until Julius Cæsar established the empire, over which he presided but seven months. He was succeeded by Augustus, who lived seventy-six years, and reigned forty-five years. Then comes Tiberius, in whose reign Jesus was crucified. Jesus was born in the tenth of the nineteen years of peace that occurred during the reign of Augustus. At the time this narrative was written, Galilee, Judea, Syria, Trachonitis, and Pnyrrhea, were occupied and ruled by the Herodian family. Now Luke wrote in Greece, and on this account refers to the Jewish political and sacerdotal history, and also to the Pagan political

history of Rome, stating all these allusions on the same page. If there were any fraud in the matter, he would not have dared to link it so intimately with the political history of the times. It is a singular fact, that the New Testament is the offspring of the Augustan age, and confronts all the philosophical learning of that period. Rome, Athens, and Jerusalem were the most unhappy theatres the Apostles could have selected to begin a fraud. It is important for us to note by what men Christianity was opposed; and yet, in spite of all opposition, it covered the world in less than two centuries. Such a victory was never known.

There are some other names that form a part of this history which we wish to remark upon. Pontius Pilate was an individual so obscure, that his birth-place cannot be ascertained with any degree of certainty. It is, however, generally agreed, that he was an Italian by birth. He was procurator, equivocally called governor, and entered upon his office in his twenty-sixth or seventh year, holding it ten years. His character, as given by all historians, is that of meanness. He was susceptible of being bribed, was charged with perfidy, and died an infamous death. Even this person was constrained to give his testimony to Messiah's innocence. He knew that Jesus was innocent, and the problem with him was, how to get clear of the odium and disgrace, and of his conscientious scruples and fears of putting Him to death, without offending the people. His object was popularity. Observe the scheme he tries! He first sends Jesus to Herod, saying that He did not belong to his jurisdiction; but when Herod sends Him back, he makes a great ado about releasing some prisoner: and ultimately, when his fears had been increased by his wife's dream, he demands a basin of water, washes his hands in the presence of the multitude, and says, "That he was clear of the blood of this innocent man" — as much as to say, I do it through the force of circumstances, and not through a conviction of his guilt. In this manner he was constrained to give the most unequivocal testimony to the Messiah's innocence. Another fact worthy of notice is, that one of those crucified with Jesus gives his testimony in favor of Him. Both malefactors at first upbraid him, but one of them, by the

force of circumstances and by the railing of the mob, underwent an instant change in mind, and by his declaration deposed that he believed Jesus had a kingdom. Thus we have the dying malefactor deposing in His favor, as well as the soldier who guarded the body, and who gives testimony to His innocence in this language, "Surely this was the son of a god." He was a Pagan, and expressed himself in the language of Paganism. Thus, then, Judas who betrayed Him, Pilate who condemned Him, the man who died at His side, and the soldier who guarded His body, are all compelled to bear testimony to His innocence and extraordinary character.

EXAMINATION.

What was the proper theatre of Christianity?—Judea. What part of Judea was the especial theatre of its first great acts?—Jerusalem. Where was Jesus born?—In Bethlehem. How far was it from Jerusalem?—Sixty-four furlongs, or eight miles. Was Bethlehem in Galilee or Judea?—Judea. Who was governor of Judea, at the time of the Messiah's birth?—Herod. What was his cognomen?—Great. Why was he so called?—From his great wealth and beautiful temple. Was he not great in wickedness too?—Yes. Name some of the great acts of his wickedness?—The slaughter of the babes of Bethlehem, and the murder of his own wife and three sons. In what year of Herod's reign was Jesus born?—Thirty-third. In what year of his life?—Seventy-first. What was the name of his son, to whom he left Judea?—Archilaus. Did Augustus confirm the will of Herod the Great to this son?—Only partially. What was the name of Herod's second son?—Antipas. What country did his father leave him?—The tetrarchy of Galilee. What does tetrarchy mean?—The government of the fourth of a province. For what is Herod Antipas infamously celebrated?—Beheading John the Baptist. What is the name of the fourth Herod?—Philip. What country did he govern?—Trachonitis. Of what empire was Judea a province?—The Roman. Who was Emperor at the time of the Messiah's birth?—Augustus Cæsar. Who was the first of the Cæsar's?—Julius; his father's name was Caius Julius Cæsar, his sister's Julia, and he

had a daughter named Julia. Hence the whole family was called the Julian family. When was Julius Cæsar born?—One hundred years before Christ. What was the first form of the Roman government?—Monarchical. When was it founded?—Seven hundred and forty-eight or fifty years before Christ. How many kings were there?—Seven. What was their average reign?—Thirty five years. Is the story of Romulus and Remus, and the average reign of their kings, to be relied on?—No. How many years were they under kings?—Two hundred and forty-five years. Rome in its best days was twenty-two miles in circumference, yet it had but one thousand seven hundred palaces of great men in it; the rest were mere hovels—we should not now call the best of them palaces. What was their second form of government?—Republican. How many consuls had they at one time?—Two. How long did they serve?—One year. Were the military tribunes, *Decemviri*, &c. a change of government?—No, they all contained the outlines of republicanism. What was its third form of government?—Imperial. By what means did Julius rise to be Emperor, or how have all Emperors been made it first?—By the sword. How long did Julius enjoy the imperial throne?—Seven months. By what means did the Romans make his name honorable and perpetuate it?—By giving his name to one of the months. March takes its name from Mars, the god of war. Previously the months were named numerically, as some still stand, viz. September, October, November, December. Who was the immediate successor of Julius?—Augustus. Did he succeed him naturally or legally?—Legally. How long did Julius live?—Fifty-six years. How long did Augustus live?—Seventy-five or six years, and reigned forty-five. Who succeeded him?—Tiberius. By will or birth?—Will. In what year of Tiberius was the first mission?—Fifteenth. Who was the missionary?—John the Baptist. How old was he when he began?—Twenty-nine years. In what part of the country did he begin his labors?—In the wilderness of Judea. How long did the Cæsars prosper live?—One hundred and ninety-six years. Was there any war at the time of Messiah's birth?—No, there was universal peace. How many years had the

temple of Janus been closed, at the time of Messiah's birth?—Nearly ten years. How many times had the gates of this temple been closed since the founding of the city?—This was the third time.

SACRED COLLOQUY.—No. VII.
THE ITEMS OF THE ANCIENT GOSPEL
AND THEIR ORDER (CONTINUED.)

ALTHOUGH Mr. Locke's business was various and extensive, he did not allow it to rule him: he had given his heart to God amid the bustle of life, and amid the bustle of life God had kept it unstained. Mr. Locke was very regular, and as he partook largely of the sanctifications of our holy religion, and loved its ordinances, it became young John Locke's business to have the bible-stand covered immediately before breakfast in the morning, and the first thing after supper in the evening: hence the day-star of divine knowledge shone with surpassing brightness in almost every heart in Hareden-house.

In the early Summer, Mary had described a grape-vine of peculiar beauty, lifting its arms towards a window of one of the ante-chambers, and often during the sultry months had amused herself in giving support and direction to its viney fingers, as they climbed along the wall. It was now laden with grapes, the deep purple of which contrasted elegantly with the green of the leaves, in which Nature had hid the clusters while yet young and unfit for use. Mary loved her Redeemer, and the vine and its clusters were to her sacred emblems.

Agreeably to appointment, the company met at Hareden-house the next evening, and along with them a goodly number of other brethren, who, though chiefly poor, all knew themselves to be at home in Mr. Locke's parlor.

Having received them with all Christian affection, Mr. Locke begged liberty to observe, that although last evening's conversation terminated on a very interesting distinction, "which," said he, "I perceived Mr. Stansbury was then about to make, between the two ordinances of circumcision and dedication, yet I cannot omit the present opportunity of stating, as my judgment, that the inquiry had, in this respect, overreached itself."

Mr. Williams said, a variety of incidents had impressed him, that in having his children baptized, he dedicated them to the Lord; and, on that account, he should have been happy to listen, while Mr. Stansbury defined the distinction between the two ordinances, which he had glanced at during the preceding evening. "But," added he, "this curious question of arrangement has occasioned me such multiplication of thought, that I am willing to urge the matter no further at present, and concur with Mr. Locke, that the brethren resume their conversation at the very point at which it terminated last night."

Mr. Stansbury looked at Charles, smiled, and the colloquy proceeded.

C.—Do not, my dear Stansbury, suspect my courage nor my prejudice. I should be sorry to shrink from the investigation of so important a matter; and, believe me, I am not so favorably impressed with the religious merits of our ancestors as some others are. The distracted form in which they have delivered to us our holy religion, cancels, in my judgment, at least one half of all the reverence which is claimed for them by many. They have presented us with the parti-colored coat of Joseph, rather than the seamless garment of Jesus. Moreover, my motto is not *antiquity*, but *authority*—divine authority; not reason and inference, but fact and Scripture.

Mr. S.—Faith, repentance, baptism, remission of sins, the Holy Spirit, and the resurrection, constitute an assemblage of evangelical elements, involving the highest interests of mankind. Principles, Charles, which are finally to rule the world, and privileges which could be secured only by the outpouring of the precious blood of Christ, ought to be well understood and defined.

C.—In our first conversation, the case—the excepted case of Cornelius, as you would call it—was adduced as proof that the Holy Spirit was given before faith. You showed (and perhaps with sufficient clearness, too) that my reference, in that instance, was not in point—that Cornelius and his family did not receive the Holy Spirit before, but after faith. I decline to instance Balaam, Judas, and Caiphas, for you would tell me that if those and other bad men, who spake by the Spirit, had no faith *before*, they had none after they were

operated on. Seeing, then, that facts have failed me—that there is no special instance recorded of the Spirit's being in any unrighteous or unbelieving individual for the purpose of producing faith or repentance, I shall endeavor to state to you what our party conceive reason and Scripture united to teach, in favor of receiving the Holy Spirit before faith. Man is dead in trespasses and sins: we know he is, Brother Stansbury: the Scriptures say it. Mark even the choice of those spirits, who make their boast in natural religion, and affect to entertain the highest reverence for the Deity. Do they walk as if seeing Him who is invisible? Are they at all distinguished for contrition of heart? Do they invoke His all gracious name, or offer to Him the sacrifice of praise? No! cold indifference, base neglect, alone distinguish their empty professions.

Mr. S.—I hope my dear Charles does not intend his last observations to involve me in a defence of the Deists.

C.—Do not misapprehend me, dear Sir, your devotion to the cause of revealed religion—your extensive acquaintance with the oracles of heaven—your age and experience—and most of all, your perfect knowledge of the deistical question and of the religious character of the Deists—all forbid that I should dare impute to you the least reverence for the hollow professions of these insolent pretenders to divine wisdom.

Mr. S.—Brother Charles, the proposition before us is, whether men, according to the Christian system, receive the Holy Spirit before faith. You have assumed the affirmative, but concede that your doctrine is unsupported by any fact recorded in Scripture. From facts you have descended to reasoning, and because men are dead in trespasses and sins, you affirm they must receive the Holy Spirit before faith. Your proof and your premises, then, are both comprehended in the word *dead*! Pray, what do you intend it to import?

C.—I conceive men to be *dead*, when they are in a state without faith in God.

Mr. S.—Good: now substitute your definition for the word itself, and then your reasoning is as follows:—"Because men are dead, that is, without faith in God, therefore, they must receive the Holy Spirit before they can have faith;" which is advancing in

the proof of your doctrine, Charles, not a single step, but only reasoning in a circle. Suppose, brother Charles, the circumstances of the argument reversed—that all individual conversions noticed in Scripture unequivocally demonstrated, that in the first ages of Christianity, God gave the Holy Spirit, as you affirm, before faith; and after it, not in a single instance whatever—might we Reformers hope to conciliate the esteem of our opponents, by originating doctrines contradictory of all Scripture, by flying from fact to figure in support of them; from men to metaphors, and from light and literal passages of Scripture, to such as are darker and seemingly more doubtful?

C.—I presume not, Brother Stansbury; and sorry would I be to seek for victory in this important inquiry, by brandishing a *petitio principii*; sorry would I be to accept the least surreptitious aid for my proposition, in the contemptible sophistry of stating it in different terms. What is not true in the fact, cannot be true in the figure.

Here Mr. D.—who belonged to that class of people who, in regard to prejudices, may be styled “the invincibles,” to whom an opportunity of saying something very smart, in season or out of season, is a temptation positively irresistible—broke in upon the conversation by observing, that the case of the thief upon the cross was a fact which he conceived not to be without relation to this subject.

Mr. S.—The Christian church, Mr. D. did not assume her public standing as a distinct institution until the day of Pentecost. At the time of the crucifixion, Christ had not empowered his apostles to remit the sins of the world; in short, the Spirit was not then given, because Jesus was not yet glorified, and consequently could not be received by the person you allude to. His case, therefore, being anomalous, and occurring antecedently to the day on which the Christian system was perfected, comes not within the purview of the present inquiry, which is, you recollect, “Do men receive the Holy Spirit in the Christian religion before faith?”

C.—Pray, Brother Stansbury, what do you apprehend the word *dead*, when applied to sinners, to import?

Mr. S.—I cannot say, my dear Charles, that every thing contained in your definition of the term, is at all

repugnant to my apprehension of its use by Scripture authors. They certainly applied it to men, as expressive of the condition in which they existed previously to their faith in Jesus Christ, as you have stated.

C.—Why, here is an odd matter! and it puzzles me not a little, that while Brother Stansbury admits with us that men are naturally dead to God, that he should, nevertheless, deny their resuscitation to life and righteousness by the Spirit.

Mr. S.—Pardon me, my dear Charles, you anticipate: it is not the part of a true Reformer to deny, but inquire and prove. I have not yet said that sinners are not made alive or quickened by the Spirit.

C.—More confounding still! Do you then go the whole with us after all, Brother Stansbury; or do you admit that men are dead, and, when quickened at all, are quickened by the Spirit?

Mr. S.—I admit that men are dead, and also, that they are made alive by the Spirit; but differ from you, Charles, I fear, in this important particular:—that I think it my duty and privilege to inquire accurately of the Scripture, how this quickening is effected by the Spirit. Is it by special and distinct operations upon the mind of the sinner before faith, as all your systems of divinity assert? or, does he, for the purpose of producing faith and life in us, adduce testimony—divine testimony—the testimony of Holy Scripture? We Reformers assert the latter, as the true state of the case, and it is a proposition which derives proof and illustration from every individual conversion noticed in Scripture; a proposition in harmony as well with fact and Scripture, as with reason and the common experience of mankind. Is it in the annals of humanity, that men, endowed with the reasonability common to their species, ever obtained faith in any thing earthly or divine, but by means of testimony? The man who occupies the jury box, is presumed to be as dead to the knowledge of the case on which he is finally to pronounce verdict, as any sinner that was ever born is conceived to be dead to the knowledge of God and of Jesus Christ. Now how, pray, is the juryman brought alive to the true state of the case? Is it by any thing but by hearing, reviewing, comparing, and deciding upon the truth and

propriety of the particular and aggregate testimonies advanced? Depend upon it, Brother Charles, it was in perfect coincidence with reason and the experience of the world, that the Apostle said, "Faith cometh by hearing." "If," says John, "we receive the testimony of men, the testimony of God is greater." "He that receiveth his testimony, setteth to his seal that God is true, and he that receiveth not God's testimony hath made him a liar." It is impossible to misapprehend these Scriptures, Charles; they mean what they say, and the doctrine that breaks off their points, or turns aside their edges, or abolishes their obvious and literal significance, must be profane.

Here Mr. Thornton stood up and said, "He felt so secure in the affection of the brethren present, that he was confident his momentary intrusion at this juncture of the argument would be pardoned." "My prejudices," said he, "lay on the side of Brother Charles, and I dare say of Mr. Williams too, viz.: That the Holy Spirit is given to produce faith. But such have been the observations of Brother Stansbury, on the first principles of the gospel, as to prompt me to make inquiry whether there be any case in Scripture showing, that those who were dead in trespasses and sins, believed the gospel, were made alive by it, and admitted into the Christian church, before receiving the Holy Spirit."

Mr. S.—It is to the Ephesian brethren, Mr. Thornton, that the Apostle says—"You hath he quickened, who were dead in trespasses and sins" (chap. ii. 1.) But in the first chapter, he had observed also, "In whom *after ye believed*, ye were sealed with that Holy Spirit of promise," &c.; so that he actually acknowledges those who had been dead in sins, to have believed, and to be alive to God before they received the Spirit!

Mr. Haywood, a person of great piety, observed, that he had been anticipated by his Methodist brother, who had just spoken: as for himself, he believed that his (the Episcopal) church accorded in sentiment with the brethren who were opposed to Mr. Stansbury's argument, and he felt with them; but at the same time, "I am," said he, "compelled to admit the great pertinence of what the gentleman has stated from Paul's Letter to the Ephesians.

I would only inquire whether the conversion of the disciples at Ephesus, was not itself a matter of Scriptural record?"

Mr. S.—It is, Mr. Haywood. In the 19th chapter of the Acts of the Apostles is recorded the baptism of the Ephesians, and as the account reflects much light upon what has been just quoted from the Apostle's letter, and shows that the believers were admitted to baptism before they received the Holy Spirit, I shall take the liberty reading the passage to the company:

"And it came to pass, that while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus, and finding certain disciples, he said unto them, 'Have ye received the Holy Spirit since ye believed?' And they said, 'We have not so much as heard whether there be any Holy Spirit.' And he said unto them, 'Unto what, then, were you baptized?' And they said, 'Unto John's baptism.' Then said Paul, 'John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him who was to come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus; and when Paul had laid his hands on them, the Holy Spirit came on them, and they spoke with tongues and prophesied; and all the men were about twelve.'

C.—This account is certainly in point for Brother Stansbury's arrangement. The Ephesians, like the Jews, received the Holy Spirit after baptism; but yet I cannot help imagining that this dispute is one about *words*, rather than *things*: all of us believe that the Holy Spirit is enjoyed by the saints; but Brother Stansbury will have it that they received it *after*, while we say they receive it *before* faith.

Mr. S.—Brother Charles, are you at this moment sincere? Would you reduce this important and original investigation to a logomachy about the preposition *before* and *after*? Is it a trivial matter to be right in the first principles of our holy religion? However much, brother, the Protestant parties differ afterwards, there is one fundamental error with which they all start, and in which they are all agreed, namely, the one for which my beloved Sanford is now pleading, that the Holy Spirit is necessary to produce faith; and they can be put to rights only by reviewing the first principles of the gospel, and regulating themselves accordingly. Listen to the following:—While residing in

the Northern part of our own state, I had the pleasure of being acquainted with an individual of great originality of mind. He built a house, but it did not please him—he looked at it ten thousand times, but it never filled his eye—and yet he could not tell what was the matter. He was constantly looking at the upper stories, where the error appeared most obvious; but one of his neighbors told him that the original error was in the foundation, which, he affirmed, was neither levelled nor squared. This explained to him the whole business, and he saw his mistake without having the power to correct it, for the house was built. Now, Charles, this is the case with us: our party religious edifices are all built, the error is in the foundation, and we ought to come out of them and build afresh, rather than stand, and stare, and complain of the mistakes of those who founded them. Of what value to poor sinners, while unpardoned, my beloved brethren, are the remote doctrines of election, reprobation, or their contraries, for which we Protestants have pleaded with such earnestness during three centuries? Will we amuse our ourselves and deceive others by finding fault with the upper works of our party edifices, and never suspect the foundation of any of them? The restoration of the ancient gospel has enabled us to see that the mistakes of all parties are the same at last; it enables us to put our hands on the very foundation stones of the fabrics of false doctrine, which we have been laboring to build for ourselves, and in which we have slumbered for ages, until they are now tumbling down about our ears. Ah! brethren, dont you perceive that the man of sin, whom God points out as the common enemy of all the saints, and the holy apostles too, has driven us from the ancient continent, and that now his wandering troops come roving o'er the sea to gather spoils in these fair lands, where nothing but unity among ourselves is needed to make us triumph over sin and win the whole world to God.

C.—Brother Stansbury, what is your *modus operandi*?

Mr. S.—Brother Charles, we preach Jesus Christ and him crucified; we produce the Holy Scriptures as the testimony of God in behalf of Christ, on whom men are called and com-

manded to believe. We urge them to hear—we urge them to read—we urge them to obey; and when they reform, baptize them for an immediate personal pardon through the blood of the Lamb, that they may obtain the Holy Spirit; telling such, that if they will now persevere in well doing, God will give unto them eternal life. But never do we, Brother Charles, tell them they cannot believe! that the Word of God is a dead letter! and that they must wait for feeling, or for the Holy Spirit! This is wholly unapostolic.

C.—I meant, Brother Stansbury, to try the *cui bono* of your arrangement, and to see whether it tend to good or to ungodliness; but I perceive that the sisters must be allowed to interrupt us.

Sarah Sandford, who had lately obeyed the gospel, had accompanied her brother Charles to Hareden-house, to see the brothers and sisters, and hear the conversation. Mary Locke and Sarah, who had retired a minute before, returned, bearing in their hands silver baskets laden with grapes from the favorite vine: rich and poor alike partook of them, with joy and gladness of heart, and departed singing,

"When the King of kings comes,
We shall have a joyful day," &c.

W. S.

EXHORTATIONS

FOUNDED ON THE SECOND AND THIRD CHAPTERS OF THE REVELATION OF JESUS CHRIST TO THE APOSTLE JOHN.

NO. I.

BRETHREN, attend to "what the Spirit says to the church!" These messages are addressed to us individually, and as a congregation of the church of Christ. Yet not every message, or every part thereof. To him to whom the language of commendation is not appropriate, that of reproof assuredly is. Observe, first, *the attitude of the speaker, and the characters assumed by, or ascribed to, him.*

1. *Alive from the dead* (ii. 8.) We shall not now dwell upon this, so interesting and important a doctrine of our faith. Have we not now assembled, and do we not constantly meet, to celebrate this—to profess our faith in Jesus as "the first-born from the dead?"

Born from the tomb, as we have been born of, or from, the water. Having been "buried with him," and "raised with him," we may well go on our way rejoicing, in prospect of that more joyful and glorious resurrection from the grave of mortality (Col. iii. 1-4.)

2. Let us contemplate the speaker as the Chief Shepherd, constantly surveying the church, which is his flock (ii. 1, 18, 19; iii. 1, 8, 9, &c.); and as sustaining the under shepherds (ii. 10, iii. 12, 21.)

Brethren, He "whose eyes are as a flame of fire," is constantly in our midst! Those penetrating eyes are on us individually and collectively. He knows our works — aye, and even our thoughts. Do we think, speak, and act under a conviction of this — habitually so? Let us contemplate the Redeemer as contemplating us! What does He, who walks in our midst, observe? Can He say, "I know your works, and your labor, and your patience; and that you cannot bear those that are evil," &c.? Or, "I know your works, that you have a name to live, and are dead," &c.? We must answer this question individually. If we judge ourselves, we shall not be condemned.

3. Observe the special notice taken of the angels, or presidents, of the church. He who walks in the church's midst, holds these stars with his right hand! What an honor, and what a source of satisfaction, is this! If He approve those whom we approve, and elect to this or any other office, he sustains such in their works. How important, then, is this selection! Our question should be, Which would the Chief Shepherd elect? To hold aught in the right hand is to hold it securely. That which is in the right hand of the strongest, cannot be plucked away by another. And he who is for us is greater than all who are against us. They are exhorted not to fear imprisonment, although committed by the false accuser. The leaders were especially exposed to this, and other forms of persecution: but they were fortified in prospect thereof, and sustained in their sufferings by the promise, and sight by faith, of the crown of glory! (1 Pet. v. 4.) By bodily sufferings and death they might be hurt, but not by the second death (ii. 10-11.) Condemned they might be, as many of them were from an earthly tribunal; but they are now seated on

the most exalted throne, with the Judge of all the earth! (ii. 26, iii. 21.)

It is the office of the Christian pastor, and of the Christian president, to imitate the Chief Shepherd, by walking in the midst of the congregation — the flock: surveying the conduct of each — commending that which is Christ-like, reproving that which is not so — admonishing to repent of evil — to watchfulness, fidelity, and perseverance: and reiterating the promise of eternal life and joy. Yet is this not the duty of the officers only. Every one should act the part of a shepherd as he has opportunity. Each one enters the fold to be watched over, it is true: and also, be it remembered, to watch over others. And he is least likely to wander who is most anxious for the welfare of the whole flock. Brethren, let us labor for the unity, the peace, and the provision of the church. We may be sure of this, so long as we individually submit to reproof or admonition, when we need it; and especially so if we sincerely request it of each other. Let us labor also to bring others into the fold, that they also may enjoy the green pastures and the still waters, with which we are favored. He who walks in our midst is the Good Shepherd, who laid down his life for our sakes! Behold he goeth before us. Let us follow him closely, listening to his voice, and we shall ever find the richest pasture!

"The footsteps of his flock we see;
The sweetest pastures—here they be!
A wondrous feast his love prepares,
Bought with his wounds, and groans, and tears."

W O M A N :

THE BRIGHT SIDE OF HUMANITY.

BY W. W. KEIR.

"In obscurity, in retirement beneath the shadow of ten thousand dwellings, unknown to the world, and never asking to be known, there are good WOMEN, whose lives shed brightness on the dark clouds that surround them — proofs that the world is not forsaken of heaven — pledges that it will not be forsaken."—*Millennial Harbinger*.

GOD has, for the most wise and gracious purposes, framed the female heart for tenderness and love. A man may, in consequence, pour his sorrows into the breast of his wife, with the most assured confidence, that in the felt sin-

cerity of her sympathy, the balm of consolation will be shed on his wounded spirit.

When his uneasiness, anxieties, and miseries are even of such a nature as to excite the exultation, the ridicule, and execration of the men around him—and perhaps of some of the women also—he may, however, on the bosom of his wife conceal his blushing face, or recline his aching head, assured that tears of tenderness will be shed on him, and words of comfort whispered into his ear.

When his fortune is menaced with certain ruin—when the dreaded event has arrived—the mere prospect of his wife being sure to be involved in which dire calamity, had filled his mind with the bitterest anguish; and the fear of its consequences to her still seals his lips whilst it rankles his heart, betraying the disquietude of his soul in his looks and behaviour, and thus excite her deep concern and affectionate and solicitous inquiries after its cause—let him openly and fully unfold that cause, and instead of invectives, reproaches, murmuring, or despondency, he will be surprised to see a creature of the feeblest frame and most delicate nerves, suddenly acquire and manifest the most exalted heroism, declaring her willingness to be and to do for him whatever Providence sees fit to lay upon her; and delightedly astonished to hear her suggesting, with much wisdom, everything calculated to strengthen and support his mind.*

But the woman's peculiar tenderness exposes her, especially in the married life, to sorrows peculiarly her own; and, whilst enduring them, she claims pre-eminently a return of sympathy, and all the consolations which love can suggest.

It is as a mother that this tenderness principally displays itself, and perhaps is chiefly useful.

Man enters the world the most feeble, helpless, and troublesome of creatures. His wallings are frequent, and his wants incessant. How is it, then, that he is not neglected, and left to perish? The God of Nature, whose wisdom and goodness are seen in every province of His dominions, has provided a refuge for

him in parental affection, and particularly in maternal love and tenderness. Through the tenderness and solicitude of his mother, he is watched over, nourished, cherished, comforted, preserved, and strengthened.

Husbands too seldom reflect on all the pains, fatigues, and exhaustion, which every woman, and especially which delicate women endure, in nursing their babes. But it is not in nursing healthy and thriving infants that they call for sympathy. That process does, indeed, impoverish and chill, not unfrequently, the rich and warm blood of life, and reduce nursing mothers to human skeletons. But for all that they lose and all that they suffer, they feel themselves, in such a case, abundantly rewarded in contemplating the plump limbs, chubby cheeks, and roseate glow of their darling charge; and, if possible, still more so in the smile of affectionate recognition which dimples on his face, and beams in his eye, and in the warmth, cordiality, and confidence of his infantile embraces. These, these abundantly repay maternal fatigues, and toils, and exhaustion; and the satisfaction is apparent. Indeed, a nursing mother, with a smiling babe on her bosom, is often the most cheerful and happy of human beings. Her happiness shines out in her expressive cheerful countenance, and utters itself in her lively and almost incessant song.

But take a view of the same mother, when her tender nursing, a more advanced child, is visited with sickness or disease. Now man experiences the use of that tenderness which God has given to woman. And now is the task of fatigue, and toil, and watching, which it imposes on her, a fatigue which this very tenderness of love prevents her from feeling—a toil and watching which it animates and sustains her to endure with the most astonishing patience and perseverance.

This tenderness of love pinions the mother down to the sick couch of her child—keeps her watchful eye invariably fixed on his languid eye, his faded cheek, and his quivering lip—and her hand ever busy in endeavours to procure him ease, by adjusting his pillow or his bed-clothes, wiping the cold damp from his brow, or supplying his parched lips with moisture—whilst all the time his sigh or his groan is responded to by her's; and the flush of

* See a moving illustration of the female heart delineated in Washington Irving's beautiful and pathetic tale, entitled "The Wife."

his cheek, or the palor of its hue, is reflected as in a glass from her's. I freely confess, that the instance in which I admire human nature the most, is that of a mother hanging over the couch of her sick and dying offspring. However eminent a husband may have been in the love of his consort, before he beheld her in this interesting position, he cannot surely have witnessed her in it, without feeling his love rise to esteem and admiration. Let him not fail to discover it to her, nor neglect to treat her with that consideration which she deserves; but let him assist and encourage her by every endearment in language, and delicate kindness in behaviour.

But the season when the gentlest offices of his love and friendship are required, is in the distress and desolation of spirit, occasioned by the bereavement which too often ensues, notwithstanding all her care and pains. Whatever a father feels at such a mournful issue, is, we may be sure, many times more poignantly experienced in the breast of a mother. That very superior and exalted tenderness, which we have already seen to be exclusively hers, renders her suffering, from bereavement, unavoidably excruciating and severe. Now the husband must prepare himself to enter, with all the sympathy of his soul, into her distress, and be ready, not only to bear *with*, but even to join *in*, the tears and wailings of maternal grief; and what is perhaps more difficult, to regulate the tumult of distracting emotions—to assuage, and relieve, and divert a sorrow that is in danger of settling into despondency, by an indulgence in listless inaction, or in silent and sequestered melancholy.

Humanity influences us to attempt as much for our afflicted and disconsolate friends and neighbors; but, in their case, we think we have done our duty by a few sympathizing visits, accompanied with consoling and admonitory words. Much more, however, is required of connubial love. The pensive mourner is ever before the eyes of the husband. Whilst the wound is fresh, and he himself feels it, his sympathy is strong. But, partly from his multifarious engagement, and more, perhaps, from his robust nature, his wound soon closes. The mother's, however, continues long to excruciate and to bleed.

Let him beware of growing impatient, of condemning, of upbraiding, of neglecting, or of forsaking the sufferer. Any of these would exceedingly augment her agony and embitter her grief.

Love, the duty of the husband to his wife, requires that against each of these a strong watch be maintained. In proper Christian exercise it will induce to support them by those motives and consolations which our holy and benign religion affords. How amiable does Helkanah appear in his love for virtuous Hannah, in his tender sympathy, and in his kind condolence, whilst she was deeply sunk in, and wasting away with, a sorrow which many husbands would have treated as utterly unreasonable—"Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? Am not I better unto thee than ten sons?"

It is not, however, as a wife and a mother only, that feminine tenderness and goodness are displayed. In the daughter, the sister, the friend, these qualities gild the gloom of man's darkest hours, soften his hardest fate, and mitigate his most painful woes. What widowed father in disease, or while laboring under the feebleness and infirmities of old age, would not rather be nursed by a daughter than by a son?—would not rather feel her gentle hand, and hear her tender accents, than experience his ruder grasp, and be saluted by his harsher tones?

The same is true of the brother, the sister, and the friend. Similar are their preferences in worldly sorrow, in personal suffering, on the couch of sickness, and on the bed of death. WOMAN is, emphatically, "the bright side of humanity"—she is the true help-meet for man—his wise counsellor in difficulties, his guardian angel in danger, his ministering spirit in disease, and the messenger of peace and hope to him at his dying hour!

The taste of the world differs in differing ages. In one age, all truth is conveyed in allegory; at another, nothing is seen but in vision; and at another, we can be satisfied only with homely, prosaic axioms. A man of substantial information should know how to appreciate each, whilst those whose highest genius is exercised in servile imitation, may be expected to use words, allegories, and descriptions they neither understand nor know, as in some instances cannot be understood.

THE MOTHER'S SABBATH

IN HER SON'S SICK CHAMBER.

BY W. KEIR.

AGAIN the holy Sabbath dawns,
The mellow light gilds russet lawns,*

And clouds that float above;
The pious peasant leaves his bed,
And in some corner of his shed,
With bended knee and bowing head,
Adores the God of love.

Collected, he can praise the Lord;
Or, tranquil read His sacred Word,

For calm he passed the night:
But though with him I early rise,
And though I view the glowing skies,
I cannot calmly lift my eyes

Up to the throne of light:

Nor, peaceful, sit me down and read
Of Him who deigned for sin to bleed,

And rose on this blessed morn:
My thoughts are discomposed and wild—
For thy distress my rest has spoiled—
And my first cares thou claimest, poor child!
By misery overborne.

The bell shall chime, and saints shall go
With solemn thoughts, and footsteps slow,
Up to the house of God:

There shall they meet and sing His praise,
And to His throne their prayers raise,
And in His Word explore the ways
That holy men have trod.

There from their pastor's lips shall hear
Anew, the message to them dear,

Of God's redeeming grace—
There round His table reverend meet,
And of the sacred supper eat,
And pray that He would guide their feet
Safe to His dwelling place.

Though long from these delights exiled,
I, patient, here still tend my child

With anxious heart and head—

On every motion fix my eye,
My ear incline to every cry,
And with my hand unceasing try
To smooth and cool his bed.

But though I thus must be confined,
And though thy woes engross my mind,

And keep my hands employed;

Yet He who was a "man of woe,"

Still feels for misery lying low—

Though to His house I cannot go,

He will supply the void.

O! that He would commiserate thee,
And save thee from this jeopardy,

And route the tyrant grim:

But, if He wills that thou must die—

O! may He raise thy soul on high,

And on removing hence, may I

Meet *there* with thee and Him!

* Composed in Autumn.

THE LORD'S SUPPER.

THIS interesting rite is that to which the young disciple is accustomed to look forward with intense feeling, and the arrival at which constitutes an era in his progress fondly expected and fondly remembered. Sometimes it appears to be regarded too much as the limit of improvement, the goal of the course, the prize of the victory, after which the believer is to sit down and enjoy in security the attainments he has made, exempt from the necessity of further watchfulness and combat. It is owing, in no small degree, to the prevalence of this opinion, that so many make no actual or perceptible progress after their arrival at the Lord's table. They esteem it less as the means and incitement of greater improvement, than as the end and completion of the work they had undertaken; not so much a refreshment to their weakness in the trying journey of duty, as the festival which rewards its termination. Be on your guard against this erroneous feeling. Habitually remember, that your vigilance and labor are to end only at the grave—that the fight lasts as long as life—that the crown of the victor is "laid up in heaven"—and that whatever indulgences may be granted here, they are but as encouragements to your perseverance and strengtheners to your weakness, designed to cheer and help you on your way—not seasons of repose and enjoyment, but of recollection and preparation—so that they, in fact, form a part of that system of discipline, by which every thing below is made to try and prove the character of man.

In this light you will view the peculiar ordinance of our faith—as a privilege and indulgence, but also as a pledge and incitement to activity in duty. From the moment that it has been your purpose to become a follower of Christ, you have looked forward to this holy feast as something which it would make you but too blest to be permitted to partake. While occupied with other means of improvement, you have still felt that there was one thing lacking, and have perhaps been stimulated to a more earnest diligence in the use of them, by the reflection that they would prepare you for this ultimate and superior enjoyment. Such is the very common experience of the growing Christian, and it is my wish to

show you how that may be rendered a blessing in the enjoyment which has been so eagerly desired in the anticipation.

Settle it distinctly in your mind that this ordinance, so far as relates to your concern in it, has a two-fold purpose: first, to express and manifest your faith in Christ, and your allegiance and attachment to him; secondly, to aid and strengthen you in a faithful adherence to his religion. That is to say, in other words, by your attendance at the Lord's table, you declare yourself to be, from principle and affection, a Christian; and you seek to revive and confirm the sentiments, purposes, and habits which belong to that character. These are two objects which the ordinance is intended to accomplish, and which you are to have constantly in view.

By considering the first of these, you will be enabled to decide how, and how often, you ought to offer yourself for this celebration. Can you say that you are, in principle and affection, a follower of Jesus Christ? This is the question you are to put to yourself—not, whether you have been such for a long time—not, how great attainments you have made—but, are you such at heart, and are you resolved perseveringly to maintain this character? Look at this question. Ponder its meaning. Put it to yourself faithfully. Do nothing with haste or rashness, but proceed calmly and deliberately. Then if you can conscientiously reply in the affirmative—if you have already showed so much constancy in your efforts, that you may rationally hope to persevere—you may make your profession before men, and take the promised blessing. Hasty minds have sometimes rushed forward too soon, and only exposed their own instability, and brought dishonor on their calling. Be not, therefore, hasty. But timid men have sometimes hesitated too long—have delayed till their ardour cooled—till they fancied they could stand and flourish without further help—till death or age overtook them, and they were called to meet their Lord without having kept his ordinances before men. Beware, therefore, that you delay not too long. To deliberate whether we shall observe a commandment, after our minds are impressed with a sense of the duty of doing so, is to break it.

To postpone our acceptance of a privilege, when we feel that it is such, and know that it is offered to ourselves, is to refuse it and forego its benefits. He who believes, and is resolved to live and die in his belief, has a right to this ordinance; he is under his Master's orders to attend it, and he should reflect that obedience, to be acceptable, should be prompt.

As often, therefore, as the Lord's table is spread, you should strive to have your attention to religious things, and your mind sufficiently prepared and settled, that you may solemnly acknowledge your love of Christ by this outward testimonial of faith. So far, keeping the ordinance looks to the past. It also looks to the future; and you will, secondly, as I said, use it as a salutary means of religious growth, appointed to this end, and singularly suited to accomplish it. You will regard it and attend it as one of the appropriate instruments by which you are to keep alive, and carry on to perfection, that principle of spiritual life which has had birth within you, and which has made a certain progress toward maturity.

It is a means singularly fitted to accomplish this end, because it is an ordinance at once so affecting and so comprehensive—affecting, by bringing directly before us, in one collected view, the circumstances under which it was instituted: the trials and sufferings of the Son of Man—the meekness and sublimity of his submission—the tenderness and pathos of his last conversation and prayers—the desertion in which he was left by his disciples—the insults to which he was exposed from his enemies—the torture in which he died, submissive and forgiving—and all this to seal the truth which he had taught, and provide salvation for miserable men. It is true that all this is familiar to the mind, and often brought before it in other acts of worship; but here it forms the express subject of contemplation and prayer. Here it is set before us more evidently and vividly by the circumstances, the forms, the apparatus of the occasion. It is made the special object of regard, and therefore is suited, in a peculiar manner, to affect us.

It has another advantage. It is as comprehensive as it is affecting. In its primitive intention, in its simple pur-

pose, it is as it was designated by our Lord himself, a commemoration of him: "This do in remembrance of me." And what is it to remember Jesus, rightly and effectually, but to call to mind all that he was, and did, and suffered in his own person; and all the blessings, advantages, and hopes which have resulted to us, and shall for ever result, from his ministry and death? These are all connected together by one close and indissoluble chain—they are united in inseparable union with his name and memory. When we reflect on our Master, our minds cannot pause till they have gone over all his example in life and death—have recalled his character and instructions—have pondered on the excellence and beauty of his truths, the glory of his promises, the bliss of his inheritance. Thence they will pass on to survey the effects which he has already produced on the condition and the character of the world, to observe the contrast of our present enviable lot, with what it would have been if he had not established his reign among men, and to contemplate the spreading prospects of human felicity in the wider extension of his kingdom; the removal of error, corruption, ignorance, and sin, and the establishment of universal truth, righteousness, knowledge, and peace. Thence they will pass on to a future world—to the unseen and unimaginable joys of a life in which purity, love, and happiness, shall be infinite in measure, and infinite in duration, and where man, made the companion of angels, freed from sin and from suffering, shall dwell in the light of God's presence without end. We shall recollect, that for all our hope of acceptance in that world, and our pardon for the sins which have made us unworthy of it—for all those gifts of light and strength which shall prepare us for it—for all the tranquillity, consolation, and support, which, in weakness, sorrow, and death, the knowledge of our immortality imparts—for these we are indebted to Jesus Christ, without whom we should still have remained ignorant on this first of subjects, and unconsolated in the severest trials. So that in one word, there is no topic of religion, none of thanksgiving or prayer, none of penitence, gratitude, or hope, none of present or of future felicity for ourselves or for others, which is not called up to the mind by the

faithful use of this simple but expressive service. As the believer sits at his Master's table, he seems to himself to be in his presence; together with his image, every blessing of his faith and hope rises brightly to view; and his heart burns within him, as he contemplates the grace with which his unworthy spirit has been visited, and realizes the hope that he shall partake of the glories which his Lord revealed. As he looks unto him, "the Author and finisher of our faith, who, for the joy set before him, endured the cross, despising the shame," he grows strong to do and endure likewise; animated by the hope set before him of entering into the joy to which his crucified Master has ascended.

Is it not evident, that you have here a means of singular power, to keep the attention awake and the heart right; and that your spirit can hardly slumber, if you faithfully open it to the influences of this observance? Remember, however, that its value will depend on yourself, and the manner in which you engage in it. It has no mystical charm, no secret and magic power to bless you against your will. Every thing depends on your own sincerity and devotion. Earnestly desire, and pray, and endeavor, that it may do you good, and it will do you good. Go to it heedless, thoughtless, and unprepared, and it will prove to you an idle and inefficient ceremony. The great cause why so many derive no improvement from the repeated performance of the duty, is, that they attend it with inconsideration and coldness, and with little purpose or desire of being affected by it. Let your attendance be in a different state of mind. Engage resolutely in suitable meditations—examine yourself before and after—come to the celebration with a temper prepared for worship, and leave it with one prepared for duty.

There is a peculiar feature in the mode of administering this ordinance, distinguishing it from all other acts of social worship, to which it may be well to advert. I refer to the pauses during its administration, when, each worshipper is left to himself, to follow his own reflections, and make his own prayers. There are thus united on the occasion some of the advantages both of social and of private devotion. When you have been excited by the voice of the

minister and of general prayer, you are permitted to retire, without interference, into your own heart, to repeat the petitions and confessions with a more close reference to your own case, and to make yourself certain that you understand and feel the service in which you are engaged. You may find a great advantage in these silent intervals. In all other instances of social worship your attention is required, without ceasing, to some external process, and you pass on from one part of the service to another, with little opportunity to reflect as you proceed, or to pursue the suggestions which are made, in the manner that your own peculiar condition may require. But in this leisure is given for thoroughly applying to your own personal state all that has met your ear, and for pouring out freely the devotional feeling which has been excited. And if there be any thing favorable to the soul, as multitudes of devout persons have insisted, in occasions for contemplative worship in the presence of other men, then, in this respect, the Lord's Supper may claim a superiority over every other season of social devotion.

Many persons, I am aware, find it difficult so to control their minds as to render these silent moments profitable. But to such persons the very difficulty becomes a useful discipline, and the occasion should be valued for the sake of it.

In a word, prepare your mind beforehand, be faithful during the celebration, review it when it is past, and you will never have reason to complain of its inefficacy as a means of religious improvement. You may not enjoy high and mystical raptures—you may be sometimes overtaken with languor and coldness; but as long as, in sincerity, and from motives of duty, you present yourself in this way before the Lord, you will find that there are refreshment and encouragement in the act. You will have in it satisfaction, if not ecstasy; and will never doubt that something of the steadfastness of your principle, and of the vigor of your hope, is owing to this affectionate application of the life, example, and sacrifice of the Saviour, in the way of his appointment.

H. W.

CHURCH OF CHRIST, NASHVILLE, TENNESSEE.

IN a discourse recently delivered as the last one in the old house of worship in this city, the following incidents were noted:—

The congregation now worshipping in this house, was organized under the title, "Baptist Church of Nashville," July 1820, by Elders J. Vardeman and James Whitsett, when its membership consisted of R. C. Foster, sen. H. Ewing, Dr. Jno. O. Ewing, S. Whitsett, M. Fly — Sisters Sarah Ewing, A. Foster, Phereby White, H. Temple, S. Robertson, E. Boyd, P. McIntosh, L. Gibbs, S. Hayes, P. Taylor, A. Goodwin, L. Garner; all of whom had been previously attached to the Mill Creek Baptist Church. At its organization it adopted a formula of doctrine, declaring the fallen state of man, the mediation of Christ, the Trinity, effectual calling, sanctification, and the final perseverance of the saints; but even in making this declaration, protesting against the authority of any church to "bind the conscience of the weak." It required an experience prior to baptism, which was administered only to adults. It united with the Concord Association, and met for worship, &c. once a month.

In the course of the year 1821, it erected the present building at a cost of 6000 dollars. Dec. 1820, Elder Richard Dabbs was installed as its first pastor, Nathan Ewing and R. F. Foster as deacons, Henry Ewing as clerk. During the pastorate of Elder Dabbs, the church withdrew from the Association. He died May 21st, 1825.

20th May, 1826, Elder P. S. Fall* was called to the oversight of the church. In 1827 it again united with the Association to which it addressed the following letter. This letter is worthy of a place both for its intrinsic merit, and also as an exponent of the leading principles of the church:—

"The Church of Jesus Christ at Nashville, to the Concord Association, sendeth Christian salutation.

"DEAR BRETHREN: After an interval of two years, we again address you by

* Elder P. S. Fall, who now resides at Frankfort, Kentucky, visited England, with his wife and daughter, in 1851, and spent two days in Nottingham.

letter and messengers. Various circumstances induced us last year not to unite ourselves to any association, which circumstances it is not necessary to enumerate. We again present ourselves before you, and request to be admitted into your body.

"Deeming it perfectly necessary that we distinctly understand each other upon forming this union, we think proper to state our sentiments concerning associations, and the relation they bear to the churches composing them.

"Your code of government, as published in 1815, declares that the association shall have no power to lord it over God's heritage, neither shall it have any ecclesiastical power, or infringe upon any of the internal rights of the churches. To all this we cheerfully consent, and consider it an expression of our own feelings. We may not, however, understand it alike, and will, therefore, beg leave to exhibit our views of it.

"We understand this sentence as saying, that the association has no power to determine what any church shall receive as her creed; or whether she shall have any creed at all, other than the Bible; and consequently, that she has no power so to lord it over God's heritage, as to condemn any church for holding or teaching any scriptural truths, though they be at variance with the opinions of this body concerning such truth.

"In this view of the subject, we presume it will not be required of us to subscribe to any human instrument of union as the test of our doctrine and practice. For we cannot but believe, that the holy Bible is as plain in expressing its own truth as it ought to have been; and consequently, that no man can express more clearly than it does what we are to believe and practise. If this be true, (and we presume it will not be denied,) it is useless for us, as a church, or for any other body, to hold up a twinkling taper to give light to the world, when the sun shines in his meridian splendor. If the fear of God and the love of the brethren will not hold the disciples in union, upon the one foundation, we may for ever despair of any such instruments of union as creeds and confessions of faith obtaining so desirable an end.

"Again: we understand the 'consti-

tution' of your body as saying, when it declares that the association 'shall have no ecclesiastical power, &c. that the association does not intend to interfere with any of the *internal rights* of the churches. That is to say: the association has no power to interfere with the *order, doctrine, government, or practice* of any church, *governed in all* by the great charter of our religious privileges—the New Testament of our blessed Lord and Saviour Jesus Christ. We consider all these to be the '*internal rights of the churches*'—rights given them by the Great Head of the church—rights expressly defined by him 'in whom are hid all the treasures of wisdom and knowledge'—and therefore, rights inalienable, and over which no body of men on earth has any control. In short, we consider ourselves at liberty to appoint our own teacher or teachers, and all other officers, without molestation or assistance from any; and to judge for ourselves when the sentiments delivered by our teachers, so appointed, are contained in the holy Bible; without acknowledging the right of any others to interfere in the judicial investigation of such sentiments.

"Indeed, brethren, we look upon your 'constitution' as guaranteeing to every church connected with it, a full, free, and unmolested liberty of conscience—a liberty unshackled by any authority, except his who has set his people free; a liberty that is not, and will not be, used as a cloak for licentiousness by any one who fears God, and desires to walk by the light of the truth; and a liberty which none other than God who gave it has any right to destroy, and which this Association, most certainly, will never assail.

"It is our desire, dear brethren, to live harmoniously with all our brethren; and while we acknowledge ourselves to be 'of you,' we think that these are the only principles on which unity can be maintained.

"We do not consider ourselves the guardians of the public faith, nor as having any right to direct what any shall believe. Error requires not human efforts to overthrow it; the exhibition of the truth in its simplicity has ever been found, in the hands of God, a weapon most mighty to the pulling down of strong holds.

"We trust, brethren, that while we deny the authority of men in matters

of religion, we feel bound to endeavor to ascertain the will of our glorious chief; and so far as we know it, to observe it. We are far from supposing that all is known, at the present day, of the records of heaven, that can be known; and are, therefore, willing to learn 'what is truth,' whoever be the instrument of pointing us to it. That there yet remains much to be known concerning divine things we must believe; for 'if any man thinks he knows any thing, he knows nothing yet as he ought to know.'"

12th Aug. 1827.—The congregation having unanimously repudiated all human creeds and bonds of union and communion, decided by a vote of 24 to 3, to meet every Lord's-day and consecrate the day by observing the Lord's supper, reading the Scriptures, for fellowship, mutual exhortation, prayer, and praise. Oct. 7th.—Elder Warder united with the church, and occasionally addressed the congregation.

Elder Fall continued his relationship to the church until June, 1831, when he removed to Kentucky.

Oct. 16, 1831.—A Sunday school was organized under the superintendence of its indefatigable and successful superintendent, W. A. Eichbaum, who, after the removal of H. Ewing, became clerk of the church.

1835.—The congregation organized a weekly visitation to ascertain the wants of the poor and afflicted generally, and to provide from their regular poor fund for their relief, as occasion might demand.

Elder A. Adams became the pastor of the church, who also removed to Kentucky in 1835.

Oct. 1836.—Elder J. R. Davis took charge of the church, but shortly after removed to Mississippi. For several months the congregation was without a preacher, the elders and deacons preserving the regular worship.

1841.—Elder H. T. Anderson for a few months filled the office of teacher.

Jan. 1842.—Brethren W. H. Wharton and T. Fanning united with the congregation, and alternately addressed its public assembly. During the year the congregation was visited by several preachers, and amongst the rest by its present pastor. Some 154 persons were added to the church during this year, the largest annual increase it has ever enjoyed.

March 19, 1843.—Dr. W. H. Wharton was set apart by the imposition of the hands of the eldership to the office of bishop, which he continues to fill.

May, 1846.—Brother J. B. Ferguson was called to coöperate with Dr. Wharton as joint teacher of the congregation. 1847.—Brother Ferguson was called to become the resident and regular teacher of the congregation. He remarked, as this statement was made, "It becomes me to speak of the manner in which I have been permitted to labor among you. I can only say, I came with good intentions, and have never seen the time I was either afraid or ashamed to speak the truth. I have aimed to speak it in love, and to form principles rather than emotions in my numerous hearers. My connection has been uninterruptedly happy. There has not been a single contention. Clouds have occasionally arisen, but they have again scattered without breaking. I have never ministered, nor do I desire to minister, to a more considerate and affectionate people. And to-day I have heartily thanked God that my lot, by a singular providence, was cast among you."

The congregation has always taken an active interest in the spread of the gospel throughout the State, frequently employing two, and always contributing liberally to the support of one or more preachers. It has ever answered to the appeals of Bible Societies, and been ready to meet the wants of the destitute to an extent that would place it favorably by the side of the most benevolent churches of the Union. It has two Sunday-schools in a flourishing condition.

Since the employment of its present pastor, its house of worship has never been able to accommodate the congregation. The community demanded a larger, and with a commendable liberality, have erected one of the most commodious and elegant superstructures in the city. Its cost is estimated at 30,000 dollars. The church numbers 550 members, and in point of influence takes rank with any of any denomination in the State. May it long continue a blessing to the community, and a nursery of virtue for our children, protected and blessed of God.

R.

REPORT OF GENERAL MEETING,

HELD IN BUCKINGHAM JULY 20, 1852,
AND FOLLOWING DAY.

BRETHREN from various places having assembled at the house of Brother Harris, at half-past six, (the hour appointed) the meeting was opened in the usual manner by singing and prayer; after which it was resolved, that Brother Harris, of Buckingham, preside over the meetings, and that Brother David King, of London, act as Secretary.

The following resolutions were then unanimously adopted:—

1. That the letters from the churches be read alphabetically.

2. That the following resolutions be adopted for the regulation of these meetings.

3. That any letters sent to this meeting, containing propositions not referring to the discipline of the churches, be considered as the propositions of the church or district sending such letters, and deliberated upon accordingly.

4. That all propositions be submitted to the meeting in writing, and seconded before discussion.

5. That inquiries be made of the messengers as to what arrangements have been entered into respecting the formation of the churches in different localities into districts, and what they have to propose for the future.

6. That a Report from the General Evangelist Committee be read, with an account of the present state of the funds.

Communications were then read from thirty-eight churches, and the assembly adjourned until Wednesday, July 21, at 8 a.m.

MEETING IN THE TOWN HALL.

The brethren having assembled in the Town Hall, on Wednesday morning, after prayer and praise, continued the examination of communications from churches, and forty-three letters were read, making, with those of the preceding day, eighty. Subjoined is an alphabetical list of the churches and isolated brethren, which were represented chiefly by letter, not more than

from twenty to thirty delegates being present, among whom prevailed the greatest harmony and peace.

CHURCHES IN GREAT BRITAIN.

	Members.
Aberdeen	11
Anstruther	8
Ashton-under-Lyne	20
Alva	8
Auchtermuchty	30
Ballymagullah	8
Banbury	22
Banff	43
Bedlington	19
Birkenhead and Liverpool	15
Bolton	9
Buckingham	86
Bulwell	50
Brymbo	8
Carlton	16
Cfnnawr	14
Cholderton	23
Cook's Town	6
Crossgatees	54
Criccieth	85
Cupar	100
Dumfries	28
Dunnington	3
Dundee	74
Edinburgh	81
Ellesmere	5
Fransyngold	5
Frazerburgh	7
Glasgow	60
Grangemouth	81
Halifax	35
Hammersmith	13
Howden Pans	17
Hull	17
Huddersfield	70
Kennington	5
Kirkaldy	24
Llanfair	34
Leigh	15
Leicester	9
London (Camden Town)	55
London (East)	26
Loughborough	34
Louth	8
Maidstone	20
Middlesborough	4
Mill of Craigstone, Turriff	17
Mollington and Great Saughall	30
Moree	26
Nevin	10
Newark	20
Newburgh	6
Newcastle-on-Tyne	43
New Pitts-Sligo	10
Newthorpe	14
Newton Stewart	8
Nottingham	148

	Members.
Ossett Common ...	12
Park Llanfrothen ...	15
Penmachno ...	10
Perth ...	28
Piltdown ...	215
Rhosllanerchrugog ...	44
Sanquhar ...	27
Shrewsbury ...	29
St. Andrews ...	9
Stanley ...	4
Stockport ...	9
Sunderland ...	12
Teekie Mill ...	11
Wakefield ...	7
Wardington ...	5
Welchpool ...	28
Whittle (Lancaster) ...	6
Wigan ...	47
Wrexham ...	86

Total represented ... 1981

It having appeared that a few brethren are not yet well-informed as to the exact character of the meeting, the Secretary was requested to read the following resolutions, adopted at the meeting held in London, July, 1851:—

1. That this coöperation embraces only the subjects of evangelization, and disclaims all intention of forming a body having power, or intention to receive or reject churches with reference to fellowship; and will receive messengers from any church recognizing the principles of one Lord, one faith, one baptism or immersion, one body, one spirit, one hope, and one God and Father of all, who is above all, and through all, and in all—and who attend to the positive institutions of Christ on the first day of the week. It also disclaims all power to enact laws, hear or settle matters of discipline, or differences existing between brethren or churches.

2. That all churches wishing for union, have letters of recommendation from one or more sister churches; and that each church be requested to contribute, as the Lord may prosper it, not less than once a quarter, to the Evangelist Fund.

3. That all who are occasionally, or more constantly employed as evangelists, shall be recommended by two or more churches, beside those of which they are members, stating their qualifications and circumstances, that their necessities may be supplied accordingly.

Resolved, That the church recently planted at Islington, and also one at Castle Wellyn, Ireland, be written to for further information, before being printed in the list of churches.

Brother J. Wallis having been called upon to read the statement of the Evangelist Committee, presented their Report.

REPORT OF THE EVANGELIST COMMITTEE.

The Committee have not much to report in the way of general evangelization during the past year. There is a cry for help in every direction, but the want of suitable instrumentality is still greatly experienced. We may hope that in due time this want will be fully supplied. "Pray ye the Lord of the harvest to send forth more laborers into the field." We learn from the prayer of Messiah, (John xvii. 20-6) that the union of disciples and the conversion of sinners are inseparably connected, and that the latter cannot be realized to any great extent where the former does not exist. How important, then, is union among brethren. The principle, that our strength is in God alone, ought to be more fully recognized, and, under its influence, the best appliances that can be obtained in the churches, brought to bear upon the work. Intelligent and energetic cooperation will never be put forth in vain by any congregation; and we are happy to know, that greater efforts to spread the truth have been made by different churches in the course of the year, which have resulted in a most gratifying manner—not only in a dissemination of New Testament principles, but in stirring up the minds of the brethren to renewed efforts of usefulness, and thereby causing discord to cease among them.

The Statement of Accounts shows a considerable balance in hand, which, we hesitate not to say, should proper instrumentality be found, might be increased ten fold.

TREASURER'S ACCOUNT.

1851.	DR.	£	s.	d.
July 1, Balance in hand	...	60	6	0
Oct. 1, Six months' interest	...	1	2	4
29, Brethren at Wigan	...	3	0	0
29, Do. Leeds	...	0	10	0
Dec. 20, Do. Portmadoc	...	1	0	0
31, Do. London (Elstree-st.)	...	0	10	0
1852.				
Feb. 27, Do. Grangemouth	...	1	0	0
April 1, Six months' interest	...	1	2	9
June 20, Donation by a sister	...	2	0	0
July 16, Brethren at Wigan	...	1	0	0
Do. Ballymagullah and Moree	...	12	0	0
July 1, Three months' interest	...	0	10	0
Hammersmith	...	0	10	0

£84 11 1

1851.	CR.	£	s.	d.
July, Towards expenditure of Meeting in London ...		3	6	0
1852.				
Jan'y. 11, Brother Blair ...		3	0	0
Feb. 6, Brother Livingston ...		5	0	0
6, Brother Griffiths ...		5	0	0
May 16, Brother Livingston ...		5	0	0
Bro. Campbell (Ireland) ...		12	0	0
Expenses ...		0	1	0
July 1, Balance brought forward		51	4	1

£84 1 1

Resolved, That the Report just read be received and adopted.

Resolved, That the thanks of this meeting be given to the Committee, with a request that they continue their services for the ensuing year.

Resolved, That in addition to the publication of the gospel by competent proclaimers, the state of the country renders particularly desirable house visitation, by brethren able to read and expound the Scriptures; and that the churches be exhorted to inform the Committee at Nottingham, of any brother or brethren whom it would be desirable to call out and sustain, in part or whole, and that the manner of application to the churches by the Committee, whether by letter or through the *Harbinger*, be left to the Committee.

Resolved, That this meeting desires to record its most hearty thanks to God, the Father of all mercies, on account of the removal of several cases of division which have afflicted the churches, and to declare its conviction, that the union of Christians being essential to the extensive conversion of sinners, it is most desirable that the churches, in every possible manner, make apparent their desire to maintain such union, remembering that mutual forbearance in matters of opinion is fully compatible with strict attention to the faith, order, and discipline of the Christian institution.

Resolved, That the next Annual Meeting be held at Wigan, in accordance with the request of the Wigan district, to commence the last Tuesday in July, 1853, at 6 p.m.

PUBLIC MEETING.

In the evening of the same day, a larger number of persons having con-

gregated in the Town Hall than were expected under the circumstances, Brother Harris read the announcement calling the meeting, and setting forth that Mr. James Wallis, of Nottingham, and Mr. David King, of London, would deliver addresses on Primitive Christianity, or the Doctrines and Practices of the New Testament Christians, as a pattern for all future times. After suitable introductory remarks by Brother Harris, Brother Wallis addressed the assembly at length, followed by Brother King. At the close of the addresses, various questions were presented with the greatest possible kindness and order, and were replied to most satisfactorily by Brethren Wallis, King, and J. Black, of London. The meeting having been thus prolonged until a late hour, (considerably after dark) the people were dismissed, many appearing quite desirous of remaining longer, which led to the announcement, that Brother King and others would resume the subject the following evening.

(Signed)

W. D. HARRIS, President.

D. KING, Secretary.

EXTRACTS FROM LETTERS.

We observed with the greatest pleasure, that a spirit of union, peace, harmony, and brotherly love, with one or two exceptions, pervaded the whole of the eighty-two letters sent to the meeting. This was manifested to an extent which far exceeded the expression of feeling elicited at any previous meeting, on the occasion of reading the letters; and we trust it is only the commencement of a more enlarged experience of the peace of God, which passeth all understanding, filling the hearts and minds of the disciples of Jesus, through the knowledge of God our Saviour. We proceed to give selections from the letters read, which, we are persuaded, will prove deeply interesting. They include a letter from Cockermouth,

which was received too late to be read at the meeting, and consequently does not appear in the list of churches, but will doubtless stand amongst them, along with all others that plead for union and co-operation, at our next Annual Meeting, which is to be held, God willing, in Wigan, July, 1853.

BANFF.—The church in this place wish to press on the minds of the delegates the necessity and importance of sending out evangelists to visit the various churches, and proclaim the glorious gospel in their respective localities; and this church would contribute cheerfully to such an object, in accordance with their means. The delegates will see by our numbers that we have been making a little progress during the year, and it is to be hoped we shall continue to make still further conquests for the great and good cause in which we are all embarked, and especially that we all make progress in personal holiness.

BETHNAL GREEN.—The brethren meeting at Park Row, Bethnal Green, London, desire to coöperate for the good of Zion with all who walk in the ordinances of Jesus, and are fully convinced that the order of worship attended to by us, and that of the churches whose delegates are about to assemble in your locality, is the same as taught by Jesus and his Apostles, and practised by the first Christians; and we believe that nothing short of this primitive Divine plan, will effectuate the glory of Messiah's people. In order to extend this great glory, we humbly suggest, that where practicable, district associations should be formed, for the purpose of obtaining amongst the churches respectively an interchange of the talents they possess. This, we think, would be a good means of establishing the saints, and the most efficient means of evangelizing the world.

BUCKINGHAM.—We have much pleasure in reporting an increase in the church in this place, and that during the past year, our Heavenly Father has preserved us from a diminution by death or otherwise. We welcome you here to hold the annual meeting, which we trust will prove instructive and cheering to all present; that means may be devised to proclaim the

good news to such as are without, and that the public meeting in this town will be the means of drawing the attention of our neighbors to the original of the church.

CHOLDERTON.—Although we fully concur in the propriety of delegates from the different congregations of disciples assembling together at least once a year, and are fully convinced it tends to harmony and good will, and the advancement of the Redeemer's cause on the earth, it is not practicable for any amongst us to attend the meeting. We can therefore only embrace the present opportunity of urging on the attention of the delegates who may assemble, and also on the whole body of Christians throughout Great Britain, the necessity of using more energetic means for the extension of the knowledge of the plan of redemption. We would suggest the propriety of another appeal to the different churches, soliciting pecuniary assistance in this great cause; and also, the appointment of a committee, with full power to appropriate the funds received, by naming such person or persons as may appear suitable for the proclamation of the truth. We further state, in case of such appeal being made, that we should be ready to contribute a few pounds towards so desirable an object; but, at the same time, would observe, however great the sum subscribed by the different congregations may be, and however energetic the preachers may be, unless forbearance, love, and general Christian consistency of character are manifested by the members of the different churches in their intercourse with the people of the world, amongst themselves, and last, though not least, by constant attendance as far as practicable, on the *various institutions* of the Lord's house—such contributions and such labors will be of little avail towards converting any large number of individuals to the faith of the gospel of Jesus Christ. While equally as great, or even more consistency of character, is exhibited by the members of the different sects, the accession of numbers will be small, in a country where the temporal interest of almost every one is opposed to their embracing Primitive Christianity. We pray that harmony, good will, wisdom, and discretion, may abound amongst the delegates forming the coöperation meeting.

COCKERMOUTH.—It is now four years since we first met in Cockermouth to keep the ordinances as they were delivered. Myself, wife, and daughter being members of the church at Whitehaven, and having removed to Cockermouth, felt very much the want of Christian fellowship. I visited the church at Workington every fortnight, and sometimes oftener, but my wife and daughter did not often go, it being eight miles distant from our dwelling. We therefore determined to meet at home, and invite our neighbors to witness the order of the first church of Christ, according to the model of the church at Jerusalem. We were occasionally visited by the brethren from Whitehaven and Maryport, and I trust that good has been done here by the preaching of the gospel in simplicity, 19 persons having been baptized on the confession of their faith, one of whom has gone to America, two removed to other churches, and I am sorry to say some have turned back again to the world, leaving us 12 in number. We are living in peace, and enjoy our Master's presence in harmony and love. We have had many trials to contend with, but out of them all the Lord has delivered us.—I am requested by the brethren in Maryport, five in number, to state, that they have formed themselves into a church, and meet every first day to attend to all things commanded.—You will very likely receive the documents from Whitehaven and Workington, with the number of members. At any rate, you will see by this letter, that there are four churches in this locality, and if it had been taken into consideration a little sooner, I think a delegate might have been sent. I approve very much of district associations, if they could be carried out, believing that great good would result from them.—If any of the brethren from the churches visit this part of the country, we shall be very happy to receive them; and though we are poor in this world's goods, being all working men, yet you may rely upon it, that we will give them a hearty welcome. My address is Daniel Gray, 24, Market-place, Cockermouth.

CROSSGATES.—Although we highly approve of your meeting, and feel deeply interested in the object which you have in view, yet, under present circum-

stances, we feel it improper, if not wholly impracticable, to send a delegate. With assurances of our cordial sympathy and co-operation, as far as practicable, we sincerely desire that peace and unity may prevail in all your deliberations, and success crown your efforts to spread the knowledge of salvation through the name of our Lord and Saviour Jesus Christ. Being already in connection with the Fife Association for the dissemination of Primitive Christianity, and having experienced its working, we desire it to continue, but are still anxious to see greater efforts put forth for the spread of the gospel, which brings glory to God and salvation to men; and will always be glad, when in our power, to co-operate with and aid the brethren, in any more effective means for making known the only name given under heaven by which men can be saved.

CUPAR.—Although no messenger has been appointed by us to attend the meeting, we still approve of the objects which you have in view, and desire that the blessing of the Lord may rest upon you, and harmony and peace prevail in all your meetings, and much good result from your deliberations.

DUNDEE.—Highly approving of the object for which you are convened, we desire to be represented by letter, as it is not convenient for us to send a messenger among you at such a distance. We are united to what we call, "The Fife Association of Churches," for the purpose of doing good, in the work of conversion, on a more extended scale, than we could possibly do ourselves; and this attempt has not been fruitless, much good having been effected. And, we believe, many hearts have been united more firmly to each other, by the influence of that unspeakable gift of our Father in heaven. We are bound to declare, that still more good would be effected, if we had, in addition to our local laborers, an evangelist continually in the field, whose voice would ever be heard not only in the neighbourhood of the churches, but also in districts where the unadulterated gospel is unknown, and where, too, many are languishing and perishing without the knowledge of God. We do not hesitate to say, as far as we are concerned, if a general evangelist were selected for the work, we should do more than we do at pre-

sent. We are sacrificing little or nothing, for this reason—that we neither hear of him any where, nor see him. As far as we do know, we speak the united testimony of the brethren, when we say, that, were a general evangelist procured, we would stand up as one man for his support and continuance. Of its importance, we need scarcely say one word. As a body in Scotland and England we are a mere handful, and our principles have been long misrepresented and unknown. For what reason? Because we are hesitating too long in presenting to the world a few heralds to proclaim the glorious gospel of the blessed God, and our Saviour Jesus Christ. Let us all do our utmost to plant and water, and God will give the increase.

GLASGOW.—We gladly respond to the object of your meeting, namely, the promotion of union and coöperation among those who have confessed the sacred name of Jesus. The Messiah, while on earth as a man of sorrows, felt and desired this great *object*, as indispensable to the accomplishment of *great ends*: first, its importance in the confirmation of his divine mission; and second, its necessity to the conviction and conversion of mankind; so that in as far as we are filled with *his spirit*, shall we desire the 'same glorious end. We therefore fervently pray, that your deliberations may result in glory to God, the good of his people, and the diffusion of light and truth.

GRANGEMOUTH.—Although we cannot, on this occasion, send a delegate, yet, as a church, we wish success to the object you have in view, viz.: union among all the disciples of Jesus, and the extension of his kingdom. And though we have done but little for the conversion of sinners, we are still holding forth the doctrines and institutions of our Lord Jesus Christ. We meet in the morning and afternoon of every Lord's-day, and observe those things which he hath commanded. We see and we must feel that there is a great want of the primitive spirit of Christianity. There are none among us qualified for proclaiming the gospel to the world as it ought to be; but still, we do the best we can to edify each other, and to tell the unbeliever who may attend the way of salvation. The brethren are scattered from 2 to 7 miles,

and we have none amongst them that are qualified to fill the elder's office as it ought to be. May all of us be found striving *together* for the faith, the hope, and the practice of the gospel, and may grace, mercy, and peace be with you all.

HALIFAX.—The congregation here is living in peace, but the cause is feeble, and must necessarily be so, owing to a few things over which the brethren have no control. They are so much scattered, that they seldom see each other except on the first day of the week, when the attendance is generally good. On any other night we find it difficult to obtain a meeting, and the brethren who officiate are occupied until late in procuring the food that perisheth. Brothers Farquer and Willman have occasionally made proclamations in Warley, but hitherto without success. Hereafter we hope to find that the seed was sown in good and honest hearts. The brethren feel sure that, could an evangelist labor amongst them for a short time, much good might be done; and though they are of opinion that a local evangelist would do most good, they are disposed to receive a general evangelist, and would support him for the time. At present we cannot promise any sum to the Evangelist Fund, as we are poor, and have had some urgent cases on our sick list.

HAMMERSMITH.—Feeling deeply interested in the prosperity of the churches, the advancement of the truth, and the glory of God, we have sent our brethren Black and Kidner to aid you in your deliberations for securing the above objects; and earnestly pray for your success.

HULL.—As a church, we are living in peace and unanimity, endeavoring "to build up each other in the faith," and in obedience to each New Testament precept and example, "looking for the mercy of our Lord Jesus Christ, unto eternal life." Nevertheless, we are bound to confess, that we have *great cause for sorrow and humiliation*, at our stationary, or rather numerically declining condition, and the little moral influence we appear to exercise over the unregenerate world around us. It will be right, however, to inform you, that we have on several occasions *endeavored* to draw the public attention to what we esteem as our favored po-

sition, viz. : disciples of Christ, *unfettered by human creeds*; and that, previous to our Brother Godson's visit to Bulwell, public rooms were engaged, in which he gave a series of addresses on the faith and obedience required by the Gospel; but we regret to say, without any *visible* beneficial results, although we still cherish the hope that the seed thus sown will not be altogether unproductive of fruit. In consequence of our having *thus disposed of our small means*—as also in consideration of our brother's evangelizing efforts being at his own charges—we have been prevented from contributing to the "general evangelist fund;" which, under other circumstances, we should willingly have done.

KIRKALDY. — The brethren consider it the duty of all who love the Lord Jesus, to co-operate for the purpose of spreading the gospel, or for any other object that cannot be attained by individual exertions; but our circumstances do not warrant us in promising any definite sum for such a purpose.

LEIGH.—What can be done to extend the Redeemer's kingdom? As a body we are doing little or nothing. We pray that the brethren may be so guided by Divine wisdom in their consultations, as to suggest such plans as may ultimately tend to the glory of God in the salvation of sinners, and the building up of the saints.

LLANFAIR.—As a church we continue to live in obedience to the holy commandments of the blessed God and our Saviour Jesus Christ, and are in some measure, we hope, realizing the promised blessing. We heartily approve of the object of the meeting, which, we believe, will adopt such measures as may be most beneficial in promoting the spread of true Christianity.

NEW PITTS-SLIGO. — We desire to be connected with the churches of the Reformation, being united and happy, though without any prospect of additions to our number. We recommend united and continued prayer to the Lord of the harvest, that He would send forth more laborers.

NOTTINGHAM. — The congregation of disciples in this place is not only living in peace and union among themselves, but also with all the churches in this

vicinity. In the absence of labors on the part of evangelists, several of the brethren have been constant in affording aid to the weaker churches in this district, and the unavoidable expenditure incurred thereby has been invariably supplied from the fellowship of the church. On this account we have not appropriated any quarterly collections this year to the General Evangelist Fund. We still hope, and continue to pray, that the Lord may shortly raise up from among the churches, persons fully qualified for this important and most desirable work. We venture to recommend the continuance of this plan, providing its adoption be required, and the results prove satisfactory.

PILTDOWN, FLETCHING, SUSSEX.—We wish to express our approval of the object of your meeting, and our desire to coöperate with you as far as our humble means will allow, believing its design is, to promote love and union among the brethren, whereby we may the better enable each other to encounter the enemies of truth and righteousness, and to build each other up in our most holy faith. As a church we are living in peace, and our prospects are cheering. Surely "the lines are fallen on us in pleasant places, and we have a goodly heritage:" the Lord is greatly blessing our labors, and to Him be all the glory now and evermore. We have added to our number this year 16 by immersion, one has been removed by death, two have been excommunicated, two have been restored, our present number being 215, and we expect others will shortly join us in the cause of our Redeemer. Not being able to represent our church by delegate, we trust that, as a church, we may be recognized by the brotherhood, and be permitted to mingle our prayers and praises with them to the throne of grace, for blessings bestowed upon us daily; and beseeching a continuance of the same, until our gracious Lord shall appear in the clouds of heaven, to give us our reward. We have not formed any new churches at present, but anticipate being able to do so, as we have brethren laboring in the neighborhood, and our prospects are good.

SHREWSBURY.—We have meetings in three different places each Lord's day. At half-past ten in the morning, we meet in Shrewsbury to break the loaf,

&c. It is generally a happy meeting, and a few strangers attend. In the afternoon, we have preaching in a place about a mile and a half from the town, where we often have good congregations. At a quarter past six we again meet in the town, and have preaching; and also at a place about four miles distant. Still we are not well supplied with speaking brethren. All the meetings are orderly, and we trust profitable. We thank God, and take courage, having the prospect of further additions shortly. For the last six months we have been much assisted by Brother Hill's monthly visits, and hope to be favored with many more.

WAKEFIELD—We think it highly desirable that a union of all the churches in the United Kingdom should be effected, but only on the broad basis of the truth as it is in Jesus. We should also rejoice to see the formation of District Associations, for the dissemination of the truth in our neighboring districts; but especially do we desire that some arrangements should be made with regard to the calling out and sustaining, at least a few evangelists in the field. We are fully satisfied that if a few such men as Brother William Godson, junr. were called out and sustained by the churches, their efforts would very materially help to enlarge our borders; and, what is equally important, to glorify the church, and to elevate its Christian character. We trust that these and all other necessary measures for the advancement of the brethren in the knowledge of Jesus, will meet with the calm and prayerful consideration of the assembled brethren.

OBITUARY.

It is our painful duty to record the death of Brother John Price, of Wrexham, in his 42nd year, which took place on the 25th of May last, after a few days' suffering, which he bore with Christian patience, and entire resignation to the Divine will. His placid countenance, and his expressions of confidence and joy, a short time previous to his death, were manifestations that his hope was built on the Rock of Ages.

For many years he was connected with one of the Wesleyan sects, among whom he labored with great zeal and devotedness, and with general approval.

Being called upon to give a lecture on a subject connected with the ministry, and desirous of gaining correct information on that topic, he was directed to our brethren, as holding more scriptural views on the matter. A few numbers of the *Harbinger* were handed to him for perusal, when, not only on the subject referred to, but on many others, his mind was arrested and enlightened with the clear statements of truth, especially as exhibited in the articles entitled "Scripture Difficulties," by J. D. to which he often expressed his obligations. After much inquiry, he saw clearly into the design of Christian immersion, and ultimately was buried with the Lord at Mollington, by Brother Campbell, on his visit to this country.

Since that period he has been most assiduously engaged in disseminating the gospel in its native purity. His labors had previously been confined to the Welch language, but that he might extend the sphere of his usefulness, he commenced speaking in English, and made great proficiency therein, becoming a very acceptable laborer among our English brethren. Indeed the churches anticipated for him many years of usefulness; but he has been taken away in the midst of his days, when, to all human appearance, he was most needed. "The Judge of all the earth will do right."

Our deceased brother was one of those individuals so rarely to be found, who, though possessing great talent, was willing to do anything so that God might be glorified, the kingdom of our Redeemer extended, and the people blessed. In his death the churches of the locality have lost an efficient and laborious brother, all his labors being gratuitous and disinterested. "They that sleep in Jesus, shall God bring with him."

F. HILL.

[By the death of our much-esteemed, upright, zealous, and gifted brother, John Price, whose immersion by Brother Campbell in 1847 we witnessed, the churches in Wales have indeed sustained a great loss. Able to speak in English and Welch, and to render efficient service in conducting a periodical in the Welch language, our brother was justly regarded as occupying an important station in the church of Christ. But he is with us no longer. The Head of the Church, by this bereavement, admonishes us not only to be ready, but also to be continually looking to Him for instrumentality and strength to maintain with vigor and success His cause in the world. J. W.]

SEPTEMBER, 1852.

AN ADDRESS

TO THE BIBLE UNION CONVENTION, HELD AT MEMPHIS, TENNESSEE, APRIL 2, 1852.

BY A. CAMPBELL.

"God said, Let there be light, and light was" (Gen. i. 3.)

MEN, BRETHREN, AND FATHERS!

THIS was the first speech ever made within our universe. It is, indeed, the most sublime and potent speech ever made. It is, however, but the expression of an intelligent omnipotent volition. It was pregnant with all the elements of a material creation. It was a beautiful portraiture of its Author, prospective of all the developments of creation, providence, and redemption. It was a Bible in miniature, and future glory in embryo. We, therefore, place it as the motto of an address upon the greatest question and work of our age—*Shall we have the light of life as God created it?*

All was chaos before God uttered this oracle. All was order, beauty, and life when he ended this discourse. Creation was but a sermon—a speech. Its exordium was light, and its peroration was man. Redemption, too, was in perspective, shown in the first utterance that broke the silence of eternity. Hence its author is called "THE WORD OF GOD"—"*the light and the life of man.*" Hence, too, in its first enunciation, we are carried back to this primordial oracle. "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were created by him, and without him was not any thing made that was made. In him was life, and the life was the light of men." True, "this light" yet "shines in darkness, and the darkness comprehendeth it not." Under the same divine imagery, at the end of the volume, he is called "The Alpha and the Omega, the Beginning and the End, the First and the Last." "All things were created by him and for him; and he is before all things, and by him all things subsist." The "word became incarnate and dwelt" amongst men, and they "beheld his glory"—the divine image of the invisible Jehovah—"the glory as of an only begotten of the Father, full of grace and truth."

The volume emphatically called THE BIBLE, spans the arch of time. In its commencement it rests upon an eternity, to us past, and in its termination upon an eternity, to us future. But God himself, in Hebrew, is called "*The Eternities of Israel*," and time is but a continued creation of the spiritual tenantry of the Eternities of Israel, commencing in the first and terminating in the last. This heaven descended volume is, therefore, the chart of the interval that lies between the heaven that is past, and the heaven that is to come. It delineates the path of life, and in harmony with "the divinity that stirs within us," it points out an hereafter, and intimates an eternity to man. How important, then, that we have it in our own language, as they had that first received it from the hand of God! As the golden cherubim that overshadowed the Propitiatory, while guarding the written word of God with one eye directed to the throne of glory, and one immovably fixed on the printed tablets of the divine constitution; so ought we to guard the Sacred Oracles committed to the church of Christ, and preserve them in their primeval purity and integrity.

In full conviction and assurance of these preliminary statements, and of the eternal truth and value of the Divine Oracles, and of the obligations therein contained and resting upon the church of Christ, to translate them into all lan-

guages, and to give them to the human race, I would very respectfully submit to your consideration and adoption the following resolution :

Resolved, That it is a paramount duty of the Christian church of the nineteenth century, to give to the present age, in our own vernacular, a perspicuous, exact, and faithful version of the Living Oracles of God, as we find them in the Hebrew and Greek originals of inspired prophets, apostles, and evangelists.

In submitting to your consideration and adoption this resolution, it is assumed that we have not now extant, in our own language, publicly accredited, such a version as that proposed in the resolution which I have at present the honor to submit to your most grave and solemn consideration. And is not this a generally, nay, a universally conceded fact, throughout the length and breadth of Protestant Christendom? Is there a single sect, party, or denomination, known to history or to any one of us, that in its aggregate, or even in a respectable minority of its most intelligent communion, is fully satisfied that it has in its possession such a translation of either the Jewish or Christian Scriptures? Nay, is there a learned Rabbi, Doctor, or Minister of any denomination, that can or would, *ex animo*, affirm the conviction, that we have such a version in public use? If any one doubt it, let him assume the task—the herculean task—of examining the popular commentaries and versions from those of Luther, Beza, Erasmus, or that of Rheims, A.D. 1582, down to Dr. Boothroyd, of 1836, patronized, or occasionally used, by our religious denominations, Romanists and Protestants; and if he does not find objections to, and emendations of, each and every one of them, proposed by hundreds and by thousands, I will concede the position assumed.

Dr. George Campbell suggests some four hundred and fifty emendations, in the single testimony or gospel of the Apostle Matthew; and Dr. Macknight nearly as many, in his translation of two of Paul's Epistles—viz. : that to the Romans and that to the Hebrews. And what shall we say of Drs. Whitby, Benson, Doddridge, D'Oyly, and Mant, Gill, Pierce, Thomas Scott, Taylor, of Norwich, Philosopher Locke, Dr. Boothroyd, Professor M. Stuart, and Secretary Thompson? From all these, and others beside, we have imported from Pater Noster Row, London, the Holy Bible with its *twenty thousand emendations!* In the United States, these, and many others not named, are found, not only in our public libraries, but in many of our private libraries. Indeed, these all stand on my own shelves, with several others not named, of equal value and importance.

In this country, we are happy to find no by-law established version of Old Testament or New. We voluntarily use that introduced by King James, merely because it was in fashion, and by law of Protestant Britain appointed to be read in all the churches of its establishment. We have, indeed, been favored with one volume from the British press, called the English Hexapla, exhibiting six important versions of the New Testament Scriptures—viz. : that of Wickliffe, of A.D. 1380; Tindal's, of 1534; Cranmer's, falsely so called, of 1539; the Geneva, 1557; the Rheims, or the English College of Rheims, 1582; and that of James, of 1611. These, with one exception, were made within 77 years—the life time of one man.

We have also the Polyglott Biblia Sacra, containing the Greek and Hebrew originals, with the Latin Vulgate, German, English, French, Spanish, and Italian versions, under the supervision of Dr. Samuel Lee, Professor of the Hebrew Language at Cambridge, England, Doctor of Divinity, and honorary member of all the great literary societies in Britain and on the Continent of Europe. This is the greatest and best offering of the press of the 19th century—indeed, of any century, since the first of the Christian age. We are, therefore, better furnished

with the aids and materials for an improved and correct version, than at any former period in the history of Christianity.

If, in the judgment of Paul, the greatest honor and advantage bestowed upon the Jews, was that "to them were committed the Oracles of God," just as he spoke them, is it not our greatest privilege and honor to have the Oracles of God, just as he spoke them, committed to us, not only for ourselves, but for our children and our contemporaries in all the earth?

The Jews' religion possessed no proselyting spirit or precept. "He showed his statutes unto Jacob, and his testimonies unto Israel—he has not dealt so with any other nation—and as for his judgments, they have not known them."

The Jews sent no missionaries abroad. There was no missionary spirit infused into their religion. There was no commission given to the patriarchs or the Jews, none to Judah or to Levi, "to go into all the world," and preach and teach to other nations the statutes and the judgments, the precepts and the promises, that God gave to them.

They needed no translators nor verbal expositors for themselves. Their dispensation was circumscribed by the flesh, and the language of Abraham had no spirit of extension in it; and therefore, Levi was commissioned "to teach Jacob God's judgments—to make Israel know his laws—to place incense before God, and holocausts, or whole burnt offerings, upon his altar." Beyond this they had no obligation or mission.

But God has been to us more gracious than to Israel, according to the flesh. He has given to us a better constitution of grace—a better covenant, established upon better promises. He has called us to a noble work, and given to us a large mission. He has committed to us the Christian Oracles, with authority to announce them to the whole human race.

But they have come to us in a translation, and in an imperfect translation, by no means equal, in clearness and force, to the original. He has, however, also given to us the originals; but only a few can read them, and, of that few, all read them after having been taught the vernacular Scriptures. They read the originals through the spectacles of their vernacular versions; and, superadded to this, through the spectacles of a ready made theology, imparted to them by early education and high authority—parental or ministerial, or both. It has become part and parcel of their individuality. Few can ever divest themselves of it. It is harder, far, to unlearn than to learn; to divest ourselves of old errors, than to acquire new truths. Still it is our duty, as it is our safety and honor, to take the Living Oracles, and, with an unveiled face, an unblenching eye, and an honest heart, to learn and study what God has spoken to us.

To the Christian church are committed the Oracles of Christ, as to the Jewish church were formerly committed the Oracles of God. The original Scriptures were given in solemn charge to the Jewish people, that nothing was to be added to them or subtracted from them. They were to preserve and teach them to their children through all generations.

A similar ordinance in the New Testament, with the most solemn sanctions, gives to the Christian church the keeping of the Christian Scriptures. If any one add to them, God will inflict upon him all the maledictions found in the Holy Volume. If any one subtract from them, God will take away from him all the Christian birth-rights promised in them, and consign him to perdition.

But they were committed to both people in their own native language, directly from those persons to whom God had given them in charge. Were they, then, to translate them into other languages? This question, though not pro-

pounded in the very words of the book, and consequently, not formally answered, is, nevertheless, clearly intimated, and most satisfactorily disposed of, in the Christian Scriptures. To its consideration and disposal we are now, in the providence of God, especially called; and it is our special duty, on the present occasion, to investigate the subject, and ascertain our duties and privileges on all the premises exhibited in the Christian Records.

On such questions and occasions as the present, it is essential to success that we entertain and cherish clear, enlarged, and lofty conceptions of the whole subject and object of Divine revelation, and that we duly appreciate the times and circumstances in the midst of which our lot has been cast.

The Bible, in its vast and glorious amplitude and object, is the Book of Life—the charter of immortality to man. It is, in its manifold developments and details, most worthy of God to be both the author and the subject of it, and of man to be both its theme and its object, in the awful grandeur of his origin, relations, and destiny. Every thing superlatively interesting to man, with respect to the past, the present, and the future of his being, and of his well-being, constitutes the all-engrossing theme and intention of the volume. It follows, therefore, that its faithful preservation and transmission from age to age, and from nation to nation, is, and ought to be, the paramount duty and concern of every one who believes its Divine authenticity, and realizes its transcendent value. We shall, therefore, endeavor to ascertain our immediate duty with regard to an improved translation of it in our own language and country, at the present time.

To this end, it is also essential that we appreciate and comprehend the character and the spirit of our own age, and the actual condition of the Christian profession in our own country, and indeed, in our own language wherever spoken, at home or abroad. It is almost as difficult to appreciate our own times—the spirit and the progress of our own age—as it is to see ourselves, either as others see us, or as we really are.

And what is the actual condition of the present church militant? I mean of the whole Christian profession—not within Popedom nor in the patriarchdom—but in the European and American Protestantdom. Is it not emphatically in a politico-heretico belligerent state? There is, indeed, much said in praise of a *catholic* spirit, and much said against a narrow, contracted, sectarian, bigoted spirit. But alas! how many praise the life which they never dare to lead. If all who praise truth, virtue, temperance, charity, practised these virtues, what a happy world—what a triumphant church we should have. Too much credit, as well as too much credulity, has ruined many a man. It has, alas! too often bankrupted and ruined church and state.

There cannot be an honest league between truth and error. A smiling face over a frowning heart, is an abomination to earth and heaven. True charity “rejoices not in iniquity, but rejoices in the truth.” There can be no compromise between God’s truth and man’s error. “Let God be true,” as Paul said, “though it should make every man a liar”—no matter on whom the falsehood lies. We never can heal the wounds of sectarianism but by the healing unction of heaven-descended truth. But the truth must ever be spoken in its own spirit, which is the spirit of love and of a sound mind.

But what are the bearings of these aphorisms upon the subject of a faithful translation of the Christian Scriptures? Much, very much, as we hope the sequel may show. We desire—I mean the true church of Christ desires—to know the whole truth—the mind and will of God.

An apostate church never did, never can, never will desire such a version. The most apostate church on earth often prays in Latin, and glories in a Roman service. I would to God that she sinned only in Latin. But she glories in the *Roman* tongue, and in the *Roman* city, because of her *Roman* spirit, her *Roman* head, and her *Roman* hierarchy. Like the Roman Cæsar, she has her *pontifex Maximus*, her *imperator universus*, and her *Jupiter tonans*.

That all men who love truth, and especially Bible truth, desire to come to the light, or to have the light brought to them, is as clearly an historical, as it is a philosophical fact. It is well established in the history of translations. Were I to dogmatically assert that truth and light are cognate, I would stake my reputation on the fact, that every lover of truth loves light. The Saviour himself suggests to us this idea, in saying, "He that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." Error or falsehood, and darkness, are also akin. They are of cognate pedigree. Hence said the Great Teacher, "He that does evil hates the light;" and men whose deeds are evil "come not to the light, lest their deeds should be reproved," or made manifest.

But I have said that this is an historical fact, and amply demonstrated and sustained by a reference to the history of Bible translations. From the era of Protestantism till now, Protestants, in the ratio of their Protestant sincerity, or true Protestantism, have been active, zealous, and forward in the great work of translating the Hebrew and Greek Scriptures into the vulgar tongues.

The Roman church has been equally distinguished for her opposition to popular versions, or to translations made in the language of the common people. So have those Protestants that have borrowed freely from Papal Rome. If Protestant Reformers have been well sustained in alleging that there is but a paper wall between certain Protestant denominations and the Papal institutions, then are we sustained in affirming, that those most opposed to popular versions are more akin to the Popedom than those who advocate them. In proof of these views and facts, I appeal to the history of all the versions into the English language, from the Reformation down to the present time.

I will not limit my proofs to the English language. I will challenge an investigation of the facts of history from the dark ages of Papal absolutism down to the present day. Of course we begin with Luther and the era of Protestantism, A.D. 1534. His version, printed A.D. 1530, made directly from the Hebrew and Greek, gave rise to ten other Protestant versions, viz.: the Lower Saxon, in 1533; the Pomeranian, in 1588; the Danish, in 1550; the Icelandic, in 1584; the Swedish, in 1541; and the Dutch, in 1560; the Finnish, in 1644; the Livonian, in 1689, (sometimes called the Lettish version;) the Sorabic or Wendish, in 1728; and the Lithuanian, in 1735. During the period in which these eleven Protestant versions appeared, the Romanists, to quiet their population, were obliged to issue three versions, not one of which was made from the original tongues. They were rather translations of the Vulgate, than of the Hebrew or Greek originals. The German laity of the Roman community read them with considerable avidity, "notwithstanding the fulminations of the Papal See against them."

From Germany and the Continent, we pass over the channel into the British Isles. A few partial versions into the Saxon language were made before the first English version, which appeared in 1290. Of course none of these were printed.

Wickliffe's, from the Vulgate, appeared in 1380. But in 1408, the Archbishop

Arundel, in a convocation held at Oxford, decreed "that no one thereafter should translate any text of Holy Scripture into English, by way of a book or tract; and that no book of this kind should be read that was composed in the time of Wickliffe, or since his death." Some, however, read, and were put to death.

The immortal Tindal, about this time, fled to Antwerp, in Flanders, and in 1526 printed his English version of the New Testament, from the Greek original. Sundry editions of it were, in a few years, printed and scattered over the Continent, and not a few of them found their way even into England.

But, strange to tell, an edition of Tindal's version, under the direction and supervision of his convert, John Rogers, printed abroad, was introduced into England in 1537, and that, too, with the consent of King Henry VIII. and that of his vicegerent, Cromwell, and that, too, of his Archbishop, Thomas Cranmer—all of whom had, a short time before, most violently opposed it. The history of this change is too long to tell, but it has never ceased to be a wonder to all that know it, and to be regarded as a very singular and special providence.

Banished from his native land fourteen years before, and finally murdered, too, for his translation; yet, by royal authority, that same version is introduced into England, under the auspices of the crown and the mitre of the realm!

Next year, Grafton, who had published the first edition of Tindal's Bible imported into England, sets about another edition in Paris; and to correct the press, takes with him Coverdale, under the protection, too, of Henry VIII. But an order from the Inquisition, dated December 17th, 1538, under the auspices of the Pope and the French King Francis, seizes a portion of the edition, almost out of the press, which compelled the publisher to flee to England, where, under the protection of Henry VIII. it was completed and issued in April, 1539. Next year (1540) another edition, under the auspices of Cranmer, was issued from the English press. Thus the first English version of Tindal's Bible was wholly imported into England in 1537—a second, redeemed from the Inquisition, mostly printed in Paris and finished in London in 1539, succeeded it. The third edition was wholly printed in England; and after this, the editions of 1540 and 1541, were issued under the auspices of Cranmer himself. From that time England became the land of Bibles.

History is philosophy teaching by example. And here we must date the true commencement of England's glory amongst the nations of the earth. She of all the nations of Europe, thus becomes emphatically the land of Bibles and of freedom. So true it is, that where the Spirit of the Lord is, there is liberty; and where the Bible, in the vernacular of any people, is much read and much pondered upon, there the Spirit of the Lord exerts a mighty influence. "Where no vision is the people perish," and are the easy prey of aspiring demagogues and haughty pontiffs.

From a careful review of the history of new versions, in all past time, we are compelled to the conclusion, that their authors, friends, and advocates, have generally been the lovers of truth and of the God of truth; whereas, their opponents have as uniformly been mere temporizers, carnal and secular—lovers of place, of person, and office, rather than lovers of God. I have said generally, but was about to say, universally. In this view I am sustained by the judgment and the practice of those we call orthodox. What are generally now called orthodox versions, were, without an exception known to me, got up in despite of more popular, more worldly, and more secular establishments. This is a very instructive fact. We may, indeed, concede that some vain secular errorist or demagogue, may have, from sinister motives, attempted to carry some favored dogma, by an effort at a new version of some passage or book, or even of the whole volume; but how soon have these fallen still-born from the pen or the press, and vanished from the world! This, or some such occasion, is essential to a general law; otherwise we might be in danger of affirming it universal, and thereby endanger the cause of truth.

I am glad, however, to assert, with a strong emphasis, that I have the concessions of all our would be recognized orthodox partizan contemporaries, in favor of my position. They have recently become unusually eloquent in their laudations of the present approved version of King James. I wonder if they have read the whole history of that version! Some seem to think that King

James himself, or his government, or his bishops, have made it out and out. So far from this, it fought its way, every inch, from the head, and heart, and conscience of Wickliffe, Tindal, Luther, Beza, Frythe, Barnes, Poyntz, and even Erasmus, &c. and scores of co-operants in contributions of learning, books, money, protection, and prayer, before it attracted the smiles and approval of bishops, courtiers, and princes. Printers, paper manufacturers, and book binders, are as much entitled to our thanks for King James' version, as many of those worshipful persons who are said and believed, "by the grace of God," to have given to us our English Bible. Instruments they were, willing or unwilling, meritorious or unmeritorious, in this great work. *It was individual piety, learning, zeal, and enterprize, that gave to us our present English Bible.* There is scarcely amongst us a living man, who can tell how this sacred volume—this King James' Bible, revised and re-revised—has come down to us. The best read living man on this subject, Christopher Anderson, of Edinburgh, in his two octavos on the English Bible, has not told, because he could not tell the whole story. And yet his history of it is, by far, the best ever printed. He was conscientiously constrained to affirm the melancholy fact, "That a mighty phalanx of talent, policy, and power, has been firmly arrayed against the introduction of Divine truth in our native tongue" (Vol. I. p. 7.) There are now one hundred and fifty versions of the Bible extant in the living tongues of earth; and yet, strange and wonderful to relate, more copies in the English language are called for, than in the languages of all other nations put together! This is the glory, the chief glory of England. She has colonized America, Africa, Asia, New Holland, New Zealand, and the bosom of the Pacific. While I speak these words, the English Bible is being read from the rising to the setting sun. "Not one hour of the twenty-four, not one round of the minute-hand of the dial, is allowed to pass, in which, on some portion of the surface of the globe, the air is not filled *with accents that are ours.*" Every English Christian, in this one grand fact, may rejoice that his Bible, at this moment, is the *only* version in existence on which *the sun never sets.*"

This caps the climax of English glory. Her English version is every moment being read from the banks of the Thames to the banks of the Ottawa and the St. Lawrence, and thence to the banks of the Ganges, to Sidney, Port Philip, and Hobart Town. It girdles the whole earth, and is destined to be the enduring bond of its nations. How important, then, that the English Bible should be a pure, perspicuous, precise, and faithful expression of every idea, of every precept, of every promise, of every institution of the inspired originals! It is inevitable from the signs of the times, from the openings of Divine Providence—to say nothing of the prophecies fulfilled, fulfilling, and yet to be fulfilled—that the English Protestant Bible is to mould, form, and, more or less, to characterize all the new versions in all the missionary fields on the already tenanted earth. This is far more probable than some of the events that have actually occurred in the present day; incomparably more probable than that an improved version of the New Testament, got up and published by your humble speaker, should, in the short period of twenty-five years, have passed through six editions, and be now read by even a few individuals residing in Asia, Africa, Europe, and America. This is the Lord's doing, and wondrous in our eyes!

The language of a people is not only an index of their intellectual calibre, but also an exponent of their moral and political power amongst their contemporaries. It is, indeed, the vehicle of all their attainments in those arts and sciences which have given them a standing and an influence amongst their contemporaries at home and abroad, and an elevation in the scale of civilization. Judging from this acknowledged fact, it must be admitted, that as the English people stand at the top of the ladder of modern civilization, their mind, their language, and their religion, must have a paramount influence upon all the nations and people of the globe. Need I ask, then, at this stand-point in the centre of this immense horizon, who can compute the influence of our best efforts to exhibit the true sense and meaning of the Hebrew and Greek Oracles of God, in that pervading and continually extending language, to which God, in his providence and moral government, has already vouchsafed such a preponderating influence in the world?

But it may be asked, *What can the "Bible Union" accomplish in this work?* So ask our contemporary Baptist and Pedobaptist brethren. However uncongenial to their taste or to our own, I cannot but associate their attitude, and part, and bearing, with those of the too orthodox Jews, in the days of Ezra and Nehemiah, which, together, give us the history of one century of their nation. In those days they had no priest with "*Urim and Thummim*." We have one who has passed into the heavens, and who has the "*Urim and the Thummim*" in all their Divine potency. They had also with them, only Zerubbabel and Joshua, as commanders-in-chief. But we have the Lord of Hosts. The adversaries of Judah and Benjamin proposed to co-operate with them in rebuilding the temple and in restoring the ancient order of things. But the paternal chiefs, along with Joshua and Zerubbabel, refused their proffered aid. The consequence was, they became the enemies of Israel and their cause. So the work was abandoned for some sixteen years, till the second year of Darius, King of Persia.

The Prophets Haggai and Zachariah, were then sent to encourage and aid this remnant of Israel. Darius, on searching the records of government, gave a decree in their favor, and they went to work. Every thing then went on prosperously, and the house of the Lord was finished. But the walls and palaces of Jerusalem were still in ruins.

Nehemiah obtains a commission from Artaxerxes, and with zeal and courage, commences their erection and repair.

But he is opposed and resisted by Sanballat, and Tobiah the Ammonite, who, in mockery, said, "How feeble this band, and how weak their efforts. Were a jackal to run against their stone walls, he would break them down." Thus were the re-builders of Jerusalem insulted and hindered in their work.

Nehemiah, however, and his party, went on with the work of the Lord. Their enemies becoming still more chagrined at their success, formed new alliances, and brought to their aid Arabians and Ashdodites, and "conspired to fight against Jerusalem, and to hinder their work." But Nehemiah exhorted them "to fight for their brethren, their wives, and their homes." Thus they prayed, and wrought, and fought, and conquered.

Ezra, meantime, got a copy of the Jewish Oracles. He opened the book in sight of all the people, and the priests and the Levites caused the people to *understand the law*. "So they continued to read in the book of the law distinctly, and gave the sense, and *caused them to understand the reading*." Thus the divine law and institutions were restored to Israel, and thus were their temple and city rebuilt.

"Now the things," said Paul, "that happened to them, occurred to them as types or examples, and are written for our admonition, upon whom the end of the world, or the consummation of the Jewish age, has come." Let us, then, profit from their example and success, and we will achieve all that we desire. We will cause the people to understand the law of our God, by the reading of his Oracles.

But we have more than the encouragement of example to inspire us with zeal and energy in this great work. Other men have labored in this fruitful field, to our unspeakable interest and honor. We have the Christian Oracles committed to us, with an injunction to *interpret*—that is, to *translate* them, with fidelity and perspicuity. The Apostles possessed not only a commission to convert the nations, but to teach the converts to observe and practice whatsoever the Lord had commanded. To qualify them for this work, the Lord gave them a splendid education. They had wisdom, knowledge, and eloquence bestowed upon them. They had the immediate inspiration of the Holy Spirit, to give them a perfect revelation. They had the gift of foreign tongues, and the gift of interpreting them. The power of translating their own conceptions, into the languages of their auditors, was gratuitously vouchsafed, not only to the Apostles, but to other members and teachers in the churches which they planted, and which they nourished with the pure milk of the Word. It was on two accounts, necessary for the Apostles to receive this power of knowledge and of utterance, by immediate inspiration. The mission was extraordinary, and needed a seal to authenticate it. The gift of tongues itself, was one of the most useful seals of apostleship.

Time, also, was to them most precious. Their work was great. Their lives

were short, and the hand of the Lord was necessarily the pledge of their mission to the nations of the world; and his inspiration of ideas, and of words to express them, was essential to their success.

A necessity of the same kind, but not of the same degree, still exists. The revelations of the Spirit are complete, but the languages in which they were originally given have become obsolete.

The Hebrew of Moses and of the Prophets, and the Greek of the Apostles, after the consummation of the revelations of God committed to them, soon began to change, and virtually died. Still, their bodies were embalmed, and the means of recognizing them were preserved and transmitted to us, by their immediate legal representatives. Indeed, the living tongues of earth, like living men, are continually changing. Dictionaries, like histories, transmit the past to the future. Hence, both the necessity and the means of substituting correct words and phrases for those that have, from the attrition and waste of time, lost their original value, become uncurrent, and passed out of use. Even Shakespeare and his contemporary poets, orators, and authors, now require glossaries, or the substitution of modern terms for those which they have used, that are now become obsolete and unintelligible. The Common Version of the Scriptures was made and completed six years before the death of the great English poet. It, therefore, has also acquired the rust of the Elizabethan age, although occasionally since polished by hands we know not of.

The great science of interpretation, strange to tell, like good wine, improves from age to age. Not, indeed, the spiritual gift of interpretation, but the literary and acquired gift of exposition and elucidation is matured and perfected from the better means and better learning now possessed—the product and growth of a revived and reviving literature.

A remarkable revival of literature preceded the Protestant Reformation. That revival is now regarded by every philosophic historian and student—indeed, by every reader, who thinks profoundly upon principles and their tendencies, who weighs the remote and proximate causes of things, or who fathoms their legitimate and immediate tendencies—I say the revival of literature in Italy and in Western Europe, which occurred in the fourteenth century, is now regarded by every informed mind as the harbinger, or cause, of the Protestant Reformation; and that Reformation may be regarded as the pioneer and patron of Bible translation.

No living man can realize the midnight darkness with which the Papal See, in its appalling triumph over the Bible, human reason, and conscience, had paralyzed and enfeebled the human understanding.

In the thirteenth century, soon as the English Barons had wrested from the feeble-minded King John the Magna Charta, the Pope, who regarded England as "his garden of delight," on John's appeal, annulled that charter, boasting that he received three times as much per annum, from England alone, for his throne of St. Peter, as King John received for his political throne. But, be it noted, there was not then a Bible in any vernacular tongue within the Papedom. In the fourteenth century it was not much better. But in this century the revival of literature began. The Italians discovered, as it were, anew the ancient world. "They discovered and felt an affinity of thought, of hopes, and of taste, with the best of the old Latin writers, which inspired them with the highest admiration."

"Petrarch and Boccaccio passed from this study to that of Grecian antiquity, and at the solicitation of the latter, the Republic of Florence, in 1360, founded a chair of Grecian literature—the first in the Western Roman Empire. The highest glory was attached to the Grecian literature and learning, and these two mighty pioneers attained a degree of celebrity, credit, and power, unequalled by any other men in the middle ages. They became the pontiffs and interpreters of antiquity. Italy, in the fifteenth century, became the garden of literature and arts—the wonder and the delightful resort of the learned throughout Europe. Indeed, it became the well-spring of all the less civilized nations of the West. Dante and Petrarch, Boccaccio and Poggio Bracciolini, led the way."

Meanwhile, the revival of literature in England was, even from this period, associated with a special leaning to the Oracles of God. Upon the arena now appear Aungerville, Fitzralph, and Wickliffe. Grossteste was not unacquainted

with Hebrew and Greek literature, and at this early day affirmed, that "It is the will of God that the Holy Scriptures should be translated by many translators, and that there should be different translations in the church; so that what is obscured by one, may be more perspicuously translated by another." I concur with Anderson, from whom I have quoted these rare facts, that this was the first voice in Western Europe for a vernacular translation of the Holy Scriptures.

The condition of the Papal dominions at this period, may be fairly inferred from an address delivered by the Irish Fitzralph, the great pioneer in the advocacy of new and popular versions. When at Lyons, as primate of Armagh, in the presence of Pope Innocent IV. he arraigned the popish clergy, in the boldest terms, "for their ignorance, arrogance, and flagitious conduct." In the course of his speech, he affirmed that the Italian scholars did not so much as know the Greek alphabet.

He also complained to the Pope, that "no book, whether of divinity, law, or physic, could stir, but the friars were able to buy it up; and that his secular chaplains, whom he sent to Oxford for education, wrote to him that *they could not find a Bible in Oxford*, nor any good and profitable book on divinity for a man to study, and that they were, therefore, minded to return to Ireland." This conveys us down to the times of Wickliffe.

To illustrate the value and importance of Bible translation, I will draw yet farther upon my old and recent readings. Wickliffe died A.D. 1384, four years after he had finished his translation of the Roman Vulgate. Both the Greek and Roman Catholics had interdicted any translation into the living tongues of Europe and Asia. Indeed, the Council of Toulouse, one hundred and fifty years before Wickliffe's version appeared, had passed forty-five canons against heresy. One of these involved the first court of Inquisition, and forbade the Scriptures to the laity. The canon reads in the following words: "We forbid the laity to possess any of the books of the Old or New Testament. We strictly forbid the having of any of these books translated." A Latin service in the church, and a Latin Bible in the hands of the priesthood, and none at all in the hands of the people, was the triumph of the Prince of Darkness in Roman Christendom, and the mid-night of the so-called Christian world. The first star of hope was Wickliffe's version, though itself but the version of a version, and not of the original. Still, its appearance inflicted an incurable wound on the Man of Sin and Son of Perdition.

On the occasion of its first appearance commenced the era of discussion. Henry de Knyghton, a Leicester canon, affirmed, that "a man could not find two people on the road but one of them was a disciple of Wickliffe;" and again, "The soldiers, with the dukes and earls, were the chief adherents of this sect. They were their most strenuous promoters—their most powerful defenders and their invincible protectors."

On another occasion he said, "This Master John Wickliffe hath translated the gospel out of Latin into English, which Christ has entrusted with the clergy and the doctors of the church, that they might minister to the weaker sort, according to the state of the times and the wants of men. So that by this means the gospel is made vulgar, and laid more open to the laity, and even to women who can read, than it used to be to the most learned of the clergy and those of the best understanding. And what was before the chief gift of the clergy and the gift of the church, is made for ever common to the laity." What a comment on the value of a translation! What a portraiture of Popery!

To this adds another contemporary prelate—"The prelates ought not to suffer that every one, at his pleasure, should read the Scriptures, translated even into Latin, because, as is plain from experience, this has always been the occasion of falling into errors and heresies. It is not, therefore, politic, that any one, wheresoever and whensoever he will, should give himself to the frequent study of the Scriptures."

During the controversy of two rival Popes, from A.D. 1380 to A.D. 1400, the controversy for and against translations in the vulgar tongues was very ripe. A bill for suppressing Wickliffe's Bible was proposed to be brought into the House of Lords. On that occasion the Duke of Lancaster said, that "he would maintain the having of this law—the Holy Scriptures in our own tongue—whoever they would be that should bring in the bill."

Still, there was no persecution instituted against the friends of a popular version, or to check the Wickliffites, already spreading all over England, until the reign of the IVth Henry, when some members of Parliament became infected with the heresy of Bible reading in an English version, and when the Papal clergy became alarmed, lest they should introduce a public reformation.

The invention of paper at the close of the 13th century, or early in the 14th, and the invention of printing soon following the revival of learning, the increasing taste for reading an English version, gave to the subject of translation a rapidly growing importance, which never could be annihilated—indeed, scarcely suppressed—until the seeds of a broader and deeper reformation were widely scattered and deeply rooted in the hearts of the people. This secretly working spirit prepared the way for Luther, who, with a lion-hearted courage and an herculean vigor, attacked the basis of the Papal institution. Since which time I need not tell the story of new versions, or of Protestant triumphs. Bible translation soon became the standing order of the day. Luther, Erasmus, Beza, Castalio, Junius and Tremellius, Schmidt, Dante, &c. engaged in it with great spirit. From Luther's version soon sprang up ten others, in other states and languages on the Continent.

In the British Isles we find, in a few years, Wickliffe, Tindal, Miles Coverdale, Grafton, *alias* Thomas Mathew, Cranmer, and the bishops, at work. The spirit spread through Ireland, Scotland, and Wales, and they must severally have God speak to them in their respective tongues.

Finally, King James, borne on by the spirit of the age, is engaged in making one more acceptable to his people, and to issue it under all authority, political and ecclesiastical.

The version was soon hailed by all the enlightened men in his dominions, and appointed to be read in churches. It was in advance of all others at that day, yet wanting in some respects. Hence the number of private versions of a part, or parts, of the volume, and some of the whole New Testament, which have, since that time, appeared. From the days of King James down to the demise of Professor Stuart, of Andover, in Britain and America the work of translation has ever since been going on. Even Romanists themselves have been compelled by the spirit of Protestantism and of the age, to give sundry versions in different tongues. In the Latin tongue we have four Romanist versions of the whole Bible. That of Paginus, that of Malvenda and Cardinal Cajetan, and that of Houbigant. The Scriptures, in Europe alone, are now read in some fifty languages.

Thomas Hartwell Horne has borne testimony, ample and striking, in favor of our Common Version, both from the orthodox and heterodox Protestants in Britain. Still he has the candor to admit its defects and imperfections. After summoning his cloud of witnesses to attest its superior claims, he candidly adds these words: "Notwithstanding these decisive testimonies to the superior excellence of our authorized version, it is readily admitted that it is not immaculate, and that a complete correction of it is an object of desire to the friends of religion, were it only to silence the perpetually repeated cavils of the opposers of divine revelation; who, studiously disregarding the various satisfactor answers which have been given to their unfounded objections, persevere in repeating them so long as they find a few mistranslated passages in the authorized version." But he did not think, some quarter of a century ago, "that sacred criticism" (I presume he meant literary criticism) "was yet so far advanced as to furnish all the means that may be expected." If we wait till "all the means," real or imaginary, that *may hereafter be expected*, be actually possessed by any individual, or assembly of individuals, the work will not be commenced till about the end of the millennium!

Since Mr. Horne wrote these words, there have been issued, in Europe and in America, at least a hundred volumes, containing alleged errors with their corrections. Some of these are, indeed, very minute; and while they occasionally render the obscure more perspicuous, the defective more complete, the indefinite more precise, the ambiguous more certain, and the complicated more simple, we cannot say that any of them is absolutely faultless in every particular. We are truly thankful that there is no version so wholly defective that an honest

reader, learned or unlearned, may not understand the great scheme of salvation, and believe and obey it to the salvation of his soul.

I have never seen any English version, Romanist or Protestant, orthodox or heterodox, however imperfect, from which a man of sense and industry might not learn the way to heaven. Nor have I ever seen a country, however bleak or sterile, in which an industrious, laborious, and persevering husbandman, might not dig out of it the means of living. But what does this prove? That there is little or no difference between countries—between temperate or intemperate zones!

Who, having seen the fertile hills and valleys of the fairest portions of our much favored and beloved land, would think of locating himself in the barren heaths of Siberia, or in the sandy or slimy deserts of Lybia? As little he, that has a taste for the treasures of wisdom and knowledge, who desires the bread and the water of life that came down from heaven, who thirsts after the knowledge of God and of Christ, who prays for the full assurance of understanding the whole counsel of God, revealed in God's own book—I say, as little can he be satisfied with a mere glimpse of light—with a dim, imperfect, or ambiguous version of God's own book of life, health, and salvation to man. Still they are severally and collectively useful, and some of them contain many valuable emendations; but not any one of them meets the wants of this age, or would, in the aggregate, be a proper or satisfactory substitute for the Common Version, notwithstanding all its obscurities and errors.

The labors bestowed upon the original text, in ascertaining the genuine readings of passages of doubtful interpretation, and the great advances made in the whole science of hermeneutics—the established laws of translation—since the commencement of the present century, fully justify the conclusion, that we are, or may be, much better furnished for the work of interpretation, than any one, however gifted by nature and by education, could have been, not merely fifty, but two hundred and fifty years ago. The living critics and translators of the present day, in Europe and America, are like Saul amongst the people—head and shoulders above them of the early part of the 17th century.

As for honesty, we ought not, perhaps, to say any thing. But we may presume to say, without the charge of arrogance or invidious comparison, that we are not greatly inferior to them. And if in talent and education, compared with the moderns, they were giants and we but pigmies; still, as pigmies standing upon the shoulders of giants, we ought to see farther than those upon whose shoulders we place ourselves. Biblical criticism is now much more a science than it was in A.D. 1600, so soon after the revival of literature. A far greater number of Biblical critics have succeeded than preceded the Protestant Reformation, and of a much higher order. Before that era there was not one good Greek or Hebrew critic for one hundred at the present day. The Papal Romans were merely Roman scholars, and yet inferior to the Pagan Romans. These are facts so generally known and conceded, that it is not necessary to dwell upon them. The art of printing, with the increased number of theological seminaries, and the competition between Romanists and Protestants, and between the leading Protestant parties themselves, with the facilities of a more enlarged intercourse amongst learned men, could not otherwise elevate the standard of Biblical scholarship, and afford greater facilities for acquiring Biblical learning.

Corresponding with this, the vigorous impulse given to the human mind by the rapid progress in the sciences and in the arts, merely physical and intellectual; the great increase of new discoveries and general improvement in the social system, sustained by the facilities of the press, have all contributed to a higher intellectual development, and a more thorough scholarship, than were ever attained by the Greek or Roman schisms, or by any Protestant denomination anterior to the era of the Common Version. Indeed, one may affirm, without the fear of successful contradiction, that during the last hundred years, on the Continent of Europe, in Great Britain, and in the United States of America, Biblical criticism, Biblical learning, and Biblical translation, have advanced in every essential characteristic and accompaniment, much more in what is usually called Christendom, than was practicable or possible anterior to that date.

A more suitable time, therefore, has never been since the era of the Anglo-Saxon language, since the rise of the Papal defection, than the present, for a corrected and improved version of the Jewish and Christian Oracles, in the living Anglo-Saxon language of the present day.

A concerted movement of all, or any of the Protestant parties, in such an undertaking, we cannot expect. It is not in living experience, nor is it any where inscribed on the pages of ecclesiastical history, that a plurality of denominations have ever agreed to make a common version, for common use. Romanists and Protestants, Episcopalians and Presbyterians, Congregationalists and Methodists, Baptists and Pedobaptists, never have agreed, and I presume, never will agree, to make in common a new version.

Indeed, the first version in our language, as also the second—which is virtually the present commonly used version—in the main, were made by individual enterprise and on individual responsibility. Their merit, and the course of events, providentially gave them whatever popularity and influence they have possessed.

King James' version is, at most but a *correction*—not, indeed, always an *amended* correction—of the version of Wm. Tindal. No assembly ever made a new version of the New Testament. Conventions have met and read, have approbated or condemned, have amended or altered, as the case may have been, versions made by individual men. But no convention has yet made a new or original translation.

We have already shown, that those in power with the people, uniformly opposed new versions, until they had already, by alleged intrinsic merit, gained an authority with the people. Those in power have always opposed innovation, for the most obvious reasons in the world. They could gain nothing earthly, in public favor, by any improvement, and might lose much by innovations of a new version, if a correct one. And this is the reason why both Romanists and Protestants have uniformly opposed new versions.

None but pure, enlightened, conscientious, spiritually-minded men, could attempt, advocate, or execute an exact, faithful, perspicuous, and intelligible version of God's oracles. These seldom, more probably never, have constituted a majority in any nominally Christian communion.

Majorities, in the affairs of mammon, are worthy of all respect and confidence, because, in such matters they have a single eye, a clear head, and a sincere heart. But in Christ's kingdom, minorities are much more likely to be, and most generally have been, most worthy of public confidence, ever since the almost unanimous spiritual court of Israel delivered up the Lord Jesus Christ to be crucified. The history of mankind is full of admonition and warning on this subject. Ever since the days of Noah, Lot, and Abraham, majorities are not famous—rather infamous—in sacred story. Still, we flatter ourselves, and will present the flattering unction to the souls of our contemporaries, that we all are exceptions to a universal rule. Still, I confess I am not without fear in this matter, while I look narrowly into the volumes of church history. One thing is certain, we have as yet no version of the Christian Scriptures made by a convention.

"History," I repeat, "is but philosophy speaking by example." If history exemplifies any principle, it is that good men love light, and wicked men hate light, in all matters spiritual and eternal. Hence, as already shown, every valuable effort to give, in the vernacular of any people, an exact, faithful, and perspicuous version of God's own book, has been confined or doomed to individual enterprise, or that which most nearly approaches it. "In the multitude of counsellors," Solomon says, "there is safety." But he did not say, in the multitude of translators there is safety. In giving counsel on *meum* and *tuum*, on "*miney* and *thiney*," there is much more facility, and much more safety, than in making faithful versions of the doctrine of self-denial, and of taking up the cross. Still, a company of select men, not selected by a king, a court, a metropolitan, or an archbishop, but by a spiritually and heavenly-minded community, may be found capable and honest, single-minded and single-eyed enough, to guarantee a version true to the original, as they are competent to understand and express it. Learned in their own language they must be, as well as in the original tongues.

But it has been often asked, What may be the destiny of such a version? In other words, Who will receive it, and what will be its influence? This is a question which, however dogmatically propounded, cannot be so dogmatically answered. We are neither apostles nor prophets, but we can freely express our opinion, and give some reasons for it.

In the first place, then, much will depend upon the reputed orthodoxy and piety of those who execute it. The Society under whose patronage, and by whose instrumentality it is proposed, is properly called the *Bible Union*—not the Baptist Union.

Already it has been opposed and misrepresented as a *Baptist Union*, for *Baptist* principles. A new measure to carry out *immersionist* views of the action of baptism, by translating *baptism immersion*, and all its family, root and branches, by *immerse, immersing, immersed, immersion!* This is about all the logic and all the rhetoric that has appeared in one hundred and forty-four paragraphs, written, printed, and circulated against it, from "Dan even unto Beersheba," from Boston to San Francisco, from Mulberry-street, New York, to Old Jewry, London!

Truly, Immersionists have been hardly pressed, although now the largest community in the Union, and annually gaining more than any denomination in the number of its membership; fully equalling in population, wealth, and resources, one-fifth of the political and moral force of this great nation!

But why have recourse to a new version, for the sake of translating this family of *baptizo*? Have not all, or nearly all, the learned Rabbis and Doctors of the Pedobaptist communities, affirmed not only that *baptism* means immersion, but also, that it was so administered in the Apostles' day? Ask Brenner, of the church of Rome, what was the ancient apostolic baptism? He responds, that "immersion was practised for *thirteen centuries* almost universally, and from the beginning till now," in the Greek church. Ask the English Episcopal church, how long did the church practice immersion as the representative of *baptism*? and Dr. Wall responds, for 1600 years. Ask Luther, what his judgment is on the premises? he answers: "I could wish that such as are to be baptized, should be carefully immersed into water, according to the meaning of the word and the signification of the ordinance; as also, without doubt, it was instituted by Christ." Ask the great American critic, the late Professor Stuart, what is the English of baptize, and he affirms, "that it means to dip, plunge, or immerse in water, and that all lexicographers and critics of any note are agreed in this." And does not ancient history aver, that both Wickliffe and Tindal were in their views immersionists? With all these venerated names—a mere cluster, culled from the orthodox Pedobaptist vine—what need have Baptists themselves to form a Baptist Bible Union, to inculcate their views of immersion!

But it will be whispered that other views than these—heretical and false—are cherished by the *Bible Union*, and that the version will be colored by these. This has been insinuated—nay, printed and published by Baptists themselves opposed to it! And what is the proof, or the basis of such suspicion? Have not the leading movers of this Bible translation, as now digested and exhibited by the Bible Union, been always regarded as sound and orthodox on every vital doctrine of Christianity? Do not they believe in the fall of man; in the contamination and guilt of sin, which, as a leprosy, has infected every child born into the world? Do they not believe and teach the equal Divine nature and glory of the Father, and of the Son, and of the Holy Spirit, as developed in the great work of redemption, in and through the death, the sacrifice, or vicarious sufferings of the Lord Jesus Christ? Do not they believe and teach that the Father works, the Son works, and the Holy Spirit works, in the redemption, illumination, regeneration, sanctification, resurrection, and glorification of man, through the grace of the Father, the sacrifice of the Son, and the recreative, renovating, regenerating influence of the Holy Guest of the Christian temple—the mystic house of God, erected for an habitation of God through the Spirit?

Can, then, our heterodoxy be alleged as an objection to any version that we may make? There is no vital orthodoxy, no real orthodoxy, in Protestant Christendom. My own individual orthodoxy is too orthodox for the orthodox prelates of a sectarian world. I thank God, as Paul once said of himself, in his own foolish way of boasting, I am more orthodox than any of them. I have all

their orthodoxy and a little more besides. And I know that the next generation—or, at the farthest, the one after that—will acknowledge it. But if I know what orthodoxy means, and I presume to think and to say that I do, there is nothing either catholic or scriptural in the Greek, Roman, or Protestant churches, that I do not believe and teach. There is more than a sprinkling of heterodoxy in every sect in Christendom. But that heterodoxy consists not in what are called the essential doctrines of the evangelical remedial system. It consists much more in not keeping the commandments of the Divine Redeemer, and in not scripturally observing his ordinances of worship, than in any theory of the fall of man, or the necessity of sovereign and free grace, or of a divinely ordained remedial system. A correct translation of the Christian Scriptures will do more to unite, harmonize, and purify the Baptists, and to make them one great evangelical coöperation for God's glory and man's salvation, than any event since the Reformation. It will cause them to arise and shine in the light of God and in the beauty of holiness, fair as the moon, bright as the sun, and terrible as an army with triumphant banners.

We conclude, then, from all our premises—and they are both large and liberal—that any version consummated by the Bible Union can never be objected to by any—the most orthodox party in Christendom—because of any theoretic or practical error held or propagated by any of those who participate in its consummation. I am fully aware that the wiles of the Devil will all be in requisition, ready to strangle it as soon as born. But the Lord has always taken and subdued the Devil's wise men in their own craftiness, and shown that the weakness of God is stronger than man or the Devil; and therefore, the preaching of old, stale, quaint, spectacle-bestrid orthodoxy, will be as impotent now as was Herod's decree to kill the new born King of the Jews, by the slaughter of the innocents of Bethlehem.

But seeing that the Bible Union is not a Baptist Union, nor yet an heterodox union, but a union for a pure, chaste, exact, faithful, and perspicuous version of the Christian Oracles, and ultimately of the whole volume of divinely inspired truth, what is likely to be its fortunes, its future history, or its destiny?

An answer to this question, though somewhat in the spirit of prophesy, is not so very difficult as its first presentation might be assumed or imagined. If it be faithful and true to the original—and we assume that such it will be, in the judgment of all truly enlightened men—it must, then, in harmony with the history of man and the progress of the age, gain a glorious triumph over its opponents. Their batteries will be silent, because they will have been silenced by the work itself. It may be condemned and reprobated—indeed it will be—by a mere sectary, who has taken the oath of allegiance to his present prejudices, for better or for worse, and who, in advance of its appearance, has not only thought, but said “no good thing can come out of Nazareth,” and, therefore, never will. Such was the fate and the fortune of Tindal's version. He was persecuted and driven out of England. He was persecuted in Flanders. He was put to death by the orthodoxy of that day. His translation was inhibited in England; and yet, in a few years after, it was virtually the English Bible, enacted and ordained by the ecclesiastical and political potentates of England.

The present version was not, on its first appearance, a universal favorite. Some preferred the Bishops' Bible; others disliked both. One age burns heretics—the next makes them saints and martyrs, and erects monuments to their memory. No wise man, well read in civil or ecclesiastical history, can expect a different state of things. The censure of one age, is all praise in the judgment of the next; as the praise of one generation is often the shame and the reproach of the following. Christians live for immortality, for eternity, and, therefore, to them it is a matter of little or no account how their contemporaries may think or speak of them. The only happy man is he whom the Lord approveth.

But what will be the fortunes of such a version, as we contemplate may be rationally anticipated? It will, ultimately, be received by all the Immersionists. Some of the elders, some of the scribes, some of the popular doctors, some of the man-worshippers, will, no doubt, say of it when issued, what they said of it before it appeared. This they will do to justify the false position which, in a fitful mood, they unfortunately took on the whole premises. This we expect,

and will not be disappointed. Human nature, in the absence of Divine grace, runs in these channels. Yet we say it will be ultimately received by all the Immersionists, and by a portion of the non-immersionists. But, in some instances, it will be read with more interest to find out its faults, than to perceive its fidelity or its general excellency. All who plead for perspicuous and faithful versions, into foreign tongues abroad, will be compelled to receive a perspicuous and faithful version in their own Anglo-Saxon at home. We who are now actors in the drama will soon die, and the prominent opponents of the work will soon die. Our prepossessions and antipathies will die with us, and our labors will fall into more impartial hands. In one life-time, despite of all opposition, it will be generally read by enlightened Christians of our language, probably in some points improved; but in those points to which special reference is had, just as we give it. Many may denounce it whose children will only wish, "as pious sons, their fathers had been more wise."

But in saying so much of a *new* version to be made in the present day, we are likely to be misunderstood. We do not really intend or wish for a literally new version. We much prefer, in all cases, the common Anglo-Saxon style and idiom, and never will capriciously change the verbiage, unless when defective or unfaithful to the original, or otherwise in bad taste. I am one, and have long been one, of the admirers of the Anglo-Saxon — of the Common Version. And although often corrected and improved in its defects, by such men as Campbell, Macknight, Doddridge, &c. neither the more sonorous and elegant Latinities of the former, nor the pure, and sometimes too complaisant Grecisms of the latter, nor the combination of them both, with less taste and vigor, by Doddridge and other modern revisionists, win my admiration, or command my respect and affection, so much as the pure Anglo-Saxon of the fourteenth century, as it mainly appears in the revision of King James and his forty-seven translators or revisers. With Macaulay and other distinguished writers of the present day, I believe that much of the power and effect of the Common Bible and Bunyan's Pilgrim's Progress, is owing to the fact, that they are the only two good specimens of that style extant among us, and have thereby an easier and more direct passport to the understanding, the conscience, and the heart of English, Scotch, Irish, and Americans, than any other books in our language.

Change, for the sake of change, in the Oracles of God, in any language, is, in my judgment, bad taste and worse philosophy; and ought to be eschewed, rather than cultivated or adopted; by each and every one who desires the Word of God to run and be glorified in our day and generation. Change without improvement, is, in most cases, and, most of all, in Bible translation, mere pedantry—more worthy of reprobation than of commendation, on the part of every lover of the Bible and of mankind. I love the phrases and forms of speech in which our venerable and venerated forefathers were accustomed to clothe their conceptions of God, of Christ, and of the great salvation, when they turned their hearts to the praises of God, or prostrated themselves before his mercy seat. I love, too, the forms of speech in which they expressed their conceptions of his grace and of his great salvation, when, in their ecstasies, they celebrated the wonders of his grace, and extolled his condescension to our lost and ruined world. Magniloquence is the index of a complaisance to the verbal livery of the times, savors more of pedantry than of piety, more of the flesh than of the spirit, more of the wisdom of men than of the power of God. Much learning, real substantial learning, good common sense, much piety and spirituality of mind, and a profound humility and reverence, are essential qualifications of a good translator of the Oracles of God. We are, therefore, more disposed to ask, who is fit for such a work, rather than to hasten, rashly or presumptuously upon it, as a matter of common concern or of ephemeral duration. It is a good work, a great work, a solemn work, and must be approached with great solemnity and self-examination. It is not a task to be hastily assumed, and despatched with expedition. It is as solemn as death, and as awful as eternity. If God commanded his servant Moses, when he presented himself to him at Horeb, saying, "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground;" and if the Captain of the Lord's host said to Joshua, when standing in his presence, "Loose thy shoes from off thy feet, for

the place on which thou standest is holy ground," with what solemnity and reverence should we presume to touch "the ark of the covenant" of mercy, and to open its contents to our contemporaries and posterity? Should not, then, such a work as is proposed, be undertaken, prosecuted, and consummated, in the spirit of a piety the most sincere, and of a reverence the most profound?

There yet remains, my Christian brethren, another consideration, to which I would especially solicit your concentrated attention. We live in a sectarian, and, consequently, in a controversial age. Christianity, as it is called, has degenerated into a speculative science, and, therefore, into innumerable forms of opinionism. Theories instead of *facts*, speculations instead of *faith*, forms and ceremonies instead of a *new life*, and a profession of godliness without its *vitality* and *power*, are now, and long have been, the characteristics of the Christian profession. As a necessary consequence, we have been, as Paul predicted, "turned away from the truth of Christ unto fables."

When we survey the motley theatre of Christendom, it resembles a badly colored map of the Eastern or Western Continent. Shade mingles into shade, and color into color, until all the primary colors are lost, and one immense variegated field of vision spreads before us, full of mystery and of wonder. The natural and the artificial lines, rectilinear and curvilinear, which bound them and separate them, are the shades of each of the primary colors, so numerous and so faint that no mortal eye can separate them, or mark where one commences and another ends. And as upon these maps—

"Lands intersected by a narrow frith,
Abhor each other:
Mountains interposed make enemies of nations,
Who had else, like kindred drops, been mingled into one;"

so these shades of opinion, formalities of worship, and forms of organization, alienate these sects and parties from each other, as though one were Jews and the other Samaritans.

The metaphysics of the new birth, or the speculative difference between kneeling and standing in prayer, down to the ribbons on a bonnet or the corners of a collar, are sometimes made the badges of a holy brotherhood, more important than faith, hope, or charity. A good sectary may violate, with more impunity, five of the ten commandments, than any one of the idol peculiarities of his denomination. This, too, unfortunately, has occasioned a characteristic difference in the pulpit exhibitions of the age, and has given a factitious importance to theories and customs which otherwise would have occupied little or no part in public teaching or in public edification.

In our country and in our generation, there are delivered, in the course of the year, ten sermons on the new birth for one upon the new life—as if ten times more important to be born right than to live right—and yet, in the former the subject is entirely passive, and in the latter wholly active.

In the whole New Testament we have but one paragraph on the new birth for a hundred on the new life. We have had, too, a thousand sermons in behalf of sprinkling a babe, and a thousand on immersing a believer, which all depend upon the non-translation or the mere transference of a word, with the difference between blood and faith, or flesh and spirit.

For all these, and many such aberrations, there is but one sovereign and grand specific—a pure, exact, definite, and perspicuous translation of the Christian Scriptures. This is, in my humble conception, the great want of Christendom, the great want of the age, and the unanswerable argument in favor of the *Bible Union*.

The very name *Bible Union*, has a charm in the ear of every friend of truth, of every friend of God and of man. The Bible is God's own foundation for the greatest empire in creation. It is the constitution of the empire of redeemed humanity! We have had every other sort of union but a union for a perfect English Bible. The Christian world, so called, may co-operate in the great work which it proposes. And that a perfect English Bible, for an English people, is needed for three great purposes, will, I presume, on a proper exposition of the premises, be very generally conceded. The first, for the union of true Chris-

tians ; the second, for the conversion of the world ; the third, for the perfection of the church. To illustrate what we mean in such a broad affirmation, take an example or two :—1, Let all Englishmen read immerse for baptize, and then would not the baptismal controversy cease upon the action of baptism ? 2, Let them read *congregation* for *church*, and where the basis for the patriarchy, for the papacy, or for the prelacy ? 3, Let them read *love* for charity, and where that spacious tolerance of error, as a substitute for brotherly kindness and love ?

First, we say, *for the union of true Christians*. The most insuperable barrier to this are the three prevailing baptisms—baptism in water, with faith ; baptism with water, without faith ; and baptism with the Spirit, without either faith or water. There are, therefore, three meanings attached to Christian baptism. The first is, the *immersion* of a professed believer in water. The second is, the *aspersion* of water upon a person, with or without faith. The third is, the effusion or effusion of the Spirit of God upon a spirit, antecedent to, and independent of, either knowledge or faith. Thus the word *baptize* becomes a perfect enigma.

Baptize is neither Hebrew nor Greek, neither Latin nor English. It is a modification of the Greek *baptizo*, the Roman form of which is identical with the Greek. Hence the Greek and Roman church practiced immersion down to A.D. 1311 ; and the Greek church, still older than the Roman, and vast in its territory, still practices it.

The English church, too, practiced immersion down to the reign of Henry VIII. and it was so ordained by statute of said Henry, in his Holy Manuel or Guide of A.D. 1530. The statute of Henry VIII. 21st, thus speaks, "*Let the priest take the child, and, having asked the name, baptize him, by dipping him in water thrice.*"

Indulgences were given in after reigns, to pour water upon weak babies ; and very soon after all the babies became weak, and could not even stand the shock of pouring. Then John Calvin mercifully interposed, and commuted *pouring* for *sprinkling*. The priests, English and Scotch, immediately commenced a new kind of oratory, under the shield and the star of the rhetorical figures of a *synecdoche*, which puts a part for a whole, and of a *metalepsis*, which authorizes old names to be applied to new things. And so Presbyterians, Congregationalists, Episcopalians, and Methodists, liberal spirits all, in general have availed themselves of the tolerant indulgence of the falsely styled "*intolerant Calvin.*"

The *Edinburgh Encyclopædia* is high authority in this case. Hear the article on baptism, in the words following, to wit :

"In this country, (Scotland) however, sprinkling was never practised in ordinary cases till after the Reformation ; and in England, even the reign of Edward VI. trine immersion—dipping first the right side, secondly the left side, and lastly the face of the infant—was commonly observed. But during the persecution of Mary, many persons, most of whom were Scotchmen, fled from England to Geneva, and there greedily imbibed the opinions of that church. In 1556 a book was published at that place, containing 'the form of prayers, and ministration of the sacraments, approved by the famous and godly learned man, John Calvin,' in which the administrator is enjoined to take water in his hand and lay it on the child's forehead. These Scottish exiles, who had renounced the authority of the Pope, implicitly acknowledged the authority of Calvin ; and returning to their own country, with Knox at their head, in 1559, established sprinkling in Scotland. From Scotland this practice made its way into England, in the reign of Elizabeth."

Baptism and *baptize* were, by the order of King James, under the caption of "ecclesiastical words," enjoined upon the translators, and were transferred into his version representing the ideas then current. Thus the action first indicated by the adopted word *baptize*, was *immerse* ; but now it is made to mean no specific action, and therefore, it must be translated by one specific word to represent, in our ears, the precept of Christ.

I say, then, that in order to *the union of Christians*, we must have a definite and unmistakable term, indicating one and the same conception to every mind. If, then, the Christian church ever becomes really and visibly one, she must have one immersion, or one baptism ; and if she become not one, where is the hope of a millennium ? It is a dream.

Now, on observing the tendency of the two great bodies of Christian professors—Immersionists and Non-immersionists—let me emphatically ask, What does it

tend to show? What does it teach? Is not the manifest tendency of the past and present century towards immersion? *For every one that has renounced immersion and been sprinkled*, are there not ten thousand that have renounced sprinkling and been immersed? I speak in bounds, probably far within the limits, of truth. The Immersionists in America vary not much from one million. I mean not in theory, for the theorists and the realists are more than a mere plurality to one; but I mean those actually immersed.

Of this million of immersed persons, how many had been sprinkled in infancy? From having been a feeble, despised, and persecuted band, in less than a century, in these United States, how stand they now? Has any one in this assembly ever seen one immersed professor renounce it, and receive sprinkling at the hand of a Protestant minister? I have never, to my knowledge, seen such a case. Has any one present ever seen such a case? If he have, we wish to know it.

Now, then, is it not contrary to theory, to faith, to experience, to history, to think of a millennium—of a union of all Christians—on Pedobaptist principles? In order then, to pray, or to preach, or to labour *for a millennium*, we must have a Bible that is most explicit on this great subject. There cannot be a millennium—a united church—without acknowledging one Lord, one faith, and one baptism! Hence, my zeal is not for water, much or little water—for dipping, pouring, or sprinkling; but for one immersion, for the sake of one Lord, one faith, and one church. I wish I could, by any form of utterance, repeat these words that might insure them a safe and a sure passport into every good heart.

The baptismal question, with me, is as much for the union of Christians as it is for the union of our hearts to the Lord, in order to the peace that passes understanding, and the joy unspeakable and full of glory. Pardon the emphasis I place on this topic. If it be not the main topic of this age, it certainly will be of the next. The *Bible Union*, for a new, and true, and faithful version of the Christian Scriptures, is, therefore, the greatest ecclesiastic event of this our day, because the most pregnant of union, peace, prosperity, and triumph to the church of Christ.

But it may be asked, Why should an English version do more to effect these great objects than a version in any other living tongue? Because, we answer, of the people that speak this language. If not more in number, they are more powerful than any other people. Their science and arts—their religion and their general civilization—their Protestant energy of character—their great and all-pervading commercial enterprise, and especially their missionary spirit and their missionary success, give them the vantage ground amidst all the languages and people of earth. But, better still, the Almighty Ruler of the destinies of nations has hitherto countenanced and blessed England and America, more than any other people in the world, and their English Bible is more generally read all over the earth, than that of any other people or language in the world.

Regarding the past as the best omen for the future—viewing what God has accomplished by English men, by English enterprise, by English Protestantism, by English Bibles—have we not in these premises, enough to inspire us with a vigorous hope, and with bright anticipations that the Bible Union, organized for giving free course to the Divine Oracles, faithfully and perspicuously translated into our own vernacular, is, in its grand object and aim, coöperating with God, and consequently, under his guidance and blessing, in the great work of redeeming man from ignorance, guilt, and bondage?

The second great object of a new version is *the conversion of the world*. Our Redeemer, in his intercessory prayer, as reported by John, the beloved apostle, has declared that the union of his friends and followers is essential to the conversion of the world. "I pray, Holy Father," says he, not for the apostles only, nor for those only that now believe on me, *that they may be one as we are*; but, "I pray for those also who shall believe on me through their word, (or teaching,) *that they all may be one*—that as thou, Father, art in me, and I in thee, they also may be one in us, *that the world may believe that thou hast sent me*, and that I have given them the glory which thou gavest me, *that they may be one even as we are one*: I in thee, and thou in me, and that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." Though we had a thousand arguments to offer in the advo-

cacy of the necessity of the union of Christians, in order to the conversion of the world of unbelieving Jews and Gentiles, we would not, on such an occasion, adduce one of them in the corroboration of this one. They are all as the twinklings of innumerable stars in a cloudless heaven, compared with the splendors of a meridian sun, blazing in all his noon-day majesty and effulgence on our world. The simple declaration of the fact, that the union of Christians is necessary to the conversion of the world, by such a person, on such an occasion, is as strong as the strongest mathematical demonstration of a physical truth, subjected alike to the senses and the understanding of men.

So long as the Lord Jesus Christ—the founder of the Christian church or kingdom—has made its union and spiritual communion in one God, through one Redeemer, and by one Holy Spirit, a means of the conversion of the world, it could not be made more essential to that end by any enactment, ordinance, or oracle in earth or heaven. It is, therefore, now, and for forty years past has been, with me, a fixed principle, that if a hundred sects or schisms in Christ's kingdom were to send out their respective myriads of missionaries into all the nations of earth, *the world*, in our Saviour's sense, could not be converted, or made to believe that Jesus of Nazareth is the true Messiah, the only Saviour of the world. I might show in volumes, the evils of schisms, and so might another, and another, as conversant with these themes as any of us; but the simple utterance of this prayer, for the union of all the believers in the Divine person, and mission, and work of Jesus *in order to the conversion of the world*, eclipses, and will eternally eclipse, them all. It is an end, a consummation most devoutly to be wished, but which never can be gained, while the Christian profession is severed and divided into innumerable parties, in perpetual conflict with one another. The sword of ecclesiastic strife must be sheathed, and the halcyon flag of Zion must wave its peaceful folds on every Christian altar, from one extremity of Christendom to the other.

Whatever, then, tends to the true interpretation or translation of the Living Oracles into the languages of our Christendom, is an object of transcendent, nay, of paramount importance, to the answer and accomplishment of our Redeemer's prayer; to the health, peace, prosperity, and ultimate triumph of our most holy faith, over all the superstitions and idolatries of earth. How much, then, need I ask, depends upon such a version of the Holy Oracles as will give an exact and perspicuous interpretation of every passage connected with each and every one of those unhappy sources of error that have occasioned, or given any countenance to, those paralyzing schisms, which have, more or less, frustrated our missionary enterprises since the establishment of the first domestic or foreign mission in Christendom?

The third great object to be gained is the *perfection* of the church. "That they may be made *perfect* in one," is a portion of the burthen of our Lord's intercessory prayer. Perfection is, therefore, the glory and felicity of man.

The perfectibility of human nature, by human instrumentality, has long been the fascinating dream of visionary philosophers. A true philosopher, or a true Christian, never cherished such an Utopian vision. But there is a true, a real perfectibility of human character and of human nature, through the soul-redeeming mediation and holy spiritual influence of the great Philanthropist—the Hero, the Author and Perfecter of the Christian faith. And there is a transforming power—a spiritual, a divine energy, adequate to this end, in the gospel of Christ, as now dispensed by the Holy Guest of the Christian temple.

It is first a spiritual, and finally a physical transformation of man, in his whole physical, intellectual, and moral constitution. It is, in the measure of his spiritual capacity, a perfect conformity to the perfect image of the spiritual beauty and loveliness of the Divine Father himself. This is the glorious destiny of man under a remedial economy of means and influences, expressed or suggested in the teachings of the Messiah, and fully developed in the writings of his ambassadors to the nations. Our Divine Master had this in his eye, when he prayed for the perfection of Christians in and through himself.

Now, in order to this divine scheme of redemption and transformation of a fallen and ruined world, the whole volume of the Christian Scriptures is, in the wisdom of God, inspired and fashioned as happily, as wisely, and as benevolently

as light is to the eye, or harmony and melody to the ear. To have the full-orbed sun of righteousness, mercy, and life, shining in all his moral and spiritual splendors upon our souls, in the light of a life divine and everlasting, is the choicest boon of heaven, and the richest treasure almighty love ever imparted to any portion of God's intellectual and spiritual universe. Ought not, then, these animating and cheering rays of divine light to be permitted to shine into our souls, in the clear and cloudless atmosphere of a pure and transparent interpretation or translation of the divine originals of our most precious and holy faith? And what conscience purified from guilt, what heart touched with the magnet of everlasting love, and sanctified by faith, does not pant after the full fruition of the light of God's countenance, reflected upon us in the mirror of divine revelation?

If, then, there be an object that supremely claims our concentrated energies and our most vigorous efforts—if there be happiness, honor, and glory in our assimilation to the divine image—if the union of all the children of God in one holy brotherhood—if the conversion of the world to the obedience of faith—if the perfection of Christian character through faith, hope, and love—through an ardent zeal and devotion—be objects of paramount value and importance—be pre-eminently desirable—ought not all the talents, and learning, and grace, which God has vouchsafed to his church of the present day, to be consecrated and devoted to the consummation of this transcendent work?

But again: none but Baptists can do this great work. I do not mean Old School or New School Baptists. Many of both are unfit for it—not merely for the want of learning, but because they are mere Baptists—no more than Baptists. The mere Jew gloried in circumcision, and the mere Baptist, in the same spirit, glories in immersion. But there are myriads of Christian Baptists—of regenerated, enlarged, ennobled Baptists—who glory in truth and in the God of truth; men of large minds, of liberal hearts, of expanded and expanding souls, zealous for truth and for the God of truth. These all are moved and moving in the direction, and under the guidance of the spirit of truth and of a sound discriminating mind. They never were all Israel who were of Israel. Neither are they all baptized into Christ who are baptized in water. But a portion of the Jews returned from the Babylonian Captivity. None but Baptists of enlightened understandings, of large and liberal hearts, of pure conscience, and of faith unfeigned, can cordially, zealously, and perseveringly participate in such a grand and sublime enterprise.

Still, none but Immersionists do discern the spirituality of the kingdom of Christ. In reason's ear, in reason's name, how can that man apprehend the spirituality of Christianity, and the spirituality of Christ's kingdom, who will, in virtue of his being flesh and blood, carry in his arms all born of his flesh, to the basin, and into the church, and enrol them as *baptized into Christ*? Because wet with only one drop of rose water, gravely affirm, that one drop is as good as an ocean! And true it is, that neither a drop nor an ocean can sprinkle or immerse man, woman, or child, into a faith which he has not, and into a Christ which he knows not of. I could as soon believe that Louis Napoleon is a pure democrat, and the Pope a genuine republican, as that a sprinkled or dipped babe has been Christianized by one drop or one ocean, without the knowledge and the faith of Christ. But why argue this case farther?

Shall we not then, brethren, not merely propose, approve, and adopt the resolution offered, or some other one to the same effect, but, with one heart and soul, coöperate with our brethren every where like minded, in the prosecution and consummation of this great work, and through good report or bad report, cleave to it and prosecute it, until we shall have, in our own living tongue as now spoken, the words of eternal truth and love circulating from East to West, from North to South, wherever our language is spoken, to the last domicile of man; and this, too, in the firm conviction and assurance that time, the most potent revolutionist, will make it a grand auxiliary in the great work of uniting, harmonizing, and purifying the church of Christ, and of converting, sanctifying, and saving the world?

DIALOGUE.

NICODEMUS.—Caiaphas, what thinkest thou of the reports in the city concerning Jesus of Nazareth? These are strange things which I hear.

CAIAPHAS.—Yes, Nicodemus, they are strange reports. The city is filled with rumours of this man and his disciples. It was better that one man should die, than a whole nation perish.

NICODEMUS.—But is he dead? If the reports I hear be correct, how is it that he is dead? Were you not at the council when the soldiers were questioned? What said they?

CAIAPHAS.—I was present, and heard their testimony. They saw an angel descend from heaven, roll the stone from the door of the sepulchre, and sit upon it. They were then seized with sudden fear, and fell to the earth as dead men. They saw nothing more. Him they saw not. Therefore, their testimony is far from being sufficient to prove a resurrection.

NICODEMUS.—But where is the body? When they awoke from their stupor, did they see the body?

CAIAPHAS.—They did not. We suppose that the disciples came and took him from the tomb while the keepers were asleep.

NICODEMUS.—Has it come to this, Caiaphas? Are you left with nothing but a supposition, and such a supposition? No evidence has appeared that the disciples expected him to rise. I was with them, and aided in putting his body in the tomb. No one expected to hear of such things. We prepared to embalm him on the first of the week. How could the disciples have gained knowledge of the angels' descent, in time to remove the body before the soldiers regained their senses? Have you full confidence in the guard?

CAIAPHAS.—We have. But the disciples must have removed the body, for a resurrection is impossible. The man was a sinner, and died the death of a malefactor. It is impossible, Nicodemus, that he is risen.

NICODEMUS.—Did you adjure him to tell the truth? Caiaphas, I never shall forget the look of that man, when he answered, "Thou sayest." Then, remember, that he was guilty of no crime; for none was proved against him.

CAIAPHAS.—What sayest thou, Nicodemus, guilty of no crime? What blasphemy greater than the confession,

that he was the Son of the Blessed? He made himself equal with God. He deserved to die.

NICODEMUS.—Caiaphas, I have read Moses, and there is no law which would condemn Jesus of Nazareth to death. He claimed for himself the honor due to a messenger from God. No man, Caiaphas, could do the miracles which he did, unless God was with him. You condemned him for claiming for himself the name which God gave to the son of David. It is written, "I will be to him a father, and he shall be to me a son." This, our learned men are agreed, was spoken of Messiah. What sin was proved against him?

CAIAPHAS.—None but his own confession. Was it not enough? Can any good thing come out of Nazareth?

NICODEMUS.—He was born in Bethlehem: I am told the testimony is abundant. Remember the record, that wise men came from the East, guided miraculously by a star which appeared at that time. You know how Herod and all Jerusalem were troubled. Time brought the Prophet John, who preached the coming of the kingdom of heaven. He was present and saw the Spirit descend on Jesus of Nazareth, and heard the voice from heaven which declared, "This is my Son." John gave his testimony in these words, to those who were sent from Jerusalem. Jesus foretold his death by the cross, and his rising on the third day. Never was that saying known to the disciples until the resurrection was past. They thought he would set up a government and overthrow the Romans. Alas! Caiaphas, I fear his blood will be upon us.

CAIAPHAS.—"His blood be upon us and our children." Nicodemus, these are idle tales. Messiah must come, indeed; but Messiah will be a glorious king.

NICODEMUS.—Have you heard of the events of yesterday? Already his apostles preach his resurrection, and declare that he is now both Lord and Messiah. About three thousand were added to the number of his disciples. What think you, Caiaphas, of these unlearned men, now able to speak in all tongues? Such was the effect of a great miracle that was manifest to the multitude.

CAIAPHAS.—I have heard of this; it was reported to me by one present, a kinsman of mine, who is now favorable to the new doctrine. He heard the chief speaker—Peter, I think, is his name.

There was an appearance, said he, of tongues like fire upon each of the twelve. We must assemble the council, and command these men to teach no more in the name of Jesus. The end of this will be, that the Romans will take away our place and nation. Of this I am afraid. But we must forbid such teaching.

NICODEMUS.—There is a mystery I would look into if I could. I have heard of a prediction that was made by Jesus, concerning our city and people. It is talked of among the disciples, and the state of affairs, I fear, tends in that direction.

CAIAPHAS.—What prediction is this of which you speak?

NICODEMUS.—Jesus predicted that the Romans would take the city, and not leave one stone upon another of the great buildings of our temple. The prophecy of Daniel was used by him in this prediction. You know, Caiaphas, the terrible things foretold by Daniel. The Roman power is now very great, and extends over the greater part of the earth. Our city, I fear, will suffer desolation; for the present feelings of the people are hostile, and tumults are easily raised in the city. I would that I could hide these troubles from my eyes.

CAIAPHAS.—If the people follow the new doctrine in large numbers, I cannot conceal my fears that the Romans will take our city. But we must take council that this new doctrine proceed no further. We have slain the leader, we must look to those who are his followers. But some one comes. It is Annas. Health to thee, Annas. Is all well?

ANNAS.—All is not well, for the new doctrine has gained three thousand of our brethren. A wonderful and strange event happened yesterday. About the third hour of the day, there descended from heaven a bright appearance like fire, and sat upon those who are called the Apostles of Jesus. They at once spoke in every tongue. A vast multitude assembled around them. Peter, one of the chief men of the twelve, declared that Jesus had risen from the dead; appealed to our Prophets for proof, and affirmed that he is now both Lord and Messiah. Three thousand persons were baptized and added to their number. The city is filled with rumors of these things. The Apostles are even going to the temple, and the people are holding them in great honor. What shall we now do? Vain was our

care with the soldiers of the guard. Alas, Caiaphas, these are times of trouble.

CAIAPHAS.—We must not yield to feelings like these. Yet, when I consider what we did on the morning of that day, I confess I have strange fears. The evidence of the guard was clear. It is true they saw *him* not. But vain is all our reasoning now. We have taken the step, and we must not look back. We hired the guard to say that he was taken away during their sleep. Here we become involved in—I fear to pronounce the word.

ANNAS.—You saw the Governor after this report went abroad?

CAIAPHAS.—I saw him, and explained the matter of which we are now speaking.

ANNAS.—What said he?

CAIAPHAS.—He reasoned thus—I marked his words: said he, “The man was surely dead, for a spear had pierced his side. I questioned the centurion, and knew that he was dead. You demanded of me a guard: it was granted. You demanded that the stone which covered the door should be sealed: it was done. You could do no more. Death is the lot of a Roman soldier who sleeps on guard, or fails to keep in security that which is entrusted to his care. I examined the soldiers. They did not sleep. They gave a short but wonderful account of what took place. Your council knew all this, and bribed them to tell—I fear to pronounce the word.” Yes, all this he said to me, Annas; and all this is true. I confess to you these are marvellous things, and I tremble when I think of them to myself. Visions of night alarm me, and that rent veil in the holy place portends no good to us. It is strange that Pilate fears so much. He hinted at the dreams of his wife, but told them not. We have taken our course, and must await the end.

NICODEMUS.—Is it not better to retrace our steps, than tread a path that seems beset with evil? It seems that he has risen; and, if so, our city falls, and as a people we are lost. The image of this man, his words, his voice, are in my memory day and night. I will confess to you both, that I sought by night an interview with him, and his words, then so strange to me, are now made plain. The words were—“Except a man is born again of water and the Spirit, he cannot enter into the kingdom of heaven.” That which came from heaven on yester morn, was the promised Spirit.

The people heard and were baptized. This is the import of those most wonderful words. He is now Lord of all and Saviour, as Peter declared. We looked for a mighty conqueror; but no! he saves us from our sins. Can you believe in this?

CAIAPHAS.—Never.

ANNAS.—Never. We believe him not, his blood be upon us and on our children. We will take council to bring to nought this new doctrine. It shall have an end.

CAIAPHAS.—The law of God was given to us by Moses, and this is confirmed by the wonderful miracles wrought in the sight of all the people. It is an everlasting covenant, and our priesthood is an everlasting priesthood. It cannot be changed. But some one comes. It is my kinsman, John. What tidings bringest thou, John?

JOHN.—The prophecy of Joel is fulfilled, and the Spirit has been poured on us from on high. The disciples of Jesus speak as the Spirit gives them words, in the language of all nations. Many eminent Jews of Rome and from the provinces have believed in Jesus, convinced by the preaching of Peter. Jesus is Lord and Messiah.

CAIAPHAS.—John, thou art mad with this new doctrine.

JOHN.—Hear, then, one word. You bribed the guard to tell—

CAIAPHAS.—Silence, John, utter not that word.

JOHN.—You know what I would say—you know my judgment in that matter. Jesus has been seen many times, by many persons. He has poured out the Spirit as Joel foretold. The disciples speak in all tongues.

ANNAS.—What madness is this! what folly! A kinsman of the High Priest deceived!

NICODEMUS.—Can truth deceive men? Or must we hear what we hear, and see what we see? When unlearned men speak in any tongue, what are we that we should say, this is madness, this is folly?

CAIAPHAS.—Nicodemus, it is decreed, that if any man confess this man to be the Christ, he shall be put out of the synagogue. Thou didst visit this man by night—didst converse with him—didst hear wonderful words from him, which are now made plain by the baptizing of yesterday. This is to be born of water, is it? This is the new birth which the Spirit poured out produces. Believe in Jesus and be baptized! This,

I say, is the new birth which all must have to enjoy a kingdom set up by an impostor—a malefactor. We, who are rulers of the nation, know that this is folly.

JOHN.—Thou, sir, art my kinsman. Thou callest this folly. Was not the Immerser a Prophet? Were not multitudes immersed, believing in a coming Messiah? Did not Jesus work miracles, by which his mission was proved? These things thou canst not deny. But you can believe that the disciples stole the body of Jesus while the soldiers slept; believe what sleeping men may say—hire men to say that a thing was done when they were asleep. Yes, verily, believe this, but not believe men when they report what they see with their eyes, and hear with their ears. Yes, verily, the Sanhedrim can believe when they hire men to report a—

CAIAPHAS.—Silence, John; you shall not pronounce that word. Alas! I tremble for Jerusalem; for this whole people. Yes, I see it. It will be written—it will go forth to mankind—it will be proclaimed among the nations of the earth, that we hired the Roman soldiers to say that the disciples stole the body while they slept. The testimony of sleeping men! No! worse still! They must tell that it was done while they slept. Oh! eternal disgrace! Annas, I would speak with thee alone.

JOHN.—I can now freely speak with thee, Nicodemus. The disciples of Jesus are armed with a power that none can resist. They proclaim his resurrection. Multitudes already believe, and will be added to their number. I am convinced. My mind has had a struggle. I part with all for eternal life. I believe in Jesus, and will confess him. Persecution must come; but God's will be done. You have much to lose—your station, your vast possessions, your connections. Can you endure the loss?

NICODEMUS.—Most of all, this lowly birth. Born of water and the Spirit. Yes, I see it now; I believe in Jesus; this is but part. Oh, that the water had not been named. To descend into the pool, and be placed under the water, and come forth again! How lowly this! A mark for ridicule. Then to lose all for one so lately crucified. John, I fear—I believe—I hesitate—I am in pain—I tremble—I know not what to do. But, better this than to endure the wrath of God. Can I not

secretly confess his name, and conceal this from the council?

JOHN.—This would avail you nought. His words are, Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and the Father's, and the holy angels. An open or public confession of Christ, or none. So speaks Peter and his brethren.

NICODEMUS.—I must leave this city, and remove to a country in which I can serve the Lord without fear of trouble; I am sensible that my name will be forgotten, and that the memory of me will not be dear unto men. Alas! John, how hard for us, who are rich, to make the sacrifice which Jesus demands.

JOHN.—Yes, I am told that Jesus said, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven.

NICODEMUS.—Alas! for me, for I am very rich; but how poor I am in faith. Farewell.

H. T. A.

CHRISTIANITY IN THE FAMILY.

ALL the enjoyments of the present state of existence are imperfect in their nature, and uncertain in their duration. The happiest heart has some dark corners where sorrow hides itself. The sweetest cup ever lifted to human lips, has had its mingling of gall—the smoothest path its rugged steeples and its thorny brakes. The brightest, happiest domestic scene on earth has some imperfect shade—some storm cloud hanging over it. Sin has separated humanity from the eternal source of blessedness; and all of happiness we can snatch in passing through this world, is but a drop caught in some shattered fragment of our primeval excellence, and that drop itself is mingled with sin and sorrow.

Man in a state of innocence dwelt in a garden planted by the hand of the Lord, in a world on which the blessing, not the curse, of Jehovah rested. Such a spot was a meet abode for a sinless creature. Blessed in himself, all surrounding circumstances contributed to his happiness. But earth, groaning under the curse of God, sending up briars and thorns, and only yielding unwillingly its harvest treasures to the hand of toil, is the proper dwelling-place for the fallen and degraded. Our world has become a penal settlement,

where, in a state of probation, the criminal is afforded the means of reformation. Its furniture suits it for such a purpose. Its present physical condition renders it utterly unfit to be a happy dwelling for perfect and sinless creatures. Were the unfallen inhabitant of some other province of the universe transferred to the earth, and subjected to its physical arrangement, without any change in his moral condition, his happiness would be lessened. Toil and disease, pain and mortification, are fit means of discipline for the exiled criminal. He who seeks to make earth his home, or to find repose among its pleasures, is like a man who strews a bed of thorns with rose leaves, expecting it to prove a pleasant resting place.

It is only when we have realized the utter impossibility of finding real permanent happiness here—only when the realization of the world's emptiness has induced us to turn from it to God, humbly resigning ourselves to His will, and in quiet patience waiting for deliverance from the evils of our present state—it is only while thus yielding our whole being up to the will of our Creator, that we are enabled to partake with safety of the enjoyments earth still affords, or to taste of real happiness.

The domestic affections and social sympathies of our nature, when purified by the love of God, and guided and restrained by His will, are the sweetest fountains of enjoyment and consolation, under the evils of our present condition, which we are still permitted to enjoy. Without these we would indeed be lonely exiles, incapable of happiness ourselves, and destitute of the power of imparting consolation to our companions.

The condition of our nature excludes the possibility of solitary happiness or solitary misery. We are not formed for an isolated existence. We cannot find our enjoyments exclusively in ourselves, nor live only for personal gratification. The conditions of our existence unite us to each other by innumerable chains of dependence. Infancy in its helplessness clings to age, and age in its frailty leans on youth. Out of this constitution of things arise all our domestic relations, with their varied obligations, and the feelings which constitute us social beings are implanted in our nature to fit us for this state of things.

The gospel approves itself a revelation from God, by its perfect adaptation

to the necessities of our fallen state. It awakens and cultivates all the faculties of our nature, elevates and refines our passions and affections, turning them into their proper channels, and directing them to their legitimate objects; but, never seeking their destruction. As far removed from stoicism as from lawless indulgence, it raises humanity from the corruption of the fall, and reunites it with the First and the Last, the never-ending source of happiness.

It makes full provision for the development and exercise of our social feelings, recognizing family relations as the first and the most sacred institutions of the Creator, and family affections as the most hallowed of earthly emotions—binding us to respect these institutions, and to cultivate these affections. When the domestic affections are purified and guided by the gospel, they render us capable of participating in the most exquisite and refined enjoyments.

Deprived of their elevating and softening influence, we should be capable of but a few rude and selfish gratifications, while earth would be a wilderness inhabited only by prowling savages. But if these feelings are left in their unrenewed state under the guidance of selfishness, though they may yield a passing gratification, they are as frequently the source of misery. Our happiness can only be pure and permanent when our nature is renewed, and our feelings and conduct regulated by the will of our Creator.

The domestic circle is the home of the heart, the sanctuary of the affections. Home is a word that makes the heart swell and throb with emotions, such as no other word can awaken. As we utter it, magic scenes rise before the mind—a father's smile—a mother's glance of fond approbation—the joy beaming eyes that sparkled around the family hearth, ere yet the sunshine of life had been darkened by the storm-clouds of bereavement or adversity—before the heart had learned that affection could be chilled or confidence be undermined—while deception and suspicion, unkindness and injustice, had been met with only in the page of a novel, and seemed to have no existence in real life. Home seemed then a sacred word—a name to express the radiance of joy and love, purity, peace, and safety, when their rays all meet and mingle in one bright beam. And why should not

home be ever the same? Why should cold looks, distrustful words, and unkind acts ever be met with in the families of Christians?

Domestic happiness is essential to the felicity of an earthly existence. He who is shut out from the home feelings that arise out of family relations—who has no spot which he calls home, because it is the dwelling-place of a love and sympathy which encircle him in their hallowed embrace—which receive him as he is, and cling to him in spite of all his follies and defects—he who has no such home—a home in which he will find a welcome, even though all the world besides frown on, condemn, and despise him—he is indeed desolate as far as earthly things are concerned. We will look in vain to earth for any compensation for the loss of home happiness. We may be received as honored guests by the wise and good—the possessors of talent and fame, of wealth and power, may open their gates and solicit our society—we may possess the esteem of society at large, and the friendship of our acquaintance; but if there be no hearth where our absence leaves a blank—no hearts who are unsatisfied till they see us take our accustomed place at the family repast, or till they meet our glance of affection—if there is no spot to which, secure of sympathy, we can retire and unbosom our hearts, and no circle to the happiness of which our presence is essential, we feel ourselves alone in the world, and a sense of solitariness takes possession of us, which would make life a burden, were it not for the hope of a home above, where all the yearnings of our nature shall be satisfied.

In domestic intercourse all that is amiable in disposition and lovely in character has room for development. We go forth to the outer world as suspicious strangers enter the rendezvous of a hostile tribe, armed for conflict, and guarded against attack. Our bosoms are covered by a coat of mail, so that those with whom we hold intercourse can see but the surface, often the least lovely traits of our character: for, thus accoutred, our gait is awkward and constrained. When we enter the family circle, we fling aside our mail. The freedom and the elasticity of nature pervade our motions—the feelings of our heart have free play—eye answers to eye. Whatever of good or evil exists

in our character, is suffered to appear without reserve; and thus it is in family intercourse that the most exquisite happiness may be enjoyed, or the deepest misery be endured, while it is in the domestic circle that the character is most effectually formed to virtue as to vice.

Piety and intelligence, when combined, are the sure guardians of domestic happiness. Piety, teaching us to look on our present enjoyment as the bounties of our Father's hand, enables us to participate with cheerful gratitude and moderation in all the innocent gratifications which our circumstances afford. Intelligence goes forth on voyages of discovery, and returns laden with abundance from the shores of knowledge. Piety, teaching us to regulate our conduct towards each other by the golden law of love, sweetens domestic intercourse by affectionate confidence, and refines it by courtesy; while intelligence, gathering around us the enjoyments of cultivated mind and taste, enables us to select what is suited to our peculiar position. Where piety and intelligence meet and preside in the domestic circle, happiness finds a home—a happiness little affected by outward circumstances. The buffetings of adversity cannot reach it. It has resources that enable it to encounter and to overcome all the ills of life. It sets poverty and toil at defiance. Even disease and death cannot reach it, for it finds a pathway to life eternal through the gloom of the grave. It has a wonderful power of turning small things to account. It can convert the dry morsel into a feast, and the humblest dwelling into a palace. Without its presence the palace of a prince is but a splendid prison-house. Its dwelling-place is a circle of confiding hearts, knit together by the love of God; and it can only be destroyed by that which injures piety or diminishes confidence.

Confidence is an essential ingredient in the cup of domestic happiness. Averted looks and distrustful words are wormwood and gall in social life. They are poison drops which, slowly it may be, but surely, undermine the domestic affections, and leave the family a diseased and rotten fabric, to be swept to destruction by the first blast of adversity. It is because the principles of the gospel are not conscientiously applied to the regulation of domestic intercourse and family duty, that the

home scenes of professing Christians are so frequently disfigured by disorder, discord, and distrust. Christians too often seem to regard the example and precepts of Jesus, as designed chiefly for their guidance when abroad in the world, or when pressed by the great trials of life, but fail to recognize them as at all applicable to the little fire-side trials and vexations of daily life, or to the regulation of their words and manners in family intercourse. Hence it is no unusual thing to observe husbands and wives, brothers and sisters, parents and children, masters and servants, in their intercourse with each other, not only discarding all the forms of politeness and courtesy, but trampling under foot kindness and justice. While abroad among strangers they bear themselves as become Christians, but no sooner do they enter the home circle, than their character apparently undergoes a change. Abroad, yielding and considerate, all suavity and gentleness—at home they become exacting and uncourteous, indifferent to the convenience or comfort of those around, and regardless of the feelings of those who compose the family group. One would think it were regarded as a weakness, if not a crime, to speak civilly or to act courteously. They act as if forbearance, self-sacrifice, and consideration, were virtues to be exercised only in intercourse with general society, but never cultivated in family intercourse, unless as exhibited to, *not by, themselves*. Thus domestic intercourse is rendered rude and forbidding, and family affections are left without a proper mode of expression. So often confidence is uprooted and happiness banished.

Delicacy as well as kindness and consideration must regulate family communion, else confidence cannot long remain unbroken. Such a delicacy and sensibility as enable the different members of a household to perceive instinctively, as it were, what impressions are likely to be made on each other, or what feelings awakened in another's bosom by their words and actions. This delicacy of feeling has nothing in common with that morbid and selfish sensibility which, shrinking within itself, and wrapped up in its own importance, has not a single thought to spare for the feelings of another, but expends every energy in watching for, and brooding over, injuries inflicted on itself. The

one is a source of misery to its possessor, and of disquiet and discomfort to all connected — the other detecting at a glance, and casting disagreeables into the background, ensures harmony and preserves happiness. This last is best cultivated by habitual and conscientious regard, in all our conduct, to the precept, "Whatsoever ye would that men should do to you, do ye even so to them."

Individualism is an essential part of our nature, and unless those who encircle the family hearth respect each other's peculiarities in habit and feeling, even where they do not and cannot participate or sympathise in them, their intercourse can never be agreeable. The peculiarities of individual character ought never to be made the subject of heedless jest. Where true Christian feeling and courtesy exist, each individual will be disposed to restrain and keep his own personal peculiarities in the back-ground, while at the same time he will pay all possible regard to those of others.

Courtesy is the natural fruit of religion. The emotions of the renewed heart naturally overflow in looks of love, expressions of sympathy, and deeds of kindness—in complacent yielding and unostentatious service. They shrink from receiving, but delight in giving honor. Christian courtesy is the natural language of a kindly good will which encircles humanity, enclosing more fondly in its warm embrace the beloved members of the family circle. Where it is duly cultivated, it smooths down every roughness, giving a refined polish to daily intercourse. Coming from the heart, and overflowing in the conduct, it is an oil which prevents all grating in the wheels of social life.

In domestic economy, as in domestic intercourse, it is because the precepts of the gospel are not conscientiously applied to the minutæ of daily life, that the dwellings of Christians do not exhibit a pattern of order and frugality, cleanliness and industry, with all the improvement and comfort which naturally flow from these. Wherever the spirit of contented and conscientious submission to the will of God is habitually cultivated, it ensures punctual and orderly attention to family duties. Under the influence of this spirit the most menial household offices, the most seemingly insignificant attentions, are

as carefully, conscientiously, and assiduously performed, as would be the most important duties of public life. Thus order and regularity are ensured, and the peace and happiness of a household preserved, while the intellectual and moral, as well as the physical well-being of the household are likewise promoted.

Confusion is ever associated with misery, and order with happiness. This combination is of God, and cannot be changed. Irregularity and disorder in a family are uniformly productive of wrangling. The members of such a circle are incessantly stumbling into each other's path, and crossing one another's purposes, knocking against one another on all hands. However inadvertently this may occur, it is sure to excite unpleasant feelings in both parties. The ever returning jar rouses bitter feeling. Affection is fretted away — confidence is uprooted — passion is strengthened by exercise, till irritated temper gains the ascendancy.

Under such circumstances the kindly feelings and gladsome emotions of humanity, have but an uncertain and transient existence, appearing only like blinks of sunshine broken and uncertain from a sky, the general aspect of which is cloud and storm. In an ill-regulated family there may be snatches of enjoyment; but it is impossible that the tranquil spirit of domestic happiness can find a dwelling place in such a household.

Wherever the gospel has its legitimate influence on the heads of a family, it invariably introduces order and regularity into the management of the household. It lays down no arbitrary rules for domestic guidance, it fixes no hours, nor does it name any punctilia. Fixed rules would avail us but little in a state of existence like the present, where all but the first principles of being and action are subject to eternal mutation. Our constitution fits us for the changeful state of things under which we live. We are not formed to be drilled under fixed and arbitrary rules, into an unvarying routine of action. We are endowed with observing and inventive powers, which enable us, when acquainted with general principles, to apply these principles to the regulation of our actions under every diversity of circumstance. The gospel fixes the attention on principles of ac-

tion, and demands their careful and conscientious application to our conduct in all our relations, and under every circumstance. In so doing it cultivates those faculties of our minds which enable us to look into the nature of things, and to observe relation and fitness, and to apply general principles to peculiar circumstances.

Wherever the cultivation of these faculties of our nature is neglected, human beings become the blind slaves of habit, incapable of changing or modifying their usages so as to suit changeful circumstances. Thus, generally, the social condition of the uneducated portion of society, in every country, has been low, and their habits fixed; while every passing vicissitude has subjected them to calamities, which an acquaintance with general principles, together with the capacity of applying these to the occurring emergencies of their condition, would have enabled them to avoid.

Christianity, in fixing the attention on principles of action, and in demanding their faithful application to daily conduct, exerts a powerful influence in elevating the social condition of men. Improved social habits, and increased domestic comfort, have uniformly followed its introduction into any nation. These as naturally wait on its path, as do light, heat, and healthful vegetation on that of the sun. Wherever domestic intercourse and family government are habitually and faithfully regulated by the principles of the gospel, the home circle becomes a scene over which order and peace, purity and love, preside—a home indeed, to which the heart of the world's wanderer returns long after he has commenced the battle of life—a scene of peaceful rest from the rough, rude selfishness of an ungodly world, which dwelling on his memory, and entwined in his affections, is a powerful auxiliary to conscience in preserving him in the path of peace. God must be owned in the family, if we would have peace and prosperity. Even the outward forms of religion are beneficial in the order which their punctual observance establishes. The daily and regular worship of God established in any household—an hour set apart when, whatever their daily avocations, all the inmates of the same home meet together to offer their united thanks and praises for the loving kindness

which has alike watched over them all, and unitedly to supplicate a continuance of the same providential care, and together to seek instruction from the word of life—such an hour so set apart is calculated to have the most beneficial effect on the habits and minds of all. But God owned by the heads of a family as the source of their authority, and his will appealed to as their commission in every exercise of their power, is calculated to have a yet more beneficial influence.

It is only in a family under such government that the young can be reared in the nurture and admonition of the Lord, or that their characters can be formed to what is good and amiable. And I am persuaded that the failures which so often occur among Christians in bringing up their children, and the disappointments which they and the church alike endure in their future career, arise far more frequently from mismanagement in what is too often regarded as almost beneath attention—as the trifling details of daily domestic life—than from any neglect of the verbal inculcation of right principles. If the young are reared in homes where disorder is perpetually giving rise to discomfort and discontent, till, as is too often the case, these become the characteristics of daily life, their constitutions will imbibe the moral poison which they are condemned to breathe, and its effect will appear during their future life in disagreeable habits and inconstant temper, stunting their moral growth, and marring their characters by innumerable inconsistencies.

No subject more truly deserves the attention of Christians than the present—especially of Christian women. It is peculiarly the province of woman to attend to all the details of domestic management, and pity it is that she seldom realizes the importance of the duty thus entrusted to her. If she truly appreciated the influence for good or evil which her position in society imparts to her, how would every thought, every energy of her nature be engrossed with her daily duties, however obscure or insignificant they might appear to the world! How would all the noblest, all the holiest feelings of her nature, urge her to seize every opportunity of fitting herself the better to fulfil her task!

B. H. F.

SACRED COLLOQUY.—No. VIII.
FAITH—THE HOLY SPIRIT—SPECIAL
INFLUENCES, &c.

PROLOGUE.

Mary.—Talk not to me of numbers, Charles—talk not of the impossibility of the world's being wrong—the world has often been wrong. In what state was it at the fall—at the flood—and when the best portion of it united to crucify our blessed Redeemer? In what condition was it in the days of Luther? Wrong, indeed! When was the world right in the things of religion? Never. But supposing us Protestants to be better than others—which, to me at least, is somewhat dubious—what ratio does our number sustain to the population of the world? Does not the map demonstrate, in the most striking manner, that we are in a fearful minority? Is this a time to lie upon our oars? Ah, me! whither has fled the spirit of God's ancient servants—the holy apostles and evangelists of Jesus Christ—who broke down the idols of Greece and Rome from their lofty abodes, and transformed their temples to heaps of ashes—who, by the cross of Christ, slew the enmity that had accumulated between the Jews and Gentiles for fifteen centuries, and made the parties salute each other in love and in the bonds of the gospel! Where is the precious enterprise of him, whose precious blood was shed to wash the sons of men? Our great men have all quit the field—our Pauls and Apollos'—our sons of thunder and of manly consolation, have all yielded to the incumbent pressure of little men! Men that make a mock of conversion! Our Luthers, and Calvins, and Wesleys, and Whitefields, are now no more! Fastings, and humiliations, and watchings, and travels, and perils, are all out of fashion now; and reviling, and counteraction, and fierce dispute, and unmanly insult, and vain pretence, pervade the Christian world.

Of all institutions on earth, Christianity does the highest honor to human nature—awards us the noblest origin—sets the highest value upon us when lost, and appoints for us, when found, the divinest destiny—eternal life. Having redeemed the church by his precious blood—having in the presence of men and angels put such an unrivalled estimate upon the congregation, is it to be

wondered, Charles, if Christ is equally jealous of her purity and his own character? In the Scripture we see him creating a world, and on account of man's delinquency, drowning a world—upturning thrones, empires, cities, and armies—punishing his enemies and even his own people with death—scattering the elect nation, and making even the beloved city, Jerusalem, a heap of ruins. But it is only when the Christian churches verge towards apostacy, that he appears with a stern, fearful, and excessive glory; his feet like unto fine brass, as if they burned in a furnace, and “his voice as the voice of many waters.”

Go, Charles, and do good; go, convert the world to the gospel of our dear Redeemer; while we, sisters at home, assume the task of waiting upon the widow, the orphan, and him that is ready to perish! Charles, is there not now a wide spread declension from primitive benevolence, primitive manners and customs—I mean Christian manners and customs?

Charles.—Mary, you do not sufficiently appreciate the difficulties which oppose themselves to the union of professors: I fear you secretly bid God-speed to Stansbury's *first principle* scheme: but the brethren, I perceive, are arrived.—

The colloquy proceeded:

C. Sandford.—Brother Stansbury, I was anxious to understand, as distinctly as possible, your favorite arguments, and modes of reasoning on the point at issue; and, for this purpose, have, I confess, been heretofore acting on the defensive. You will pardon me, therefore, if I should now seem to make a thrust at your peculiar doctrine, by inquiring into its tendency. You tell the people then, not to depend upon the Holy Spirit for faith! Brother Stansbury, does this tend to good, or to ungodliness?

Mr. Stansbury.—This is truly an *ignorantia elenchi*, as logicians say—truly a mistake of the question! Whether, Charles, it tends to good or to ungodliness, it is not my province to determine; but this much I am bold to aver, that to tell the people not to trust in the Holy Spirit for faith, forms no part of our teaching: and yet to do so, would not in my judgment, transcend in folly the common practice of warning them

not to trust in the Word of God for faith. Brother Charles, the church is a missionary institution, and the depository of the Oracles of God: upon her has long devolved the high responsibility of converting the world; and heaven commands that every member shall do his duty. Believing, therefore, that in the Word of God we have a great organ of conversion, "living and powerful, and sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit, and joints and marrow—a discernor of the thoughts and intents of the heart," what a joyful incentive in our doctrine, have all the disciples to hold forth the Word of Life to all around. In these days of party pride, though every sect makes a merit of trumpeting forth its own success, it might be deemed vain or invidious; otherwise I could point you to a most interesting reformation, as the results of proclaiming and administering the gospel on the original and ancient plan. But success and numbers, without law, like pomp and antiquity, communicate no real authority to any cause; and, therefore, I appeal for the value of what we proclaim, exclusively to the Holy Scriptures. And for its *cui bono*, or good tendency, I refer you to these capital results in Greece and Rome, which followed our gospel, when it issued from the consecrated lips of those who were originally constituted its frail and humble, but sincere and honorable depositories.

C.—Brother Stansbury, this is rhodomontade! You take it for granted, also, what is not yet proved, viz.: That your doctrine is the very doctrine of the holy apostles. I am very much deceived, if I have not discovered the error with which your scheme is chargeable, when I assert that you confound the common with the miraculous operations of the Spirit of God!

Mr. S.—Rhodomontade! Charles, I hope I am to regard this expression as a simple guise to cover your convictions, that our doctrine and arrangement of first principles are true; or, would you have me form a harsher judgment of it? As for the distinction of common and miraculous operations just stated, it is, I assure you, wholly illusory and imaginary, without authority, and no where alluded to in the Word of God. Which,

of all the New Testament writers, speaks of common operations—which of them speaks of special operations? The Spirit, which is spoken of in the New Testament, is one, and was uniformly given to those who believed and obeyed the gospel—not to produce faith, but to reward it.

C.—But may not a human being, while he has intellect to understand the divine doctrine, have no will to believe, and as little power to obey it? May he not have natural, and be without moral power?

Mr. S.—This weak, old error, justifying the head, and inculcating the heart, supposes that belief depends upon the will; but the Holy Scriptures, with more consistency, refer belief to testimony—"He that receiveth his testimony." Again: "If we believe his testimony"—"I have greater testimony than that of John"—"The Father himself has borne witness"—"These things are written, that ye might believe that Jesus is the Son of God," &c. As for power to obey, that is purely circumstantial, and depends, in most cases, upon the law. Suppose a man to believe, on the testimony of the Holy Scriptures, that Jesus is the Son of God—what is commanded him in the Holy Oracles, which it is not in his power to obey? Nothing, Charles; believe me, nothing. Is it not written? Is it not written? Is it not written by the Eternal himself, that "his commands are not grievous?" and that, "In the keeping of them there is a great reward." But depend upon it, Charles, when your enemies choose to produce a splendid confutation of the theory for which the Protestant theologians contend, they have only to examine its paralyzing tendency; and its position and fatal results, after three centuries, are now before the public in full array. We have only to look at Christendom—its morals, and its religion—in order to read and comprehend the practical and real value of our present systems of divinity.

C.—Brother Stansbury, is not this a *fallacia accidentis*? Are not the results you point too, accidental and temporary? If so, they in reality prove nothing at all in regard to the real nature and authority of our doctrine; moreover, may not your representation of our sentiments and their consequences, be the distorted pictures of

disingenuous enemies, rather than the just delineations of real friends?

Mr. S.—I repeat it, the results of your doctrine are long ago before the public: the public then be judge. As for the doctrine itself, let its friends declare it. "Faith in Christ," says one to whose fidelity in giving just drafts of party sentiments all of us will subscribe, "Faith in Christ is that principle, wrought in the heart by the divine Spirit, whereby we are persuaded that Christ is the Messiah." Again: "Regeneration is the work of God, enlightening the mind and changing the heart; and in the order of time, precedes faith." Thomas Scott, among many other things, says of the Ephesians, that their faith "was the effect of their being quickened and regenerated by the Spirit."* Now we have seen, in our last conversation, that the Ephesians believed before they even so much as "heard that there was any Holy Spirit." The above representations, Charles, are the delineations, the correct delineations, of friends—real friends: not the distorted pictures of disingenuous enemies. Moreover, my dear Sir, do not your Articles of Faith comprize the following:—

"That the enmity of the heart to God, in every sinner, is of such a nature, that nothing short of the *special influences* of the Holy Spirit, in the application of the truth, can effect a change" (John iii. 3-8; Rom. viii. 7; John vi. 44; Titus iii. 5; John i. 12-13; Ez. xxxvi. 26-27; Isa. xlv. 35; Art 5. These are your very words. But we have seen, in regard to this phrase, "*special influences*"—1st, That it is not sound words; it is human, not divine language, no such phrase occurring in the sacred Scriptures. 2nd, We have seen, also, that the doctrine which it is intended to inculcate is unsupported by any fact recorded in the New Testament; and 3rd, That all did believe the truth, before they received the Holy Spirit; and some before ever they so much as heard whether there was any Holy Spirit!

C.—How, then, would you apply the truth to the mind, Brother Stansbury?

Mr. S.—Through the ear! "Faith cometh by hearing, and hearing by the Word" (Rom. x.)

C.—And you imagine that there is in

the divine truth, a charm sufficient to slay the enmity of the heart, and constrain the sinner to reform and obey the gospel?

Mr. S.—Scripture saith, "We are begotten by the word of truth"—"purified by obeying the truth"—"chosen through the belief of the truth"—in a word, it is written, that "the truth maketh free." The love of Christ possesses a constraining power, crucifying and slaying our enmity to God and to one another. Even a heathen could perceive and say, that the truth is mighty above all things. And the Redeemer himself is our voucher, that he who believes it not shall be condemned; also "he that believeth it and is baptized, shall be saved." Even your 13th Article states, "That it is the duty of all who hear or read the gospel, to repent and believe it;" and, we would add, obey it also. He who hears, should give attention; his soul is at stake; and he who believes should obey forthwith; reform and be immersed for the remission of sins, that he may receive the spirit of Christ.

C.—I am not prepared to urge more objections to your doctrine at present; this forms our third conversation on the subject, and it may be deemed at least pleasant to vary the topic, and to bring under consideration some other point in your famous arrangement. There are many present who are equally at fault with us, if your arrangement be correct. Permit me, then, to give place for a moment.

Mr. Stansbury bowed, and added: The mighty mind of the philosopher Newton, it is said, was aroused to the consideration of the gravitation force, by accidentally beholding an apple fall from a tree. Taking a pitch from this simple incident, his reason reared herself aloft, through all the realms of matter, towering from one general conclusion to another, and thence to conclusions more general still, until he seized the ultimate law in physics, which secured to her and to mankind, a perfect knowledge of the all-pervading power that holds in union and in order, the whole frame of material nature! And oh! with what exultation must she have looked around her, while she stood upon the limits of creation, full of her own majestic mission! With what ineffable delight must she have, "down thither prone in

* See his Commentary.

flight," retraced her path, from the mighty computation of planets, suns, and spheres, wheeling wide their rounds of many years, to the simple incident from which she took her flight, bringing back with her, from the most distant worlds, the glorious intelligence, that "*all material objects have, under all circumstances, a tendency to approach each other.*" And how gloriously has the philosopher been rewarded for his patient waiting for of the facts which filled up the measure of his grand induction: his fame is as lasting as time, and stable as old nature herself.

In the erection of every true system of nature, or of religion, certain data are indispensable. Like the great Syracusean of old, we require a place to stand upon—something from which to begin. Your system, however, Charles, is wholly unsupported by any fact recorded in Scripture; and the theology which lays down as a maxim, that the Holy Spirit is necessary to faith, begins by begging every thing. The doctrine espoused by us, however, stands upon a sure foundation—pitched upon the particular fact, that the Lord of life himself did not receive the Holy Spirit till after his baptism. The maxim, that the Holy Spirit is given, not before but after faith, extends itself to the conversion of every Christian mentioned in the Holy Writings. "Jesus, when he was baptized, went up straightway out of the waters; and lo! the heavens were opened unto him, and he (John) saw the Holy Spirit descending like a dove, and lighting upon him; and lo! a voice from heaven, saying, 'This is my beloved Son, in whom I am well pleased.'" Jesus, one may suppose, might have been exempt from attending to immersion; but no!

"To do his heavenly Father's will
Was his employment and delight;
Humility, and love, and zeal,
Shone in his life divinely bright."

Next in dignity and fame to Messiah in the divine institution, stand the holy apostles, who, like their glorious Master, received the Holy Spirit after immersion, concerning which matter the Scriptures afford the following information:—"Tarry ye at Jerusalem, and I will send the promise of the Father upon you, which, said he, you have heard of me. And when the day of Pentecost was fully come, they were all with one accord in one place; and sud-

denly there came a sound from heaven, as of a mighty rushing wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues, like as of fire, and it sat upon each of them, and they were all filled with the Holy Spirit," &c. I appeal to the company whether this be not in point. Is it not perfectly obvious from the above, that the Holy Spirit is given, not to make men disciples, but because they are disciples? After Jesus and the Apostles, come the churches. What is their history in reference to the matter in question? Is it not presumable that, like the Apostles and their adorable Master, they received the Spirit of Christ after immersion? We mean in this inquiry, however, to be swayed solely by facts. What, then, is the true state of the case? To begin at the *mother church*—the church of Jerusalem. Hear, brethren, a man speaking by the Holy Spirit—and, consequently, infallible—in the case: "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Spirit." Next to the Jews were admitted into the Christian church the Samaritans. What is their history? "Now when the Apostles who were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Spirit," &c. After the Samaritans came the churches of the Gentiles, concerning the individual members of which, together with the Jews, the Apostle delivers himself thus—"Christ has redeemed us from the curse of the law, being made a curse for us, that the blessing of Abraham might come upon the Gentiles, *that we might receive the Spirit through faith*"—not faith through the Spirit.

Thus the views of those who advocate the ancient gospel, are sustained by a concatenation of particular facts, extending from the baptism of our ever blessed Lord, to the ultimate accounts which the Scriptures afford of this matter, the Sacred Canon closing with a solemn yet all-cheering invitation to all who are willing, to come and take the waters of life freely:—"And the Spirit and the bride say, come; and let him that heareth, say come; and let him that is athirst come; and whoso-

ever will, let him take of the water of life freely. For I testify," &c. The law in the Christian system, in regard to this matter then, is, *God gives his Holy Spirit to all who believe and obey his Son, the Messiah.*

Here Mr. B. of an extensive philosophical genius, deeply skilled in the metaphysics of causation — fond of the things of reason, and of a reason for every thing—observed, "I am fully of opinion, that in his judgment of faith, namely, that it cometh by hearing, as saith Saint Paul, and is not the product of special internal operations of the Spirit, Mr. Stansbury is correct. Nevertheless, I deem it my duty to say, that his scheme does not sufficiently estimate the doctrine of the *divine unity*, otherwise he would possibly be less rigorous in regard to his arrangement of the first principles at present in question.

Mr. U. — I have of a long time felt tremblingly solicitous to understand what Mr. Stansbury and other gentlemen mean by their ancient gospel, of which we have heard such marvels for a few years past. As for myself, while I freely assent to the observations of my Unitarian brother, who has just spoken, I am, nevertheless, immovably settled in my conviction, that all men will ultimately be saved; and consequently, any scheme or arrangement of first principles, which does not set a paramount value upon this sentiment, must be beneath contempt.

Here *Mr. F.* a gentleman of plain manners, arose and said—Friend Stansbury, thou art a man of infinite good feeling, but I must dissent from thee somewhat. God regardeth not the persons of men, but in every nation, they that fear Him, and work righteousness, are accepted of Him. The light of that Spirit of which thou discourest is in all men, and even Scripture saith, that "a manifestation of the Spirit is given to every man to profit withal."

Mr. S.—Sorry should I be to indulge a single suspicion of your sincerity, gentlemen, or to use one unkind word in reference to your mistakes, even though they involve public interests. There is not a tyro in the land, whose pen has scrawled across the page defiled by his own badinage, who cannot bless his obtuse genius for having at least dared to imitate the point of Junius. The Scriptures, however, com-

mand a different course, command to "speak the truth in love."

Permit me, then, with all respect for your prejudices, and even for those from whom your sentiments originally emanated, to say, in reference to the observation of my friend who last spoke, that on his plan of quoting Scripture, there is no advantage in becoming a Christian — Jew, Turk, and even Heathen, being alike the recipients of the *light within*. The Apostle, in the 12th chapter of the 2nd Corinthians, from which the quotation is drawn, is discoursing not of men in general, but of the disciples of Christ in particular, viz. that each of them was made a recipient of some particular gift, for the good of the whole body, and not for the advancement of his own public fame. The interpretation of this passage, given by my worthy but mistaken friend, then, being nothing short of a sophism of aggregation, and giving an air of universality to that which has a special reference to men in the Christian church, must be injudicious, if not highly dangerous.

As for friend U. I have only to suggest, that it behoves those who are clothed with the important trust of instructing the world in the great affairs of eternal life, well to ponder their procedure. If religion is worth a pin-head, it is worth the universe; and the universe, without it, is not worth a pin-head. "What shall it profit a man, if he gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?" Universal salvation is a very doubtful phrase, to say the least of it; and it is certainly an unscriptural one. The word salvation is used in the New Testament with reference to one thing, viz. *sin* and its adjuncts; and the holy Redeemer was styled Jesus by the angel of his nativity—not because he should save his people from the punishment of their sins, but from *sin* itself. This was right — this was to lay the axe to the root of the tree; and the person who, by obeying the Son of God, is saved from the love and practice of sin, has nothing to apprehend in reference to its punishment. But, on the other hand, it would be wholly without analogy, both to the natural and moral constitution of things, under which it has pleased the Creator to place us, to suppose that, if we refuse to be saved

from the practice of sin here, God will, by Jesus Christ, save us from its punishment hereafter. At all events, the Son of God is our voucher, that if we die in our sin, where he is we cannot appear.

But to Brother B.—The divine unity of which you have spoken, is a most important doctrine, and was the grand theme of the Law and of the Ancient Oracles generally. Still, I should think it a difficult matter to prove, that any one in our community believes in more than one God. But should this even be the case, should your own sentiments be correct here, the fact would not release any of you from the indispensable duty of ascertaining what are the first principles of our holy religion — of enumerating, defining, and so handling them before the people, as that all should at least understand them; and know the good, the spiritual good, which accrues to the man who chooses, like a wise and provident person, to attend to them. These subtle doctrines — these refined inquiries — may well serve to employ the leisure hours of an indolent theologue, and to gratify the turn for speculation; but the people require to be saved from sinning — they require remission; for, like Israel of old, they are dying for lack of knowledge. It remains, therefore, with all who charge themselves with the care of teaching Christianity, to resolve whether they will condescend to handle the elements of the gospel, and to let the people know at least of what use religion may be to them now.

Yours, gentlemen, are doctrines of remote consideration, and when the Christian church becomes fully awake to the high responsibility which Heaven has laid upon her as the organ of conversion, believe me that your peculiarities will be treated according to their proper deserts. In the meantime, permit me, gentlemen, as a professor of the religion which you affect to advocate, to tender you a single admonition. Review your premises—review your premises, gentlemen. We want to see the world converted to righteousness—converted to God, by the preaching of the cross of Christ.

Here it was agreed on, that all parties should have some further conversation on the subject of the arrangement. In the meantime, young John

Locke was immersed this evening, for the remission of his sins, in the waters of Hareden, and the company parted for the night.

"How happy are they,
Who their Saviour obey," &c.

W. S.

CHRIST THE WAY.

THE apostles stood around the Lord on the eve of the last Passover, and hanging with melancholy pleasure upon his words—his parting words. He spoke of his departure, which was then at hand, and they were sad. For years they had been his companions, while traversing the land of Judea, enduring the scorn and contempt of those he came to save—they had listened to his pure teachings—they had seen the miracles of mercy he had performed—they were near him at the gates of Nain, when he gave such glad tidings to the widow, who mourned the loss of her only earthly stay—they stood by the tomb of Lazarus, when he called him from the embrace of death—they had shared in his privations and sorrows, and now, when he was about to leave them to struggle against the world alone, deep sorrow was depicted in every countenance, and sadness brooded over every heart. He knew well the grief that caused them to bow their heads in silence—he saw the tears with which the pain of parting had suffused their eyes—his heart was stirred with sympathy, and the words of consolation, "let not your hearts be troubled," flowed from his hallowed lips.

He bade them believe—to exercise that noble principle of faith by which, though absent, they might still be united. In the simplest style he informed them of the cause of his departure, and consoled them by presenting to their minds the glories of that bright abode which he was about to prepare for their reception, where they should dwell for ever at his own right hand. But there was one amid that tearful band to whom these words seemed dark and mysterious—his mind was not sufficiently enlightened concerning the things of heaven—he saw not clearly, as he desired, the path to the home of the blessed; and in the solicitude of his heart, he makes the anxious inquiry: "How shall we know the way?"

The Saviour reproves not the doubter, but kindly turns to resolve the doubts of this weak disciple—whose love was strong, though his faith was weak—and to point out the way to life eternal. He points him, not to the old path marked out by Moses and the prophets, in which all God's ancient people had trod, but fixing his gaze upon Thomas, he exclaims, "I am the way."

He does not represent himself as the author of that system which, if believed and obeyed, will result in the salvation of those who place themselves under its influence—or as the author of that new and living way which he came to open up for our lost race—but calling on those around to behold in him the full embodiment of the new dispensation, he declares, in the loftiest style of metaphor, "I am the way." Since the day that man was exiled from the Paradise and the presence of his Maker, he has been continually striving to return and recover his lost dignity; but his moral vision has been so beclouded by the effects of the fall, that all his attempts to find his way back to God have been almost fruitless—the true path had been lost, and like the bewildered traveller whom nightfall had overtaken in the midst of a dense forest, he groped his way through the gloom, uncertain whither his wandering footsteps led. True, he was permitted to worship at a distance, through the instrumentality of sacrifice; but when this method of approach was contrasted with his former intimacy in the days of his innocence, when he stood face to face with God, the way seemed dark and mysterious, and he longed for a closer approach, for a nearer view of that pure and holy Being, from whom he had everlastingly departed.

This feeling was universally entertained, and all the rites of Pagan worship have sprung from this irrepressible desire to find the way to God, which nothing has been able to extinguish in the heart of our erring, fallen, yet not wholly degenerate race. Man has ever felt that there is some object in the universe to whom worship is due—that there is a happier clime than the earth on which he dwells—and that every victim he has slain, and every prayer he has offered, has proved his belief in a great and over-ruling Being, and his yearning desire for happiness, when

all earthly scenes shall for ever have closed.

Philosophers have arisen who have looked upon and pitied the condition of their kind; they have reasoned profoundly concerning the great Author of all things, and the nature of the worship that should be paid him, until dazzled by the splendor of the theories they have framed, and looking upon themselves as little less than divinities, have cried out to their fellows, "This is the way, walk ye in it." But the light of unassisted reason was too feeble to point out the path for lost man's return, and the theories of the wise men of this world not only lead to bewilder and dazzle, but to blind; hence, all such striving after God has only resulted in the most debasing rites and grovelling superstitions.

The night of moral gloom was fast closing over the world—the Jews had nullified the law which God had given them, by their traditions which had usurped its place—the Pagan nations were plunging in still deeper ignorance and grosser superstition—and the world seemed to be abandoned to utter helplessness, when the Saviour came to visit and bless us with the soul-cheering intelligence, "I am the way."

The declaration of the Messiah has gone forth to all lands—much of the darkness which brooded over the minds of our race has been dissipated—the way to heaven has been made abundantly plain, and men of every condition and every clime are called upon to turn their feet thitherward. But men, in their perversity, have sought out other paths for their feet, and thousands have been seduced into those forbidden ways, under the delusion, that they led to the celestial city; and often the error has not been discovered until it was too late to retrace their steps.

Christ is the only true way; all others are the paths of error, and will result in the misery of those whose unwary feet walk therein. Though they are pleasant to the eye, and seem like the way of life, they will lead at last to the chambers of death. Flowers may bloom along these paths, and luxuriant foliage shade the thoughtless wanderers from the noonday heat; yet, though cool fountains murmur, and bright bowers invite to repose, they are but the wiles of the evil one to lure to destruction; for though these paths seem

so inviting, they lead to a frightful precipice, down whose rugged steep all the lovers of the pleasant paths of sin will be plunged to hopeless ruin. Listen not, then, to the syren voice of earthly pleasure, when she bids you turn your feet into her flower strewn paths; but seek the narrow way of virtue which the Saviour points out, for though the way seem rugged, and beset with numberless difficulties, they will only prove your courage, and will soon be surmounted. The journey, though toilsome, will soon be ended, and your weary feet will stand in the city of God.

Christ is the only way to happiness and life, and to walk in that way is simply to imitate his example and keep all his commandments, for thus only can we trace his footsteps still. Let us, then, pursue with ardor and delight our upward, our heavenly way—and as Christ, our leader, is himself the way, let us ever continue to walk in him.

B.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE—No. XLVI.

ROMANS VIII. 1-17.

"There is, then, no condemnation, now, to those who are in Christ Jesus. For the law of the Spirit of Life by Christ Jesus, has freed me from the law of sin and death. For what the law could not accomplish, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, *accomplished*; and by *an offering for sin* condemned sin in the flesh, that the righteousness of the law might be fulfilled by us, who walk not according to the flesh, but according to the Spirit. Now, they who live according to the flesh, mind the things of the flesh; and they who live according to the Spirit, the things of the Spirit. But the mind of the flesh is death, and the mind of the Spirit is life and peace; because the mind of the flesh is enmity against God, for to the law of God it is not subject, neither, indeed, can be. Those, then, who are in the flesh cannot please God. Now, you are not in the flesh, but in the Spirit; because the Spirit of God dwells in you. But if any one have not the Spirit of Christ, he is none of his. And if Christ be in you, the body, indeed, is dead, with respect to sin, but the Spirit is life, with respect to righteousness. For if the Spirit of him who raised up Jesus from the

dead dwell in you, he who raised up Christ from the dead will make even your mortal bodies alive, through his Spirit who dwells in you. Well then, brethren, we are not debtors to the flesh, to live according to the flesh. Wherefore, if you live according to the flesh, you shall die; but if, through the Spirit, you put to death the deeds of the body, you shall live. Because as many as are led by the Spirit of God, these are the sons of God. For you have not received the spirit of bondage, again, to fear; but you have received the spirit of adoption by which we cry, Abba, Father. Also the Spirit itself bears witness, together with our spirit, that we are children of God. And if children, then heirs; heirs, indeed, of God, and joint heirs with Christ; if, indeed, we suffer with him, that with him, also, we may be glorified."

OLYMPAS.—There is more force and directness in reading the first verse of this chapter, as Professor Stuart renders it, than in any version of it that we have considered. It naturally connects with the thanks of deliverance from condemnation, expressed in the conclusion of the seventh chapter. "I thank God, through Jesus Christ," I am "delivered from this body of death," or "this body that causeth death." Consequently, "Now there is no condemnation to those who are in Christ Jesus;" or, as he renders it, "But now there is no condemnation" to such. The following clause is, most probably, spurious. It is repudiated by our best critics. It appears to have been taken out of the fourth verse, where it is properly found. What think you, Aquila?

AQUILA.—The clause to which you allude is, "Who walk not after the flesh, but after the Spirit." It appears to me, that if we read this clause in the first verse, it would make our justification from sin, or freedom from condemnation, depend upon our not simply being in Christ, but upon our manner of life, or conjointly upon both; supposing that a man might be in Christ, and yet not walk according to the Spirit. And this would contradict the apostle in another passage, which affirms, that "if any man be in Christ, he is a new creature." I, therefore, concur with Knapp, Mill, and Griesbach, in regarding it as an interpolation.

OLYMPAS.—So I conclude. But as the children present are not much interested in criticisms, we shall look at this passage rather practically than critically. It is a joyful conclusion to

which the apostle leads us, after his exclamation in the preceding chapter. There, in one view of himself, he exclaims, "O wretched man that I am!" while in this view of the gospel he exclaims, "I thank God I am delivered by it from condemnation, for in Christ there is, to me, now no condemnation;" the new law of grace, or of the "Spirit of life," by the interposition of Christ, has freed me from condemnation.

AQUILA.—What cause of exultation in Christ, in this view of the subject. For since the law could not justify any man, because of its weakness in the case of sin—none but the innocent and unoffending being capable of legal justification—God, by the mission of his Son, in the likeness of sinful flesh, becoming one of us in nature, only without sin, and yet making himself a sin-offering for us, condemned sin, dethroning it and divesting it of all power to condemn the believing sinner, relying upon Christ's oblation, or sin-offering for us, to free us for ever from its curse.

But may I ask you in return, Should we understand the apostle as stating that the righteousness of the law is to be fulfilled *by* us, or only *in* us?

OLYMPAS.—If only *in* us, it would indicate simply a conformity of our spirit to him; but if *by* us, it would be equivalent to our being so renewed as in the inner man doing, in our aims and volitions, the things which the law requires. In the latter view, the new man virtually *does* the things which the law requires; though through the weakness of the flesh, or old man, he does them not. If, as our Lord taught, a man may commit a crime by cherishing an impure desire, or a sinful passion, why should it be thought strange that by cherishing a pure desire, or a good intention, he may be regarded as performing that act of righteousness or of holiness, which the law demands. I, therefore, prefer, of the two meanings of the Greek preposition *in* and *by*, the latter to the former, as being not only true in itself, but necessary to the context, as the sequel may show; for the apostle immediately adds, "Who walk not after, or according to, the flesh, but according to the Spirit."

AQUILA.—To this agrees the description following: "They who live according to the Spirit, *mind* the things of the Spirit;" just as they who live according

to the flesh, or old man, *mind* the things of the flesh.

OLYMPAS.—What think you, Brother Clement, is indicated by the "*mind* of the flesh," and "*the mind* of the Spirit?"

CLEMENT.—Mind, in this connection, as it seems to me, must intimate what we call *mind*ing, or *bent* of the mind; that is, the *mind*ing of the flesh is equivalent to the carnal mind, and terminates in death; while the *mind*ing of the Spirit, terminates in life and peace. To this the apostle, as a reason, adds, "Because the mind of the flesh is enmity against God," and cannot be otherwise.

AQUILA.—The inference, then, is the fleshly mind, or the *mind*ing of the flesh; yielding to the impulses of our animal and fallen nature, is enmity, hatred, or rebellion against God, and never can be otherwise than opposed to him.

OLYMPAS.—Yes; and the fearful consequence is, that "they who are *in*," or under the flesh, "cannot please God."

CLEMENT.—Consequently, the phrase, "*being in the flesh*," does not simply mean being in the body, but being under the influence of its passions and lusts.

OLYMPAS.—And is it not, therefore, a fearful thing to allow ourselves to be under the dictation or control of the *flesh*, or old man! Christians, thank God, are not in the flesh, (though in the body,) but in the Spirit, or under its influence; and the reason of all this is, that the Spirit of God dwells in them. Again, the Spirit of God is the Spirit of Christ; hence the inference of its equality in nature, both to the Father and to the Son.

AQUILA.—And hence, also, the inference, that the Spirit of God truly dwells or resides in the Christian man, as in a temple. Hence, Christians are exhorted so to walk as not to "*grieve* the Holy Spirit," by which they are sealed to the day of redemption.

CLEMENT.—Of this truth we find a beautiful illustration and evidence in the fact, that when the Jewish tabernacle was reared and consecrated to God, the glory of the Lord, sensible and visible, filled that ancient and venerable type of the church of Christ in this present wilderness of sin. And to this effect the promise is, "I will dwell among them, and walk among them,

and I will be their God, and they shall be to me a people."

OLYMPAS.—So Paul quotes a Jewish oracle (2 Cor. vi. 16;) and to the same effect says here, "Now you, Romans, are not in the flesh but in the Spirit, because the Spirit of God dwells in you. But if any one have not the Spirit of Christ, he is none of his."

CLEMENT.—What stronger proof of the personality and divinity of the Holy Spirit being equally divine; since the apostle immediately adds, in the same breath, "And if Christ be in you," as must be the case if the Holy Spirit be in you, according to the argument. James read this passage again, marking emphatically, with your voice, the indications of this great truth. I mean the interchange, or substitution, of "Christ," "the Spirit of Christ," and the "Spirit of God," for one another.

JAMES.—Which verses?

OLYMPAS.—Verses 9, 10, 11.

JAMES.—"Now, you are not in the flesh, but in the Spirit, because the SPIRIT OF GOD dwells in you; but if any one have not the SPIRIT OF CHRIST, he is none of his; and if CHRIST be in you, the body is, indeed, dead with respect to sin, but the spirit is life, with respect to righteousness."

OLYMPAS.—You did well not to emphasize the term *spirit*, in the clause which uses it in antithesis with the *body*, inasmuch as the spirit there is the human, and not the divine spirit. By whom, Susan, is the resurrection from the dead to be effected?

SUSAN.—By God. It is God who will raise the dead.

OLYMPAS.—True. But in what personality? In his own proper person, or in the person of his Son?

CLEMENT.—That question is too deep for Susan. It is but lately that I myself thought upon the subject.

OLYMPAS.—And Brother Clement, what have you thought upon this subject?

CLEMENT.—It was forcibly impressed upon my mind when, not long since, reading the history of man's original creation, with the fact, that the Spirit of God was the immediate agent in inspiring man with spiritual life. We would infer this from the 2nd chapter of Genesis. God created the heavens and the earth—the *Spirit of God* moved upon the face of the waters. So God wrought by his Spirit in the drama of

creation. An older than Moses has said, "The Spirit of God hath made me, and the *breath* of the Almighty has given me life." Job uses the sublime name *Almighty*, more frequently than all the inspired men of both Testaments. He drew nothing from Moses, for of him he knew nothing at all. He alludes not to the Exodus of Israel, and in recounting the works and the ways of the Almighty, he would, had he heard of it, certainly have alluded to it, living, as he did, in Idumea. Nor does he even allude to the judgments of Sodom and Gomorrah; all of which would have suited the design and contents of his book.

But even Moses represents a special agency in animating Adam: "He breathed into his nostrils the breath of life," after he had raised his body out of the dust of the ground. And here the apostle assigns to the Holy Spirit the re-animation of the dead—even the self-same Spirit that dwells in the Christian temple—the "habitation of God through the Spirit," will be the immediate agent in the raising of the dead at the commencement of the new creation. God will again say, "Let there be light," and light shall break forth out of the darkness of the grave. The Holy Spirit that now dwells in the Christian's heart, his true and only earthly sanctuary, will raise to life again the fallen tabernacles of his saints. This Paul here announces—"God," says he, "who raised Jesus from the dead, shall make alive your mortal bodies, by his Spirit that dwells in you."

OLYMPAS.—We thank you for these beautiful and refreshing reminiscences. They are as the dew of God's grace upon Israel, according to the Spirit. We may, then, conclude this lesson with reflections which occurred to our apostle from this point, from this Mount Pisgah, which so beautifully overlooks the promised land. "Well, then, brethren," says he, "we are not debtors to the flesh, to live according to the flesh"—the animal promptings of our fallen humanity. For if refusing to be led by the Spirit, and following the bent of the flesh in all its deflections from the standard of Christian holiness, he assures us, though on the way to Canaan, we shall die in the wilderness of sin, and never reach the Holy Land. But if, through the Spirit, we mortify

and subdue the flesh, we shall live in the presence of God, and enjoy the eternal sunshine of his love.

AQUILA.—Theorists of all schools have occasionally to make a strong, or an ungenerous effort, to harmonize their systems, their perpendicular and rectangular theories, with the Oracles of God and the patterns of things sent down from heaven. There is none of that systematic stiffness in Paul, none of that squaring and plumbng on the part of the great Apostle to the Gentiles. He, therefore, speaks as one that had a mature and infallible mind, and assures the Roman church that, with all their professed zeal and devotion, if they would live after the flesh they should die; but if they would mortify the impulses of the flesh and and its fruits, they should live. For the true sons of God are they, and only they, who are led by the Spirit of God; who cheerfully submit to its suggestions, and subordinate the flesh, with all its passions and lusts, to the dictates of the Spirit of God.

CLEMENT.—True, very true; because, after all professions and confessions of faith and of hope are made, it is only they who are influenced and guided, or, to use Paul's words, led by the Spirit, that are, in fact, the sons or children of God. And these are they who have been exorcised, or dispossessed, of their fearing, doubting, trembling spirit of bondage, and who filially, and with a spirit of adoption into the family of God, exclaim, Abba, Father! This Holy Spirit within us, bears witness to the truth without us, confirms its divine original, and proves to ourselves that we are the children of God; and that proved, then comes the glorious climax, "If children, then heirs; heirs, indeed, of God, and joint heirs with Christ."

OLYMPAS.—And what a blissful heritage! Joint heirs, we say; heirs in common with Christ, the first born. Heirs of what? "All things are ours"—Paul, Apollos, and Peter, are ours. Yes, Saint Peter is ours, and the true Saint Peter's rights, titles, and honors, with "the world, and life, and death, and things present and things to come—all are ours, we are Christ's, and Christ is God's" own Son, and heir of all worlds. And here we shall conclude our lesson for the present.

A. C.

ROMAN CATHOLIC KNAVERY AND BISHOP PURCELL.

CINCINNATI, June 15, 1852.

BROTHER CAMPBELL.—Enclosed you have a copy of a document, recently prepared by the Roman Catholics of this city, to accompany your debate with Bishop Purcell. They have already accused the Messrs. James of leaving this out of his late editions of the debate. Messrs. James have had to look up a copy of the first edition, to prove that nothing has been left out—and they are determined that nothing shall be inserted in any copy bound in their house.

The above named document has been received here and considered. It consists of an *ex-parte* preface, by way of consolation to Bishop Purcell by a portion of the Cincinnati political press—political demagogues—who wanted the smiles of the Romanists of Cincinnati for political effect—their suffrages and their names on their lists as patrons of their respective advertising columns. Indeed, the Bishop needed a little consolation just at that time, when, to relieve his dejection, he had to make a trip to New Orleans before the proofs of the Debate were all read, and that at the advice of some of his own priests, to revive his broken spirits, as one of them present has reported, and who has since found evidence in that Debate to renounce Roman Catholicism, as I have from a respectable source. Such was his actual condition, that he needed *stimuli* to keep him afloat after such a glorious victory.

But the Debate is doing good service to the cause of Protestantism; and now the bishop, *fifteen* years after date, is getting up a *preface* commendatory of what he did, and how he triumphed in said debate; and in violation of all moral propriety, is about to foist in a new preface to the book, for the benefit of his deluded friends and worshippers, and to be circulated abroad without my knowledge or consent!! The Messrs. James, who stereotyped the Debate, refuse to bind this document in the volume recently concocted by the bishop and the Catholics of Cincinnati. But they will no doubt have it bound elsewhere, and in doing so, they will perpetrate a fraud on the public and myself. O Romanism, where is thy blush! I will only add, as Bishop Purcell has failed to satisfy his own church and the public, if they have got a better man,

we are ready for him. Perhaps, however, since Messrs. Purcell and Hughes have, in reward for their services, been promoted to archbishoprics, they can do better service now for the cause than before. If they think they can, a man can be found who will not fear to meet them even now, though they have been *arched* over by the Pope.

A. C.

EXHORTATIONS

FOUNDED ON THE SECOND AND THIRD
CHAPTERS OF THE REVELATION OF
JESUS CHRIST TO THE APOSTLE JOHN.

NO. II.

THE LANGUAGE OF COMMENDATION.

THIS is addressed, not to the whole church, but now, as 1800 years ago, to all those in this or any other congregation, to whom it is applicable. Let us ascertain to what extent it is applicable to us individually and collectively. They were commended,

1. *For their labors* (ii. 2, 3, 9, 13, &c.) All are reminded that their works are known—taken cognizance of. The gift of a cup of cold water only, to one to whom it would be the most welcome gift, is noticed and repaid. It is not unimportant what doctrines we hold, but it is remarkable how much more importance is here attached to our actions. What service are we rendering for Christ? In what way have we served him during the past week? (Matt. xxv. 37-40.) Here are some whose labors increased (ii. 19.) Let us emulate them. Let us have a high standard at which to aim, even that of him who made it his meat to do the will of God (John iv. 34.)

2. *For their patience* (ii. 3, 19, &c.) Does our Lord and Master notice this, and is it pleasing to him? Surely this is enough to keep it in exercise. It is important, by way of example, and eminently so on account of the happy and Christ-like influence it exerts upon us individually. "Let patience have its perfect work," &c.

3. *For their liberality in the midst of poverty* (ii. 9, 19.) We hear much of those who give "of their abundance," but little or nothing of such as give although in poverty. Who would have taken notice of the widow who cast one

farthing into the Jewish treasury, had he not done so whose eyes are as a flame of fire? That penetrating glance discovered that of the vast amount cast in that day, this was the largest sum—comparatively so. We are reminded, too, of the disciples in Macedonia, (2, Cor. viii. 1, &c.) and of the great gift bestowed by them when in the depths of poverty and affliction; contributing willingly, and that, too, "beyond their power," for the necessities of their fellow-saints afar off. Brethren, let us remember the words of the Lord Jesus, that he himself said. It is much happier to give than to receive!

4. *For not enduring such among them as were evil, and hating that which Christ hates* (ii. 2-6.) A Christian indeed, is one who does as Christ did, and who hates and opposes that which he hates. As a Christian congregation, let us give, special heed to the lesson here afforded us, *not to endure such as are evil!* Brethren, do your duty, each one of you, to maintain the purity of the body. When Cain said, Am I my brother's keeper? he virtually denied that he ought to be so regarded. We profess to be each other's keepers. We band ourselves together under the Chief Shepherd for the very purpose of keeping each other from error in doctrine and in practice. Brethren, if any one among you be seduced from the truth, and one of you turn him back, let him who converts the sinner (his Christian brother) from the error of his way, know that he thus saves a soul from death, and covers a multitude of sins. If any one of us wander, (and which of us are not liable?) such an one is to be restored in the spirit of meekness. But let us guard against evil—against the first symptoms of it, and all the exciting causes to it. One may be in circumstances which shall require that he be placed on his guard, even before he betrays any signs of danger. Let not such a one think a brother unnecessarily officious in expressing a caution; but let him be thankful for it, as also for reproof, when that is required. Let us study the purity and the unity of the church. But if all the means fail, we must, in fidelity and obedience to the Chief Shepherd, expel such as will not be converted from evil. Let him who walks in our midst have to say of us, I know your works, that you *cannot endure them that are evil!*

5. *For not denying, but holding fast His name, even when one of their brethren was put to death* (ii. 13.) Our Lord and Master was himself a martyr to the bigotry and religious intolerance of those for whose good he had labored so ardently and disinterestedly. Stephen, Antipas, and the glorious army of martyrs, have followed the Lord in a way which few of us can, if we would. It is not likely that we shall have such honor. The martyr-spirit we are required to cultivate. Jesus died for us; and we, as his disciples, are required to lay down our lives for one another; *i.e.* to be *ready to do so* if required. Are we so? Are we doing what we can to promote each other's temporal good? Are we, each of us, devoted to the edification, the peace, the unity, and the increase of the church—the body of Christ? Is the language of commendation applicable to us individually, and as a congregation?

NOTES OF LECTURES

BY A. CAMPBELL.

NO. XXII.—ANALYSIS OF THE BOOK OF ACTS.

THIS book contains the history proper of the first thirty years of Christianity. Our great object, while lecturing on this book, shall be to connect the history of the founder of Christianity with that of the Apostles, embracing in all a period of sixty or sixty-five years. It has a preamble, connecting it with the former production of Luke, and with it forms a continuous history. Jesus gave his apostles every opportunity of examining him after his resurrection. He eat and drank with them, and met with them in rooms the doors of which were locked, thereby showing them his power. Hence you can see the necessity of these infallible proofs of which Luke speaks in this place. A curious objection is sometimes raised here, respecting the material body of our Saviour passing through bolted doors. But it should be remembered that He possessed this power before he died; for, on one occasion, he passed through a crowd of people with stones in their hands to throw at him, and was unhurt. His walking upon the Sea of Galilee was a display of the same power.

This power, however, was not used by Christ or his Apostles for their own special benefit on ordinary occasions, as seen at the well of Samaria, the fig-tree, &c. The infallible proofs given, to which Luke refers, were such as could not be questioned that He was the Messiah—the identical man that died. The next point we wish you to notice, is the singular charge He gave the Apostles, namely, to continue in Jerusalem for a specified time. God has a certain means of doing every thing. He works by means. He first gives us the bud, then the ear of corn, and finally the loaf; but He could without any more means, have given us the loaf at once. Jesus would not suffer the Apostles to go about for forty days, during which time He was conversing with them of things they could not understand before. Luke says, they were things pertaining to the kingdom of God. The forty days Moses spent in the Mount receiving the Jewish oracles, were a type of the forty days the Messiah spent on earth, giving oracles to His Apostles. The last words employed by Him before He ascended, were—“All power is given unto me in heaven and on earth: go ye, therefore, and teach all nations,” (Mat. xxviii. 18-20.) But they were not to begin this proclamation until they had received a new power which He promised them. We have now come to the end of the personal labors of the Messiah, for He ascended to heaven in the presence of witnesses, at the expiration of the forty days. The whole college of Apostles now wait in Jerusalem for a week, and during this week there was a revolution in heaven. Jesus was placed on the throne of the universe, and the Spirit was given to Him. During this week there was a general assembly in heaven of all the higher orders of created intelligences, to welcome home their new-born king. His coronation is an act that took place after He left the earth. It is not only necessary that we should know of His immortality on earth, and that He was seen ascending to heaven, but also what was done in heaven. He sent the Spirit down to give us this information, for the Spirit through one of the Apostles has told us, “That He is seated on the right hand of the Majesty on high.” Yes, mortal eyes have seen him there, for Stephen died, testifying, “I see the heavens opened, and the Son of Man

standing on the right hand of God." This is the sublimest idea in the world—that a *man* is the ruler of the universe.

BRIEF NOTICE.

CHRISTIAN BAPTISM: ITS ANTECEDENTS AND CONSEQUENTS. *By A. Campbell.*—This work, which is dedicated to "Baptists of every name and party in the United States of America and in the British Provinces," as an humble tribute of the author's respect for their "uniform and persevering advocacy of freedom of thought, of speech, and of action, in all that pertains to the rights of conscience and to civil liberty," has been well received in the States. It is divided into six books, and comprises upwards of 400 pages. The object of the work will be readily seen from the author's preface, which is as follows:—

THE important question of Christian baptism is yet, with many, an undecided question. With many, too, it has been decided wrong, because decided on human authority, or on partial evidence, without personal and proper examination. Neither Christian faith nor Christian character can be inherited, as the goods and chattels of this world. There is no royal or ancestral path to faith, piety, or humanity. Whatever truly elevates, adorns, or dignifies a human being, must be, more or less, the fruit of his own efforts.

Five points are necessarily involved in this discussion, essential to a rational and scriptural decision of the question. These are: 1, The *action*, called baptism. 2, The *subject* of that action. 3, The *design* of that action. 4, The *antecedents*; and 5, The *consequents* of that action. These are distinct topics, each of which must be scripturally apprehended in its evangelical import and bearings, before this solemn and sublime symbol can be truly enjoyed in its spiritual influences and importance. And such is the prominent and imposing attitude in which its Author placed it, when, in giving a commission to his apostles to convert the nations of the earth to him, he makes this the consummating act of their preaching Christ—of converting and evangelizing the world. "Go," said he, "into all the world, convert the nations, *baptizing* them into the name of the Father, and of the Son, and of the Holy Spirit."

Misconceptions of this institution are, it has been often remarked, more or less connected with misconceptions of the whole Christian institution, and lie as the sub-basis of the present apostacy from original Christianity. By the grand "Mother of Harlots" and delusions, it has been degraded to the rank of a mere rite or ceremony, and made a door of admission, wide as the whole world, into the bosom of what is impiously called "The Holy, Catholic, and Apostolic Church of Christ."

In view of this, the following treatise discusses the whole subject, in what its author esteems its natural and logical order, placing before the mind of the reader each and every point, in its proper position and relative importance to the whole institution. This gives a somewhat miscellaneous appearance to the volume; but, in view of the whole premises, it will, he hopes, make it more really useful and satisfactory to every reader, so much interested in the subject as to give it a candid and careful perusal.

The author regards the antecedents and consequents of Christian baptism, as furnishing not only much material for profitable reflection, on the part of every earnest inquirer after the truth and design of Christianity, but as also furnishing arguments in support of the divine origin, authority, and value of Christian baptism, necessary to an intelligent and satisfactory decision of the much litigated questions, *What is Christian baptism?* and *What are the benefits thereof?*

He has condensed a very large amount and variety of materials on the special questions, *What is Christian baptism?* Who are its *legitimate subjects?* and *What its specific design?* into as small a space as possible, not desiring to say even a moiety of what he might say on the premises. Much of what is said is designed to be suggestive to the mind of the reader, rather than to leave him nothing to do but to read what is written; to open to his mind the unwasting fountains of light and knowledge contained in the Divine Records of eternal wisdom and providence, that he may see, in the clear, full, and certain light of God's own book, the glorious scheme of redemption, as indicated in the precious and sublime symbol of Christian baptism.

The continual agitation of this subject is important and benevolent, so long as unscriptural views of it are not only entertained, but

made the bitter root of discord amongst good men, and of schism in the Christian profession. Truth ever gains, and error uniformly loses, by discussion. The results of the discussions of this subject during the last thirty years, are at least the addition of a hundred thousand persons to the profession of "one Lord, one faith, and one baptism;" and, so far, have contributed to the triumph, the union of Christians, and the conversion of the world. We, therefore, commend to the blessing of the Lord, this new offering on our part to the advancement of truth in the world, and as an humble means of promoting the cause of Christian union and coöperation amongst all who love Zion, and seek the peace and happiness of Jerusalem.

CORRESPONDENCE.

CONFERENCE AT NORWICH.

DEAR BROTHER, — If you have not seen the last number of *The Nonconformist*, you can, I dare say, get a sight of it. I beg to direct your attention to an advertisement of a conference, to be held at Norwich in October next. It strikes me that it would be well for some one or more of us to correspond with one or more of its projectors (if their addresses can be ascertained) in order to show them the true basis of Christian union, &c. Or perhaps you could put a special article in the October *Harbinger*; and send it, calling special attention to it. If you, or Brother King, or some one, could contrive to attend the meeting, I think that would be desirable. I simply make these suggestions, that you may do *something* if you can, and think it important. I know not who the parties are, nor how to ascertain this. Your's, &c.

W. D. HARRIS.

[The announcement to which Brother Harris refers, reads thus:—

A Conference of the Evangelical Nonconformists of Norfolk, will be held in the Assembly Rooms, Norwich, in October next, for the purpose of considering the state and prospects of the Nonconformist churches, and particularly with a view to a serious deliberation on the following points:—

I. Whether any general principles are laid down in the New Testament for the regulation of churches: if so, what those principles are?

II. Whether the estrangement of the poor from the services of religion has been caused in any way by a departure from the simplicity and impartiality which distinguished the apostolic churches?

III. Whether the principle, that none should give but those who are heartily disposed to give, is practically adopted in modern churches?

IV. Whether there is sufficient reason for keeping apart from each other, in distinct communions, those who profess the same faith on essential points?

V. And any other questions which may be suggested at the Conference, within the limits of the purpose for which it is convened.

At this Conference it will be proposed to issue an address to the churches, founded on the results of these deliberations.

With whom the proposition for a conference originated, we have no means of knowing; but, if properly conducted, we doubt not that Primitive Christianity will be put before the conference in its true light. We should be highly gratified by being able to attend the conference, but hope to see further particulars.]

LETTER FROM AMERICA.

BROTHER WALLIS, — Dear Sir: Accompanying this letter I forward you some specimen numbers of "*The Christian Sunday School Journal*."

My object, in part, in writing you, is to ascertain what our brethren are doing in England in the way of Sunday Schools. We have entered upon the work here in good earnest, and the prospect bids fair for the accomplishment of much good.

We have stood by and seen the sects support themselves by training their children in the doctrines and practices of their fathers. We have thought that we can advance the interests of the church of Jesus Christ, by teaching the young the ordinances and commandments of our Lord. To arouse our brethren to the importance of the work, the *Christian Sunday School Journal* was commenced. And already it has the largest list of readers of any periodical in the current Reformation.

The thought has occurred to us, that we might do something by sending it to our brethren in England. If you concur with me in this opinion, and announce the character and terms of the *Journal* in your *Harbinger*, I will forward it to all who may desire it, at the same rate as subscribers in the

United States, and pay the postage myself through the United States.

I forward you also a copy of "*The Ladies' Christian Annual*," and would be pleased to receive the *Harbinger* in exchange. Your brother in Christ,
JETHRO JACKSON.

[We present our readers with Brother Jackson's letter respecting the importance and desirability of all the churches having Sunday Schools organized among them. If sectarians of every class make these institutions nurseries for upholding and replenishing their various establishments with converts, why should not the disciples of Christ do likewise? Is it not equally important — nay, is it not much more important — to impress upon the minds of the young the facts, promises, and privileges of the gospel, than the dogmas of a human creed, furnished for that purpose? The churches of the Reformation in this country have not done much in this respect. But why not make an attempt, even though it were to be in a limited circle? Select young persons, from eight to sixteen years of age, and try the experiment for three or four hours every Lord's-day, and if properly conducted, much good will result from such efforts. The *Christian Sunday School Journal* for July, mentioned by Brother Jackson, is in the newspaper form, having eight pages, with twenty four columns. A frontispiece, representing the Saviour surrounded by children, and four other wood cuts, of good execution, ornament its pages. The contents of the number embrace a variety of articles in poetry and prose, which must prove instructive and important both to children and teachers. We shall be happy to receive a copy monthly in exchange for the *Harbinger* as well as subscriptions from any parties sending in their names with payment in advance. We remind our readers, that besides the original cost, (one dollar) the postage for all monthly periodicals under 2 oz. weight, is 1d. *The Ladies' Christian Annual* is not come to hand.]

WHAT SUNDAY SCHOOLS DO.

1. They prevent the desecration of the Lord's day.
2. They protect children against improper early associations, and establish the young mind in moral principles.
3. They take under their care the ignorant and despised, and raise them to intelligence and respectability.
4. They bring children under the influence of the gospel.

5. They exert a powerful moral influence upon parents.

6. They are of incalculable benefit to a nation, and to a community at large.

7. They are the nurseries of the church.

How is it, then, that so many Christians act with such indifference towards such institutions? Do not they fail to appreciate fully their responsibility to posterity, the church, and the world? "Do unto others as you would have them do unto you."

C. S. S. J.

LETTER FROM AUSTRALIA.

The following are extracts from the letter of a Christian brother, who emigrated from the North of Ireland in November, 1849 :—

GEELONG, AUSTRALIA, March 8, 1852.

MY DEAR SIR,—I can recollect a promise I made of sending you a letter. I said then I should not write very soon, until I knew something of the country, but I must confess it is shamefully long. One thing I knew, my friends and well-wishers would hear from other people's letters, that I and my family got safe over; and having nothing very particular to mention with respect to my own affairs, I put it off, from time to time, but still kept my promise in mind.

With some sense of the gratitude I owe to our kind Benefactor, I can say that his providential care is as much to be relied on on the one side of the globe as the other; and I am satisfied that I had as good reason for trusting myself to His care, as Noah when he entered the ark. Since the first step I set on the land of Australia until this day, I never saw one cross providence or misfortune to make me wish myself elsewhere. Even on sea, not a squall to frighten the most timid. We had 95 days' passage, and from the eldest to the youngest of my family, we are all well pleased with this country. Even my dear wife, who was so unwilling to venture on sea, is now as contented and happy as most women. God grant that we may keep in mind that this is not our rest, but that we are travelling towards a better home.

Though some of my family had to go to service at first, I can now do without letting any of them go from myself, as I have got a large farm that I can call my own, close to town; most of it within the corporation boundary line. It is 250 acres, and cost upwards of £700, being three times the price of land I could have got further from town. You will have seen by the newspapers what happened in the golden days of Australia, when many were going from here to Sidney side, on the first discovery being made about ten or twelve months ago. I thought people were mad, as I could hear of so many unlucky, though some were very fortunate there too.

But when gold began to be found, about eight months ago, in greater abundance, within a few miles of ourselves, I was much pressed to go with my boys. I went, and four of them, any nearly as good as a man, and at some parts of the work much better. Very few had more regular success than we had. No diggings ever were found in the world, I believe, equal to this colony. Farmers and tradesmen come to them; even doctors, lawyers, clerks, shopkeepers, and men worth thousands of pounds of real property. But the hard working laboring man has a better chance than any, and *there is hard work*. Still people are their own masters. You may go where you like and begin to dig, no one can prevent your search for gold, if you pay thirty shillings per month license; but I think one fourth of the people don't pay. We always paid, and thought nothing of it, like people who do well. We have been five months at the diggings, and five of us have got thirty pounds weight. £3 per ounce is the price here, so that in all it has been worth above £1000; much more you see than the price I have mentioned for the farm. At first I bought a house, newly built, floored, and ceiled, for £50, and nearly half an acre of ground, now a garden. I saw then that I had a fair chance of bettering the condition of my family; but what I thought, on coming here, would be the work of years — namely, to be able to get a farm to call my own — we have accomplished in a few months. Still I do not intend to go on the farm for some time. We will go to the diggings again to-morrow, if God permit—for we must look to Him in all, as the gold and silver are his, and the cattle on a thousand hills. We have been now two months in town, as I wished the boys to have a rest from work, which they had not had for five months previously.

I have seen much of the country, for the time I have been in it, having often rode forty or fifty miles a day for days together. You will have heard of Ballarat and Mount Alexander. These two places are the head quarters of the diggings, but for twenty or thirty miles round they are working in places. Of course all districts are not alike productive, and while in some they have to sink from ten to twenty feet in very hard ground and get a rock bottom, others wash the very surface and find plenty of gold. I have seen a cradle make one, two, and three pounds weight per day; but they often have to be content with as many ounces. Even this pays the three or four persons who attend the cradle. I have had a solid lump in my hand forty ounces weight, and several one pound, but they are seldom got so large. It is generally found in small particles, pure and clear, often like the scales of a fish, none like dust, as I have heard it is found in California.

Any who are not comfortable in their worldly circumstances, I wish were here; none need fear to trust themselves to providence, so long

as they are in the way of duty. If it is our duty to think and provide for our families, let the best way be taken to do so, and remove to a better country, if necessary. Did not the good men of old sojourn in strange countries, to improve their condition? Surely God does not wish his creatures to be over-crowded in one part of the earth, whilst another part is much better in many respects, and totally without inhabitants. You might ride fifty miles a day, for hundreds of miles, and scarcely meet even a shepherd. Some things are not so pleasant as in the old country; few, however, dislike it—I think I might say none. Some may leave for the sake of seeing their friends again, but they will not go until they have plenty of money. It is a very pleasant, healthy climate. The diggers live in tents, and are comfortable; I never saw ice on the water here.

The crops grow generally well. I never saw any wheat as good in Ireland, every ear is as large as two of yours. Potatoes seldom get any manure. They just turn the plough over the seed every third furrow, and then a little harrowing; and that is all the labour they generally get. The crops are much better than in the old country.

This is the place for the working classes to better their condition. Even those who do not like to work, can get good wages for shepherding or hut keeping; both these get from £30 to £40 a year. No runs of land are to be had now, without buying the sheep upon them. A large run with the sheep, would cost about £2000. A sheep station is very profitable. The wool of such a one as I have mentioned, would be likely to make its cost in one year, and still the sheep would go on increasing. Any man may make plenty of money here, without gold digging, in any way he turns his hand, if willing to exert himself.

You will please give my best love to all the members of the church. May grace, mercy, and peace be with you ever more. Please remember me particularly to Mr. and Mrs. Tener, Mr. and Mrs. and Miss Macrum, Mr. S. McMinn; also Mr. Thos. Edmonds and his wife. I posted Thomas's letter to his brother-in-law immediately on arriving here. I hope he has heard from him. When you see Mr. Wm. Smith, and Mr. Robert, of Dunganon, remember my best wishes for the happiness of themselves and families, and all the members of the church. May the Great Head of the church make you as a city set on a hill, which cannot be hid; may your light so shine, that others seeing your good works, may glorify our Father which is in heaven.

I hope at the time I write you are all assembled, holding sweet communion and fellowship together. You are enjoying the happy seasons which I lament; and fear I shall never enjoy the like again on earth, at least with the same dear friends. Still we have the one throne of

grace to meet at here below, though far separated in body; and our spirits still rise together in praise, prayer, and meditation. Often on the Lord's day evening, when about nine or ten o'clock here, I am thinking that you are just assembling, as ten or eleven hours is about the difference, I believe, in the time of the two countries. The sun nearly completes our Sunday before your's commences. Few Sundays have passed—I think I may say none—since I last had the happy privilege of partaking and commemorating with you that inestimable gift. I say few Sundays pass, but my mind is occupied with the thought of your having assembled, as a little church, of which I once had the honor to be a member; and I fancy myself still among you. What a happy privilege, if disembodied spirits should be allowed to visit former friends, especially on errands of mercy. How much I should desire such a privilege. But perhaps the thought is improper and unscriptural. Our desires then will be in accordance with our enjoyments, and imperfections, cares, and anxieties no more be felt.

There are no Baptists here that I know of, but full as many of other sects as at home, and religious services are as well attended about town as in the old countries.

If you or any other brother would be kind enough to write to me, I should be very grateful. Tell me of your uncle, Mr. Isaac Tener, in America; also of William Miller. I would write more readily to some people, if they would allow us to pay full postage, but we cannot pay more than the colonial part.

You told me at one time you might take a notion of coming to this country. I would not wish to encourage any person too much, but if I had any *near* friends or brothers, I would *insist* on their coming. If you, however, or any of your friends, should come, I shall be glad to see you in our house at Chilwell.

Your sincere friend and brother,

JAMES STEVENSON.

ITEM OF NEWS.

MAIDSTONE, AUGUST 16, 1852.—You will rejoice with us, in the continued power of truth, having immersed two sisters and one brother by the authority of Jesus, *into* the name of the Father, Son, and Holy Spirit, *for* the remission of sins, on the 30th of the last month.

THOS. COPELSTON.

OBITUARY.

SUNDERLAND, AUGUST 13, 1852.—It is with deep regret that I have to announce to you and the brethren, the

death of our late beloved brother, Robert Thompson, who died on the 22nd of July last, after a long illness, which he bore with the utmost Christian patience and resignation to the Father's will. He had been for some years in a delicate state of health, but was still able to follow his business, with a few interruptions. It was only for the last four months that his friends became alarmed at the symptoms which presented themselves, and that hope of his recovery gradually declined, until he sank under the most insidious of all diseases, consumption. What concern his survivors most, however, were the triumph of his faith and hope, and the calm fortitude with which he met the gradual approach of the king of terrors. Death had no fearful aspect to him: he knew in whom he had believed, and that Jesus was able to keep that which he had committed to him, until the day to which he looked forward with unwavering faith, when the saying which is written should come to pass, "Death is swallowed up in victory." Having for many years enjoyed his friendship, it is a pleasing duty to testify, that since his immersion into Jesus, more than seven years ago, his walk and conversation have been becoming the gospel. His love of the truth was manifested by his zeal to propagate it; and although not possessed of the gift of public speaking, yet he embraced every opportunity of drawing the attention of all with whom he held intercourse, to the consideration of the great question of salvation through the atonement of Jesus the Christ. His simplicity and godly sincerity secured to him the esteem of all who knew him, and his happy death will long exert an influence on those who were privileged to witness it, as well as stimulate them to continue as followers of those who through faith and patience are inheriting the promises. G. PHILLIPS.

One boy, with a fourdrinier machine, will make more paper in a twelve month, than all Egypt could have made in a hundred years during the reign of the Ptolemies. One girl, with a power press, will strike off books faster than a million scribes could copy them before the invention of printing. One man, with an iron foundry, will turn out more utensils than Tubal Cain could have forged had he worked diligently till this time.—*Horace Mann.*

THE TIME TO DIE.

I ASKED the glad and happy child,
 Whose hands were filled with flowers,
 Whose silvery laugh rung free and wild
 Among the vine-wreathed bowers—
 I crossed her sunny path and cried,
 "When is the time to die?"
 "Not yet! not yet!" the child replied,
 And swiftly bounded by.

I asked the maiden: back she threw
 The tresses of her hair—
 Grief's traces o'er her cheeks I knew,
 Like pearls they glisten'd there;
 A flush passed o'er her lily brow,
 I heard her spirit sigh—
 "Not now," she cried, "oh no, not now!
 Youth is no time to die!"

I asked a mother, as she pressed
 Her first-born in her arms,
 As gently on her tender breast
 She hushed her babe's alarms;
 In quivering tone her accents came,
 Her eyes were dim with tears;
 "My boy his mother's heart must claim
 For many, many years."

I questioned one in manhood's prime
 Of proud and fearless air;
 His brow was furrowed not by time,
 Nor dimmed by woe and care;
 In angry accents he replied,
 And flashed with scorn his eye,
 "Talk not to me of death!" he cried,
 "For only age should die!"

I questioned one for whom the tomb
 Had long been all prepared;
 For death, who withers life and bloom,
 This man of years had spared.
 Once more his nature's dying fire
 Blazed high, and thus he cried,
 "Life! only life is my desire!"
 Then gasped, and groaned, and died!

I asked a Christian—"Answer thou,
 When is the hour of death?"
 A holy calm was on his brow,
 And peaceful was his breath;
 And sweetly o'er his features stole
 A smile, a light divine;
 He spoke the language of his soul—
 "My Maker's time is mine."

THE EDITOR'S ABSENCE FROM HOME.

ON July 26th, after completing the August number of the *Harbinger*, we left home for Manchester on business, having transacted which, we crossed to Ireland, *via* Chester and Holyhead, proceeding from Dublin to Moree, where, on the Lord's day, August 1st, we delivered two addresses on the gospel of Jesus Christ, to the church and congregation assembling in that place; and again, on the Monday and Tuesday evenings following. All the meetings were well attended. Harmony, peace, and a good degree of prosperity are experienced here among the brethren. The meeting on Lord's day evening was crowded to overflowing, so that nearly one third of the congregation were compelled to remain outside the house of meeting; but the windows being partly opened, they stayed to the close of the services. After attending to family and business matters in Ireland, we left Moree on the 5th, in company with Brother Tener, for Dublin, and in the evening of the same day took packet for England, and rail from Holyhead to London, from whence we accompanied Mrs. W. to the South coast of England, for the benefit of sea-bathing, and to rest awhile from the toils and labours of this life. We arrived on the evening of the 6th at Brighton. Not finding any brethren in Brighton, and being only 16 miles from the church in Piltdown, one half of which may be travelled by rail, it was resolved that we should visit the brethren there on Lord's day the 8th. And we received a friendly and hearty welcome from Brethren Gilmour, Farly, Wapping, King, and others whose names have escaped from the memory. Three discourses were announced for the Lord's day; and although the notice was short, and the people separated by considerable distances from the place of meeting, yet the attendance was very good, all things considered. Lord's day, the 15th, we spent with the brethren at Hammer-smith, where at 9 a.m. by request, we immersed two into the name of Jesus for the remission of sins; afterwards, in the course of the day, delivering two addresses. On the 21st of August we arrived at home, after an absence of twenty-six days, having travelled upwards of one thousand miles by sea and land, visited three churches, and delivered nine discourses. Want of space forbids us adding more.—J. W.

OCTOBER, 1852.

BACCALAUREATE ADDRESS,

DELIVERED TO THE GRADUATING CLASS OF BETHANY COLLEGE, JULY 4, 1852.

BY A. CAMPBELL.

YOUNG GENTLEMEN:—According to ancient usage, we have two periods in human life, technically called minority and majority. The laws political and ethnical, have decided that there is a day in every man's life on which his minority ceases, and a day on which his majority commences. But the days being ethnical, and not natural, are not like the laws of physical nature—uniform and universal. Soil, climate, and race, are elements that, more or less, regulate human legislation on this subject. We have precocious plants, trees, animals, and men. These, however, being premature, are generally of rather feeble and short existence. "Soon ripe, soon rotten," is an adage of much truth, as well as of a hoary antiquity, applicable to plants, animals, and men.

It is, I presume to add, equally true, that an education soon acquired is soon forgotten. Hence human wisdom, based on human experience, has wisely enacted, that both political and educational majority shall be established and regulated by law. But this law is not universal: it is modified by a special regard to all the accidents that diversify the constitution and character of men, physically, intellectually, and morally. Hence, different nations had different laws and customs determining the period of majority.

Pupilarity, therefore, like political minority, has its metes and boundaries. But it is not found either in our almanacs or statute books. The canons of schools, colleges, and universities have definitely established the period of a literary majority; which is, indeed, a philosophic deduction as to the time when a pupil, or a student, can be safely entrusted with his own education. This deduction is enacted into law, the philosophy of which may be interesting to you, who are judged worthy of the *Toga Virilis*, and the title or degree of Bachelor of Arts.

It was first assumed, and then proved, that a certain mental culture, and induction into literature and science, was essential to develop the human mind, and to furnish it with a proper amount of learning and knowledge, in order to its educating, enlarging, and polishing itself.

Unfortunately it has come to pass, that this course of academic and collegiate education has, by very many, been regarded as the completion, or finishing of education. Hence we so often hear the question propounded, "Where and when, Sir, did you *finish* your education?" And as often answered, "Why, Sir, I *finished* my education at the College of Mount Blank, where I graduated after four years' severe study."

It may, indeed, be sometimes true, perhaps often true, that he who thus speaks has *finished* his education. But, if so, like the mechanic that has merely learned the use of the tools of his mechanic art—he has made no fortune for himself nor for any one else.

The grammar, the dictionary, and the text-book, are but the tools of a literary and scientific education, and the mere means of acquiring learning and knowledge. But unless these are afterwards used and applied to their proper objects, the owner of them is likely to be a mere drone in the hive of humanity, that tinkles and tingles his life away without adding to the common stock, ennobling himself, or enriching any one else.

It is, therefore, all important to you, young gentlemen, to be deeply penetrated

with the fact, that the end of every stage of human life and human development is but the prelude to another; and to be assured of the fact, that the end of collegiate education is but an introduction to, as it is but a preparation for, *self-education*; without which, a *bachelor of arts* can never become a *master of arts*.

You have merely acquired the use of the tools, and a small capital of materials, by which to construct a solid and substantial education. As to a finished education—a perfect and complete education—that is out of the question. We have patriarch pupils as well as infant pupils. And in that school, as in this, we say with the immortal Young—

“The patriarch pupil may be learning still,
And dying, leave his lesson half unlearned.”

In that school, in order to graduation, we may also say with the same sublime poet, that we must

“Wait the great teacher, death, and God adore.”

The development and perfection of man is truly an infinite series of advances, commensurate with the developments of an infinite God, a boundless universe, and an endless duration. The only being that we have ever seen, whose susceptibilities of development are illimitable, and consequently, unmeasurable, is man. Indulging a poetical license—a hyperbole, perhaps, too extravagant in the ears of strict orthodoxy—with the same sublime bard we may add—

“Oh! be a man, and thou shalt be a god;
And half self made: ambition how divine!”

No one who views not himself in the mirror of divine revelation, can form any just conception of the true and proper dignity of man. That volume throws around him such an halo of glory, as bedims and obscures all the heights of earthly greatness and earthly grandeur. If Solomon in all his glory, at the zenith of human grandeur, was not, in the exquisite taste and infallible judgment of the most splendid personage that ever walked the earth, “arrayed as the lily,” or adorned as the rose, “what in yonder world above is ransomed man ordained to be!”

“Before the throne, and first in song,
Man shall his hallelujahs raise;
While wondering seraphs round him throng,
And swell the chorus of his praise.”

Our mother Eve was a splendid woman—the fairest of the fair of woman kind. Her perspicacity was once as clear and bright as heaven's own azure vault. When first the sun shone on the face of her first-born, she exclaimed in a rapture: “I have got a *man*; yes, a *MAN* from the Lord.” Therefore she named him a *POSSESSION*.

A *possession*—yes, a possession richer than earth, more valuable, in her eyes, than all the visible and invisible treasures. But the riches she felt in him, and the beauty of his expanding charms, so dazzled her imagination, that she idolized him rather than educated him; and left him the slave of his passions, as every imperfectly educated man is—a creature of mere sense—a slave of animal impulse and appetite. The sad sequel of his history is an everlasting sermon on the imbecility of human nature, untrained and uneducated in the true learning and science of man.

None but one of high rank and noble birth could fall so deeply into the mire of human guilt and wretchedness, as did this idol son of Eve. How true is the aphorism, “an indulged son makes a weak and fitful man,” and the “higher the

elevation the greater the fall." 'Tis, therefore, education, and not birth or blood, that makes the man. How, then, shall our ever progressive and progressing education be ruled and managed? This, to you, young gentlemen, is now an all important question. You are now finished in the usual academic and collegiate education. A very important epoch in a man's life. Your whole destiny is now materially, or in the main, deposited in your own hands. The proper period of your own self education, be assured, young gentlemen, has only now just arrived. Henceforth you are to educate yourselves. You have this day become both teacher and pupil in one person. A diploma gives you this license, and no more.

But you may enter a new school. You may become pupils to teachers of law, of physic, or of theology, in the technical sense. But graduating in these, as in this, you again become pupil and teacher in one person. Here you only graduate in the languages, sciences, and arts academic, and in reference to these—which are, indeed, the substratum to all the learned professions—you are now merely licensed to undertake your own education and development. Our valedictory suggestions to you, on this occasion, will as appositely apply to any other school as to the college of languages, sciences, and arts, of which you are now constituted bachelors.

Be it, then, emphatically noted, that all distinguished scholars are essentially self-educated men. The art and mystery of self-education is that art and mystery to which I would now direct your attention. My suggestions to you, in this my last lesson, are prompted as much from benevolence as from a sense of duty. I have had some experience in this great art of self-education, and from that experience I will now draw a few suggestions, which I will tender to you with my most cordial wishes, that they may be of as much value to you as they have been to myself, in your aims and efforts to fill up your destiny in life, and make your mission into the world a blessing to your race.

In the first place, then, you must sedulously cultivate the science and art of *thinking*. In this art you have not as yet graduated. You have, indeed, been conning over the thoughts of other men, and have, with considerable profit to yourselves, acquired a respectable knowledge of their thoughts. But their thoughts are not to be implicitly received and cherished as established principles, from which you are never to dissent nor depart. You are not merely to think upon themes which they have submitted or suggested, but you are to think upon, as well as for, yourselves. You must make the science of self-knowledge your favorite study, your most interesting theme. You must, with great concentration of mind, analyse the mechanism of your own peculiar mental personality. This is all comprehended in the celebrated "*gnothi seauton*" of Solon, the wisest of the Grecian schools. I will not vaguely endorse Alexander Pope's version of it—

"Know then thyself—presume not God to scan,
The proper study of mankind is man."

The last line we may safely commend, without endorsing the first, unless in a qualified sense. We may know God—nay, we must know God, in some measure—before we can know ourselves. We must study God in ourselves and ourselves in God, if ever we attain to an eminent, or even to a useful and practical, knowledge of ourselves. We can know God only by what he has said, and by what he has done, just as we know mankind and ourselves. We study ourselves in our thoughts, words, and deeds. We study others by their sayings and doings, and so we must study God in his sayings and doings.

Do not think that I use these terms in an appropriated sense. I do not mean God in religion, nor God in nature, nor God in providence, nor God in moral government, but God in them all; for God manifests himself in all these. He cannot be known nor enjoyed but through the manifestations of himself. Nor can we know, or enjoy ourselves, but through the knowledge of him and of all his manifestations of himself in these four volumes. The first of these volumes, in the natural and logical arrangement, is God in nature, the second is God in providence, the third is God in moral government, and the fourth is God in redemption. These four are God's own library; but man has spread them out into hundreds of thousands of volumes. I do not mean that you should spend your time in books; but that you should *think*, constantly think on these themes, and classify all your thoughts, and reflections, and reasonings under these four heads. Refer every thing to them, and arrange all your thoughts, your reflections, and your discoveries under these grand categories. There is no other real learning, no other true science amongst men, than that comprehended in these four volumes. These you must study, constantly study, else your minds will go to waste, and your lives will be but one protracted monotonous dream.

A fearful majority of mankind, according to their opportunities, do little else than eat, and drink, and sleep, or frolic and die. If they toil in active employment, or if they lounge and waste their lives in idleness and dissipation, it is because in these they fancy happiness to consist. And, with them, happiness is resolved into sensuality, in its coarsest or most refined forms. But man is not physically, nor metaphysically, a mere laughing, weeping, eating, talking biped. He is constitutionally and differentially a moral being, and created for moral ends and uses. And only in this view of himself can he think, will, and act in harmony with nature and his destiny, with his Creator and his fellow creature.

I do not mean, young gentlemen, that you are to think merely for the sake of the pleasure, but for the sake of the profit, of thinking. It is the most profitable business in creation, if you only think right, or in harmony with your origin, your relations to the universe, and your destiny in it. Every man is providentially a missionary, sent into the world on a grand mission. It is to glorify his God, to glorify himself, and to glorify his fellow. And he that knows not this is most assuredly a fool.

A learned blacksmith, tailor, shoemaker, glover or hosier, are, or may be, equally honorable, useful, and happy men, in all the elements of morality, virtue, and happiness. You must not think that the lawyer who has to do with the *crimes* of man, or the doctor who has to do with his *maladies*, or the Reverend Rabbi who has to do with his *sins*, are, in virtue of their professions or callings in life, necessarily more or less honorable or happy than he that provides comfortable envelopes for his head, his hands, his limbs, or his feet. There is a great deal of bad taste, as well as of bad grammar, bad logic, and bad philosophy in the world, even in this nineteenth century.

Therefore, gentlemen, you must think, and think of yourselves, and from yourselves, and especially with reference to the enjoyment of yourselves, in the niche in the great temple of humanity, which you design, or are designed, to fill. Learn well this lesson—

“He that acts, well acts his part, does nobly;
Angels can do no more.”

Was it Lord Bacon that said, “Much writing makes a correct man, much speaking a fluent man, much reading a full man, but much thinking a great

man." If he did not say it, it is worthy of him, worthy of any great man to think thus, and to speak thus; for it is literally true. It is a great and impressive truth. Thinking widens, deepens, and lengthens the channels of thought. It develops, enlarges, strengthens, and enriches the soul of man. It is the action of the ocean that enlarges and deepens its domain. It is not mere thinking, however, but thinking upon something great, good, noble, sublime, that refines, exalts, enlarges and ennobles man.

It is frequently more important and availing to think an hour, than in the usual way, to read a volume in a day. It is, indeed, difficult to acquire the art of concentrated thinking. But especially difficult where the mind is both agent and subject. Still, it is attainable, and quite practicable. The eye can see every thing within the angle of vision but itself. The mind, in this respect, much resembles it. We have recourse to mirrors when we desire to examine and think upon our own eyes. So it is with the mind. It cannot see itself, but it is imaged forth in its feelings, volitions, and expressions. Hence a man has to study his own mind by its cogitations, volitions, and states of feeling. What a man says, and what a man does, is, in all cases, to himself, the best reflecting mirror of his inner man. We can see another person's face in a mirror, as well as our own, under favorable circumstances. So to a discriminating mind, the inner man of our neighbor becomes visible to us in his sayings and doings.

Although it may be more pleasure to some men to know their neighbors and friends than it is to know themselves; even in their case it is most expedient to study their own hearts, that they may discern their neighbors. For, as Solomon has said, "as in water," or in a mirror, face corresponds to face, so does the heart of one man correspond to that of another. Of wicked men, though not of all men, we may say, with a certain poet—

"Surely, if each man saw another's heart,
There would be no commerce :
All would disperse and live apart."

To know the world around us, it is essential to know the world within us. Self-knowledge is therefore as essential to safety as it is to happiness.

Solomon's proverbs are the wisest proverbs ever written, because he was the wisest man; and he was the wisest man, not because on some subjects inspired with supernatural knowledge, but because he had the largest experience, and because he gave his mind to reflection, or to self-knowledge, and judged the world without him, by judging, or thinking, of the world within him. He placed himself in the largest internal observatory ever owned by any man, and gave himself to both wisdom and folly, that he might, in himself and from his own thoughts and reflections, reveal the secrets of human nature, and record the characteristics of human nature.

I never knew a truly great man that did not know himself; and I never knew a man, that well knew himself, that was not an educated thinker—a close, as well as an accurate and profound thinker upon the mysteries of himself. Millions live and die perfect strangers to themselves, yet well read in the history of the world. But they never concentrated their minds upon the world within them.

A Syrian ambassador was once told, by a Jewish prophet, what fearful deeds he would in after times perpetrate. On hearing him, with astonishment he exclaimed, "Is thy servant a dog," that he should perpetrate such horrible deeds? He knew not himself; but was informed by the prophet, that at the time to which he alluded he would be king. When he became king he perpe-

trated these very deeds to the letter. Now, had he known himself, he would not have trusted himself in that position; he would not have clothed himself with eternal shame, by perpetrating these deeds, which extorted from him such abhorrence when first announced to him.

Volumes of facts, more or less interesting, may be furnished in proof of the value of self-knowledge, and of the value of acquiring the habit of thinking, primarily, but not exclusively, upon ourselves, but upon men and things in general.

But some of you might inquire, what do you mean by *thinking*? Do not all men think? Are we not always thinking while awake, and dreaming when asleep? It were well, indeed, that all men dreamed only while asleep. But, alas! some men are always asleep and dreaming all their lives. Men think, it is true, even in their dreams, whether waking dreams or sleeping dreams. But what they call dreams are but the perorations of night dreams. The exordiums evaporate, and the perorations, like the sediment in wine, are found in the bottom of the cup of the enchantress.

By thinking, we mean more than the *volens volens*, currents of ideas and sensations that are ever passing through our minds, usually called passing thoughts. *Thinking* is the voluntary and active concentration of the mind upon itself, or upon any object within or without it, claiming our regard. It is the positive, actual application of the mind to its internal constitution, states, and actions, and to its external objects of perception and reflection.

But *thinking*, and the *art of thinking*, are just as distinct as seeing, and the art of seeing; or feeling, and the art of feeling. We command the eye, the ear, and the hand. Besides involuntary sights, and sounds, and contacts, we have voluntary sights, sounds, and contacts. We can *look*, as well as see; we can *listen*, as well as hear; and we can *touch*, as well as feel. Now, the application of the internal faculties is just as voluntary as the application of the outward senses. The praise or the blame, the virtue or the vice of any action, habit, or feeling, is always dependent on the voluntary attention, direction, or application of the mind to an object.

There is no one more blind than he that will not see—more deaf than he that will not hear—more foolish, or simple, than he that will not think. It is conceded, that all men have not equally vigorous eyes, ears, and hands; neither have they equally perspicacious, active, and vigorous minds; but yet, all our senses, faculties, and powers—physical, intellectual, and moral—can be, under proper direction or voluntary application, developed, invigorated, and polished to a high degree, compared with that state or condition in which they are found in their incipency, or while uncultivated, undisciplined, and unpolished.

We all admit that a block of slate, of sand-stone, or of granite, will not receive the same polish as a block of Parian marble. Nor will the varieties of marble—Italian, Egyptian, American, &c.—in the hands of a most accomplished artist, display the same beautiful and ornamental clouds, veins, and colors. We cannot make out of every man a Plato or a Socrates, a Demosthenes or a Cicero, a Shakspeare or a Milton. We cannot make out of every printer a Benjamin Franklin, nor out of every land surveyor and farmer a Jefferson or a Washington. But could we teach every man to think—voluntarily, systematically, and perseveringly think—and to think on themes in their nature grand, stimulating, suggestive, and ennobling—we could elevate the species greatly above any form of society the present living generation of men has seen, or otherwise ever will see.

'Tis cheerfully admitted by all men of sense and information, that, in the beginning of life, we must accept, and admit into our minds and memories, the thoughts and traditions that Divine Providence vouchsafes to us in the family circle and in the family school. We have to commence life, as many men do mercantile business, upon borrowed capital. And we early learn that all men are not perfectly veracious, honorable, and trust-worthy; and that it is necessary and expedient not to believe every thing we hear; nor to admit, without evidence or testimonials, that every man is as honest as he professes to be. We soon learn, along with these unsavory lessons, that there are certain tests, or evidences, of truth and honesty, as there are of fiction and fraud. We are thus

early put upon our guard, and obliged to think and reflect before we commit ourselves to the traditions, professions, and promises of men. Thus we are, on the principles of self-defence, early taught to think for and from ourselves. It is soon discovered that truth and honesty, as well as fraud and fiction, are in the world; and that both have their own appropriate characteristics. Hence the subject of *evidence*, before we understand the meaning of the word, is forced upon our attention; and we find ourselves engaged in the work of distinguishing truth from fable, and of discriminating between an honest man and an impostor, or a deceiver. Thus early we are taught the useful lesson of thinking before we act, and of thinking for ourselves, rather than implicitly admitting the representations of every one who assumes the garb of wisdom, honesty, and sincerity.

This habit of thinking with discrimination, and of thinking for ourselves, grows with our growth, and strengthens with our strength. It is, perhaps, a misfortune to learn these lessons, but yet a greater misfortune not to learn them—not to learn them timously and well. This, indeed, is the proper era of mental independence. It is not an independence that elevates us above the necessity of receiving instruction, guidance, and direction from our superiors in age, in learning, and in experience. To refuse this would be folly, to accept it implicitly might be disastrous to our best interests. Our proper position is, therefore, to receive it on adequate evidences. Hence mental independence emphatically consists not in absolutely refusing, nor in absolutely yielding assent, but in acting in harmony with the evidence we have, fairly construed and impartially weighed. To yield without such evidence, is credulity; and not to yield with it, is presumptuous infidelity. Thus we find a safe passage between Scylla and Charybdis—between the shoals and quicksands of a facile belief, and the rocks and breakers of an obstinate scepticism.

All this, however, is but the legitimate fruit of thinking; of thinking rationally, or in harmony with our own constitution, the constitution of society, and the constitution of the universe. Whereas implicit thinking, and no thinking, equally subject their victims to evil designing persons, and make them the dupes of delusion and fanaticism, or the prey of knaves and impostors. Hence, in a kindred category we teach, that to believe without adequate evidence, is credulity; to believe beyond evidence, is enthusiasm; to believe contrary to evidence, is superstition; and not to believe according to evidence, is infidelity. Here, then, are the four cardinal points of all errors in faith; and they are, also, the cardinal points in every form of false philosophy.

That you may have the most profitable themes of thinking, of much and continuous thinking, I will suggest to you three topics. Essentially they are *theorems*, though sometimes called *problems*. A *theorem* is, logically, something to be proved—a problem something to be done. In a general sense, any question involving doubt, or any degree of uncertainty, may be called a problem; but this is above all theorems, above all problems, in the mere technical sense. I will propound them in the form of questions. Some venerable philosopher, whose name I have forgotten, suggested to his pupils the same themes, in this form: 1, What am I? 2, Whence came I? 3, Whither do I go?

These are topics of thought—lofty, deep, profound. You may embrace in them the whole subject of man—body, soul, and spirit. You may call to your aid all your science and learning. But it is in a *moral* point of view that I now submit them. You will find in yourselves a microcosm, a miniature world—nay, a miniature universe. There is in man elements divine, angelic, material—the key-stone of the great arch of nature, of creation, on which God inscribes his own name in full. Man is an awful, glorious creature, though in moral ruins. Incorporated now in and with the Creator himself. Of no other creature, in no other nature, is God incarnate but in man. His origin is divine and glorious—an image of God. The wonder, the standing theme of heaven. Think, think, think on man in the species—think of man in yourself, your origin, your nature, your relations, your destiny. This will be a balance wheel in your whole machinery—an impulse to all that is noble, a restraint upon all that is ignoble. On this theme I beseech you to think, think, think.

The poet Campbell has given us a beautiful Poem on the Pleasures of Hope, Akenside on the Pleasures of Imagination; but no poet has sung the pleasures,

or the pains, of thinking. And yet its pleasures and its pains are the chief pains and pleasures of human life. It is essential to the health and happiness, as well as to the cultivation and enlargement of the human mind. But it may become, and in millions of cases it will become, an undying anguish, a tormenting fire that whole oceans could not quench, nor ages of ages extinguish. Plato has some where said, that every man inhabits, or must inhabit, his own idea. As numerous insects weave out of their own bowels their habitation, the house they live in, so men weave out of their own thoughts an Elysium of bliss, or a Tartarus, dismal and dark as Erebus. During his whole life man is spinning and weaving the web of his own destiny. He will eternally ruminate, but never digest the thoughts, volitions, and passions, which he has nurtured and cherished from the early dawn to the setting sun of his earthly being. The wayward fancy, the impure thought, the unchaste desire, the unbridled passion, and the licentious purpose, as well as the overt act, will constitute his eternal bill of fare, in regions far beyond the realms of hope, where remorse, in dismal silence, reigns supreme.

But on the other hand, he that has thought wisely, profoundly, justly on himself—who has cherished the pure desire, the benevolent volition, the generous purpose, and the noble aim—who has bridled his passions, curbed his unhallowed appetites, successfully restrained every wayward impulse, and held in perfect abeyance any suggestion of doubtful import—who has firmly placed himself on the side of suffering virtue, and frowned indignant on encroaching or triumphant vice—will find, in all his retrospects of life, springs and fountains of perennial pleasure, pure as the crystal stream that issues from the unwasting fountain of eternal love.

All derived life, animal, spiritual, and eternal, has its fountain in the heart. Its food and its pleasures are always homogeneous with its nature. Truth and goodness are twin sisters; the first born of heaven. Falsehood, hatred, and evil are the simultaneous progeny of the devil, and misery and ruin follow in their train. To think is as much the life of a spirit, as to breathe is the life of an animal. To think good is the life and happiness of an angel. To think evil is the death and the misery of a demon. The life of the former, and the death of the latter, are equally immutable and eternal. It is only at this awful, elevated stand point, that we can survey the true philosophy of man. Standing here, and only here, with the telescope of faith in our hand, and the light of heaven in our eye, like Moses on Mount Pisgah, we may survey the heavenly Canaan that lies on the other side the river of death. And thence we may bring the clusters from the vine of Paradise, that afford an antepast of the beauty and the riches of the home of the blest.

To have these visions of the life and destiny of the blessed, is the only infallible panacea of the maladies of earth—the only sovereign anodyne for all its pains.

Solomon, whose wisdom and personal experience of life was in its most splendid forms, has given, in his proverbs, the cream of all human wisdom and prudence. With infallible discernment he has penetrated the deep fountains and springs of human actions. He merely held the pen that eternal wisdom guided in opening the profound recesses of human nature and human action. On this vital subject of imparting to a young man wisdom and discretion, he has directed him to the *punctum saliens*, the true fountain of all human wisdom and of all human happiness. It is the *multum in parvo*, the *alpha* and the *omega*, of all that learning, all that wisdom, and all that philosophy which conserves, elevates, and adorns human nature and human character. It is in this—“*Keep thy heart with all diligence, for out of it are the issues of life.*” Let it be pure, honorable, elevated, heaven directed, and all the streams of life will be generous, noble, honorable, pleasing to God, and blissful to mankind.

Let us all so order our conversation in the world, that we may live when we are dead in the affections of the best, and have an honorable testimony in the conscience of the worst. Let us oppress none, and do good to all, that we may say with good Ambrose—“I am neither ashamed to live, nor ashamed to die.”

SACRED COLLOQUY.—No. IX.

FAITH, BAPTISM, AND REMISSION OF SINS — HOW CONNECTED — THE HOPE OF THE GOSPEL.

MR. LOCKE's religion was neither enthusiasm nor apathy, but enlightened fervor: the conversion of his children was to him as the light of heaven, as life from the dead. Still he did not expect, and would not attempt to make religion precede nature. With the Apostle, he perceived that that is not first which is spiritual, but that which is natural, and afterwards that which is spiritual. He expected no miracle in the conversion of his children; they had all been educated by the best masters; he set them an example in his own person, of listening daily to the Bible as to the voice of God; and it might be said, upon the whole, that in the literal sense of the injunction, Mr. and Mrs. Locke brought up their children in the nurture and admonition of the Lord.

As the first spirits in the country for Biblical acumen visited the family, their two eldest children, Mary and John, had enjoyed peculiar advantages. Mary was a young person of divine simplicity, distinguished for the graces of religion and nature, rather than for the display of dress and ornament. She was constitutionally delicate, with a little more gravity, perhaps, than might have been expected of the eldest daughter of Mrs. Locke, whose sweet vivacity was always present where she herself was. Mary, however, partook of the sound sense of her father, had a good taste, and was well educated. She now felt herself pressed on all sides by the reformed doctrine. The ancient gospel had made powerful inroads on her party peculiarities; and when its power, and point, and glorious freedom, flashed upon her soul, she rose above herself; and when occasionally conversing with her own brethren, she poured forth her feelings in strains so impressive, as to alarm them for the safety of her religion. But Mary herself felt it was no easy task for her to make any change in her religious sentiments, and often seemed like a bird struggling to escape from the snare. This may account for the strength and floridness of her speech to Sandford on a former evening. At that moment the light of

heaven was on her soul: she felt as if the whole world ought to have been converted: she wondered how men, believing themselves purchased by the blood of Christ, and hoping for heaven, could yet be treacherous—could be idle or silent in a cause so singular and divine.

"Mr. Stansbury," said she, as she sat in the parlour one evening, "I hope you will not consider me intrusive; but you promised to speak with me on the subject of the ancient gospel. May I ask, Sir, whether you conceive baptism and remission indissolubly united in the Christian religion?"

Mr. S.—Like faith and baptism, Mary, baptism and remission are indissolubly united in the Christian religion.

M.—But have not men put them asunder, Sir? Do not a proportion of professors say they enjoy remission without baptism, while others practise baptism devoid of all reference to remission?

Mr. S.—It is even so, my sister; we have faith apart from baptism, and baptism apart from faith; baptism without remission, and remission without baptism. We have repentance without the Spirit, and the Spirit without repentance. All things have been deranged or changed; the gospel of the grace of God has been dissolved, its elements broken up, torn from their natural and scriptural connection, and insulted and slain like the author of them.

M.—Do you, Sir, think these persons who say they enjoy remission apart from immersion, are in reality pardoned because they believe it?

Mr. S.—I am no reasoner, my dear sister. We ancient gospel folks are matter of fact people. We know it to be true what you say, that professors of Christianity assert they enjoy the remission of sins apart from baptism, and we know that baptism is for the remission of sins; but whether they are pardoned simply because they believe so, is highly questionable. Our belief does not alter the nature of things; truth is not made falsehood, nor falsehood truth, by our belief: they have not been baptized for the remission of sins—the Scriptures command they should, and this is all we know of the matter.

M.—I certainly feel with you, Brother S. in your observation that belief does not change the truth of things;

to believe that faith is remission, does not make it remission. But does not the Saviour say, "All things are possible to him that believeth;" and the Apostle, that though he himself "was persuaded, on the authority of the Lord, that nothing was unclean of itself, yet to him that esteemed anything unclean, it was unclean?" May it not be here also? May it not be said, that to the person who esteems faith without baptism to be remission, it is remission?

Mr. S.—Mary, it is an easy matter to make a puzzle of a plain case, and some are very fond of such kind of rhetoric; to pitch a paradox upon principles and thoughts which their opponents have no power to refute, is admirable logic! Be guided by facts and Scripture, my dear child; facts are sober matters, and the Scriptures are true. To the man who believes any thing to be unclean, it is unclean—the apostle says so: and to the man who believes faith to be remission, it may be remission; we don't know, because the Scripture does not say so; and thus of all things else. Remission without baptism, and baptism without faith, is like baptism without remission, or faith without baptism, wholly defective. The ancient gospel, however, is distinguished for its fullness and perfection, putting the believer into immediate and sensible possession of the remission of all past sins, giving him the Spirit of holiness for the time to come, with the forthcoming blessings of the resurrection and life eternal, through our Lord Jesus Christ.

M.—Supposing, then, Brother S.—a very possible case—that a person who believes his sins to have been forgiven previous to immersion, should come to you to be baptized, but not for the remission of sins, would you baptize him?

Mr. S.—I certainly would not, unless I chose to put asunder those things which God has joined together. Baptism is for the remission of sins, and to administer it without reference to the immediate, direct, and great purpose for which God ordained it, would be consummate arrogance in the person so doing, supposing he knew and understood it as I do:—"Be baptized every one of you, in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Spirit."

M.—Supposing, however, that you,

or some one else, should baptize him, but not for the remission of his sins, and that after two years his knowledge of the Scriptures taught him that what took place before immersion, viz.: his faith, had not been to him remission, would you then think him justified in believing, that the immersion which he did not and would not receive for remission, was, and had been to him remission, or that now it is remission? I am one of those who obtained a hope before I was baptized—I know some who have been baptized, and don't yet believe themselves pardoned; others think that pardon is not obtained in this world, but at the last judgment; and none of my brethren believe it is obtained in baptism. You see that I have abundance of work for you, Brother S.!

Mr. S.—Yes, there is abundance of work, Mary, and you have just enumerated a few, and but a few, of our difficulties; but we must take them up one by one, though I know of no cure but to begin afresh on the plan of the ancient gospel, and that every one, and all together, seek and accept the remission of sin in the way appointed of God. But to your case of the man who has remission before baptism, as he supposes. Pray, sister Mary, make the case your own, and let me hear how you would dispose of it.

M.—Why, Sir, on our plan the case would be a very plain one, because we do not immerse for the remission of sins. The experience of such a person would doubtless be very gratifying, and he would be baptized, but not for the remission of sins.

Mr. S.—Suppose he should afterwards embrace our views, what then, Mary?

M.—I should say that he was, according to your gospel, entitled to an immediate personal ———

Mr. S.—Pardon interruption, my child; I meant to ask whether you folks would now think the man's faith had been remission, as was supposed?

M.—Certainly not.

Mr. S.—You see, then, my dear Mary, it was safe for me that I did not baptize him without a reference to remission; because that I should have been the cause of presenting the world with the anomalous case of a man having true faith and baptism without the remission of his sins: he would not re-

ceive it by baptism, and now he has found that he had it not by faith alone.

M.—What would you do with him, Sir?

Mr. S.—His case is quite changed, my child, and calls for a distinct consideration, if we are to attend to reason and error, rather than facts and Scripture; in the meantime, be assured, my daughter, that to submit to the gospel and receive its blessing in the form, and at the time prescribed of God, is the safe and profitable, because it is the ancient and Scriptural method. But we shall have further opportunity of discoursing of this matter.

"John," said Mr. Stansbury, turning to young Locke, who, till now, sat by as a listener—"you have entered the royal house—you have taken lot with the king's family, as we Reformers say; I hope you may ever appreciate the dignity of the calling which we have of God."

"Like the messenger to Elijah," answered John, "it is your privilege, Brother Stansbury, to say, I have served God from my youth;" the case is different with me, I am yet in my youth; but our heavenly Father, by whom my understanding has been enlightened to know his Son, is able, I believe, to keep me unto his heavenly appearing and kingdom.

"Perfectly able, my dear John," rejoined Mr. S. "and I hope you will ever continue to believe it. The Lord made himself known to Samuel when very young. Jeremiah and John the Baptist were filled with the Holy Spirit from their infancy, and Timothy knew the Scriptures from a child. May the Lord preserve you to eternal life, with all his saints!"

"Brother S." said Mary, "you observed, that we had now-a-days, faith without baptism, and baptism without faith; remission without immersion, and immersion without remission;" pray, Sir, in what parties do these different things respectively obtain?

Mr. S.—Alas! my dear sister, that they should obtain in any party. I shall answer your question, however; but for the present, allow me to call your attention to a phrase which you yourself used when last speaking of the matter: "I am one of those," said you, "who obtained a hope before baptism." Pray, my dear Mary, what did you obtain a hope of before you were baptized?

M.—Why, Mr. S. you must be sufficiently aware, I presume, that religion is not more remarkable for any thing, than for the precious hope with which it inspires those who obtain it; and do not the Scriptures command us "to be ready always to give to every one who asketh us, a reason of the hope that is in us, with meekness and fear?"

Mr. S.—You must allow me, sister, to be very plain—even the phrase "*obtain religion*," which you have just used, is unscriptural, and ought to be abandoned. We are, as you have stated, commanded by Peter to be ready always to give to every one who asketh us, a reason of our hope; but I suspect you and your brethren of no slight error on this point, and would, with all brotherly affection, seek to correct it. What did you obtain a hope of, before your baptism?

M.—I was baptized, Mr. S. in the full hope that God had received me—that I was a Christian—that he had blessed my soul.

Mr. S.—Very good, my dear child; I doubt not but he had blest your soul, and I doubt not at all, but it was precisely as you *experienced*; see, however, my sister, the state of the case. God had blest your soul—you mean, he had made you a *partaker of the spirit of Christ*. Now, the Holy Spirit, being by you already received, could not any longer form the object of your hope, "for what a man seeth, why doth he yet hope for?" says the Apostle, (Rom. viii. 24.) Or, as it is more properly rendered in our new translation, "Hope attained is not hope; for what man enjoys, how can he hope for it?" In a word, the Holy Spirit is not in the new institution an object of hope, but is given to all the members of the body of Christ; so that if any man have not the spirit of Christ, "he," the Apostle says, "is none of his."

M.—Mr. S. the Holy Spirit, I think, is called the "spirit of promise." Now, that which is the subject of promise may very properly become the object of hope, according to your own reasoning.

Mr. S.—Mary, the force of your observation is more specious than real, for the Holy Spirit is called the *Spirit of promise* in reference to the Jews, and not to the Christians. God promised by Joel, &c. to the Jews, that in the last days or times of Messiah, he would pour out his Spirit upon all flesh. The

Jews, therefore, waited for the Spirit; and agreeably to the promise, the Spirit, as we believe, came on Pentecost to remain for ever with the Christian body—each member, as it is added, receiving its portion of this Spirit. “Be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins,” said Peter, “and you shall receive the gift of the Holy Spirit.”

M.—I certainly think with you, Sir, that what we have already received cannot, with propriety, be spoken of as the object of our hope; and as we are all made partakers of this Spirit, perhaps we speak improperly when we say, “we hope we have received the Holy Spirit.” Our people, however, may mean more generally, that God has pardoned them, that he has *forgiven them their sins*.

Mr. S.—I doubt not, my dear sister, that many mean precisely this, when they say that before baptism they *obtained a hope*. I dare say many mean nothing more than that they hoped God had forgiven them; and yet, my dear child, this is a sentiment liable to the same exceptions which I have taken to your own views. The forgiveness of sins is no where the object of a Christian's hope—with him it is a matter of faith: “Be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins,” &c. All Christians are spoken to in the New Testament, as a pardoned people; and so the apostle's rule obtains here also, “for what a man enjoyeth, why does he yet hope for?”

Neither the remission of sins, therefore, nor the gift of the Holy Spirit, forms the object of hope with the Christian, he being put in possession of these things at the time his name is changed from *sinner to saint*—at the time he puts on Christ, which is in baptism. If, indeed, we should say we hope that God before our baptism, forgives us; then we imply to all who hear us, that God has promised to those who received his Son, that he will forgive them before they submit themselves to him. But this can no where be shown from the New Testament; baptism being appointed in the Christian institution, as the remitting ordinance—the ordinance in which sinners, as such, are pardoned, and made ostensibly and publicly the disciples of Christ Jesus the Lord.

M.—What, then, Brother Stansbury,

does the word *hope* point to, when used by the Apostles?

Mr. S.—There are three things which all mankind stand in need of: *pardon* for the past, *strength* for the future, and a *resurrection* from the dead. The Christian religion, then, my sister, purposes to put all its converts into immediate possession of the two first—*pardon* and the *Spirit of holiness*—and when the apostles use the word *hope*, it points to the resurrection of the dead. Yes, it is the resurrection that forms the object of our hope, and this may be learnt perspicuously from what Paul said to Agrippa: “Now I stand,” said he, “and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God, day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews! Why should it be thought a thing incredible with you, that God should *raise the dead*? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth,” &c.

The Apostle does not introduce the name of Jesus here, as if the doctrine of a resurrection originated with him, for this would not have been correct; the Jews we learn even from the New Testament, believing before the coming of Christ, in a resurrection, and in the hope of it, instantly serving God day and night, as the Scripture which I have quoted discloses.

M.—Pray, Brother S. why is opposition to Jesus Christ and the resurrection, spoken of here as being the same thing?

Mr. S.—For the following reason, I apprehend: God had promised that he would raise up the Messiah from the dead, as he saith in the second Psalm, “This day have I begotten thee;” and again, “Thou wilt not leave my soul in the unseen world, nor suffer thy Holy One to see corruption;” and again, in conformity with legal institutes, the Messiah was to become the first fruits of them that slept, unless we can suppose a Jewish harvest being reaped without previously offering to God the first fruits; but this would have been contrary to law, the offering of the first fruits being, in the institution of Moses, a solemn ordinance. The great harvest of the general resurrection, then, was to be preceded by the offering

of the first fruits, which is the Messiah; and God having raised up our Lord Jesus Christ from the dead, according to promise, those who denied the Scriptures in relation to this matter, virtually denied the certainty, perspicuousness, and excellency of those promises which related to the resurrection in general; for, it was no where in the law, the prophets, or the Psalms stated more plainly that there should be a resurrection of the just and unjust, than that the Messiah should be the first that should arise from the dead, to give light unto the people and to the Gentiles.

The resurrection of the dead, then, is the hope that is set before us in the gospel; and it is called the "blessed hope," the "good hope," the "hope of salvation," the "one hope," the "hope of eternal life," a "lively hope," &c. And when a person says he has obtained a hope, he can be understood, scripturally, only as referring to the resurrection of the dead.

M.—What, then, Brother S. would you make the *reason* of your hope? St. Peter bid us be always ready to give to every one that asketh us, a *reason* of the hope that is in us.

Mr. S.—The hope of the resurrection of the dead is a very extraordinary one. That we should expect those who have slumbered in the dust for ages, to arise again—that we should hope all the dead of all ages, and generations, and places—continents, islands, rivers, lakes, seas, and oceans—to be raised from the dead, is truly wonderful; and if men ask us a reason for so singular an expectation, we should not be astonished. To the person, then, who should put the question to me—who should ask why I expected to be raised from the dead—I should answer, that God has raised up his Son, Jesus Christ, from the dead, and has graciously promised to raise us up by Jesus! You, then, sister, hope that God has forgiven you, and I, already forgiven, hope for the resurrection. The difference is precisely this: the object of your hope is the past, mine is the future; my hope is set before me in the gospel, your's behind you in your articles of faith, creed, catechism, or some thing else; my hope is an anchor keeping me from being driven back, your's is an anchor keeping you from going forward. Pray, what reason do you assign those who ask you for a hope so singular?

M.—Brother S. you have given such an extraordinary position to my sentiments, that I fear to speak to you of my *reason* for entertaining them.

Mr. S.—Sister Mary, you do not imagine that I use this plainness of speech, because I doubt your sincerity in religion—because I question your election of God? You have by faith been immersed into that most holy name, by which we are called; and your life has been in strict conformity to your holy profession. Believe me, then, I speak these things only to correct you, not to wound you.

M.—I never can deny my experience. Mr. S. the joys I felt I never can forget! They will, I hope, be evidence to me for ever and ever of my acceptance with God; yes, when creeds, and confessions, and articles of faith are burnt to ashes, I shall remember the happy moments, when by grace, I was enabled to say, "My beloved is mine, and I am his!"

Mr. S.—It is not necessary, my sister, that you should either forget or deny your experience, if it has any tendency to make you press on to those things which are before; nor do I question the reality of your former and early joys; I only wished to know precisely the *reason* of your hope of pardon, through the Redeemer, which I now perceive to be your *experience*. When it is said such a one has obtained a hope, we are to understand then, that the person hopes he is *pardoned*: and the reason of his *hope* is his *experience*. But we shall settle this at another sitting.

W. S.

NOTES OF LECTURES

BY A. CAMPBELL.

NO. XXIII.—ANALYSIS OF THE BOOK OF ACTS (CONTINUED.)

THIS book is the proper beginning of Christianity, for it does not begin with the commencement of the New Testament. It had its proper time, place, and circumstances of beginning. The Apostles, during the life of Jesus and John, merely preached a coming reign. They could not preach His reign until He was crowned in heaven, and had received His kingdom. The Saviour

taught this constantly in parables, and the Prophets likewise foretold it. Isaiah—760 years before Christ—said, “For out of Zion shall go forth the law, and the word of the Lord from Jerusalem” (chapter iii. 3.) Micah, 710 years before Christ, said, “But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.” These two witnesses establish the place where (Jerusalem), and the time when, of this kingdom, (the conclusion of the Jewish age.) It was at Jerusalem the Messiah was dishonored. They had brought against Him the double charge of blasphemy and treason. The grounds of the first charge were based upon their supposing that He assumed the power of God in forgiving sins, and also His saying, that He would rebuild the temple in three days, if they destroyed it. The second was based on the fact, that He said He was a king. He told Pilate publicly, that He was born to be a king, but not of a kingdom like Cæsar’s. The place where a man loses his character, is the place where to find it. By His enjoining it upon His disciples to remain at Jerusalem, indicates that He would wipe off the stain upon His character in that city, and give them boldness to preach Him elsewhere, for they would not have been believed anywhere, if they had gone abroad to preach a man who had been put to death for blasphemy and treason. I trust now you can see the philosophy of the charge, “Tarry in Jerusalem.” It is a remarkable fact, that there was not a lawful preacher in the world for fifty days—not a single man who could stand up as the minister of Heaven. The Jewish age was completed, and the Apostles were silenced until they received power from on high. The last question they asked him—“Lord, wilt Thou at this time restore again the kingdom to Israel?” (Acts ii. 7-8)—and its answer—“It is not for you to know the times or the seasons which the Father hath put in His own power: but

ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth” Acts i. 7-8) — contains the map of their future way. After Jesus ascends, they fill up their number. Two men are selected, and their qualifications are named: they were to be personally acquainted with every thing that transpired in regard to Jesus from John’s time.

On the morning of the Pentecost, a strange noise was heard, and all were filled with the idea that some great event was about to transpire. Jesus had been dishonored at a national assembly in Jerusalem; but now, on the morning of the very next national convention—only fifty days from the former—the anniversary of the day in which God had descended on Sinai to give Moses the Law, when the whole nation were assembled around the base of the mountain—so now, all were standing around the city of Jerusalem, and at ten o’clock, when they were beginning to move toward the temple, a noise was heard like to that which was heard on Sinai’s top, but the cloud, at which all Israel trembled, was not seen. At a particular point in the city, the sound is concentrated—the crowd rush to the spot, burst in, and find a little band of disciples in an upper room. The Apostles were silent up to this moment, but, at the sight of the multitude, rose up, and delivered the discourse we have recorded in the second chapter of this book. It was spoken by all at once in different languages, so that every person present heard it in his own tongue. This was the first Christian discourse ever delivered. It is a strange fact, that three thousand fell at the base of Sinai at the giving of the Law, and that here three thousand were saved. We have now seen the place where Christianity began—the why—and the time when. There is one thing more that ought to be named here, viz. the person by whom the reign of Christ was first announced, or His kingdom opened. The Messiah promised this honor to Peter, and Luke tells us that he it was who opened the kingdom. These facts, then, all agree, and show that Christianity did not begin, as some suppose, at the beginning of the New Testament.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.—No. XLVII.

ROMANS VIII. 18-25.

OLYMPAS.—James will read our lesson for the evening.

JAMES.—“However, I esteem not the sufferings of the present time, as worthy of comparison with the glory which is hereafter to be revealed in us. For the earnest expectation of the creature is waiting for the revelation of the sons of God. For the creature was subject to frailty, (not of its own choice, but by him who has subjected it,) in hope that it may be liberated from the bondage of a perishing state, and brought into the glorious liberty of the sons of God. Besides, we know that the whole creation sigh together, and travail in anguish till the present time. And not only they, but ourselves also, who have the first fruit of the Spirit; even we ourselves groan within ourselves, waiting for the adoption; namely, the redemption of our body. For even we are saved by hope. Now, hope that is attained, is not hope; for who can hope for that which he enjoys? But if we hope for that which we do not enjoy, then, with patience, we wait for it.”

OLYMPAS.—We must view this passage with what precedes it. The sonship of Christians, as adopted into the family of God, is the grand theme of this lesson. At the close of our last lesson, the Apostle says, “As many as are led by the Spirit of God, are the sons of God.” The proof of this declaration is found in the fact, that they have received the spirit of adoption, crying Abba, Father!

Abba, said to be the first breathing of an infant in its earliest effort to speak, and in all the ancient languages indicating *father*, is beautifully prefixed to the word *father* by our apostle—thereby intimating that the first breath of the new-born children of God, is an indication of its possessing a filial spirit. Because they are sons, they cry *Abba*, which means *Father*. What a change! From being *enemies* of God, we become *sons* of God, by the reconciliation we enjoy through Christ, the only begotten of the Father, the Son of the Living God. He makes all his brethren his brothers, and joint heirs with him. What a change! Sons and heirs of God! But we must, and well we may, suffer with him in a wicked world, seeing, with him we also shall be glorified.

AQUILA.—The spirit of bondage is then cast out; for, indeed, it is an unclean and a tormenting spirit. An accusing guilty conscience is the greatest plague we can endure. We cannot flee from it. It enslaves, pollutes, debases man. Peace with God is heaven upon earth. The richest promise that Christ bequeathed was expressed in these words—“My peace I bequeath to you,” my friends! “Not as the world gives, do I give.” Its bequests are not rich legacies. But the sufferings of the Christian are all blessings in disguise. The sufferings of earth and time are not worthy to be compared to the glory, the bliss, and the beauty, to be revealed, developed, and enjoyed in us. What think you, Brother Clement, of “the creature,” and “the earnest expectation of the creature,” here spoken of.

CLEMENT.—By the *creature* I have been led to think the apostle alludes to the body, or mortal portion of our present personality; and by *vanity*, its frailty.

OLYMPAS.—This is, Brother Clement, a difficult passage, and largely debated by our most profound critics and commentators. Volumes have been written on it. It belongs to the passages called, by critics, *loci vexatissimi*—vexatious, perplexing, intricate passages. The drift of the passage is easy and definite; but what means this *ktisis*—*creature*, or *creation*? What precise idea should we attach to it?—is the question. It occurs but nineteen times in the New Testament, and is, in the Common Version, once rendered *ordinance*, once *building*, six times *creation*, and eleven times *creature*.

Professor Stuart, after writing twenty five octavo pages on this passage, leaves it as he found it—a perplexing passage.

I concur with him, that *ktisis* means either the *act of creation*, or the thing created. It means the *creating*, and the thing *created*—the action and its effect. It means the human race, and it may mean the human body—the mortal part of man. We sometimes use the word *creature* in contempt. This would meet your view of the passage. The mortal part of man, his body, is subjected to frailty and corruption, and the passage might be safely construed to meet this view. The human body is doomed to corruption, not as a matter of choice; but it has been, to the Christian, made acceptable, in the hope of being raised

incorruptible. Indeed, the whole creation—that is, the whole human race, as Stuart and some other interpreters understand it—mankind universally have been longing after a higher and happier state. Even Christians, too, in their present highest state of perfection and happiness, are *groaning*, being burthened, for the manifestation of the sons of God in their incorruptible and glorified bodies; not, indeed, that they might be divested or unclothed, but invested or clothed upon, with their house or spiritual body, which is to be from heaven.

AQUILA.—That sounds very harmonious in my ear. It is in accordance with what the apostle elsewhere says, as you have quoted, and suits, in my judgment, the spirit and scope of this passage. We are all waiting in hope for the adoption, namely, “*the redemption of our body*,” not for the redemption of our soul, for that we now have, but for the redemption of our body. What an argument this, clear and invincible, for the separate state! The body returns to its origin, the earth—the spirit returns to its origin, God, at death. How accordant with the words, “Absent from the body, present with the Lord.” But now we (our spirits) present with the body, are absent from the Lord. Here we walk by faith, hereafter by sight, for then we shall see him as he is. We patiently must wait that day.

OLYMPAS.—And, Brother Aquila, “the spirit helps our infirmities,” for we often sigh for what we know not. We are like an afflicted child, we cry, and know not for what we cry. But the Spirit of God rightly interprets these cries and groans, and makes intercession for us. We, therefore, wait patiently for the adoption, for the *apokalupsis*—the revelation of the sons of God. Here our sonship is invisible and unappreciated, even by ourselves. Hence, we look forward to the full development of that glorious relation, when we shall appear to ourselves, and one another, as the sons or children of God.

AQUILA.—Truly we are well said to be saved, or *sustained* in our present trials, by *hope*. Let us, then, patiently wait for the day of our deliverance. But let me ask the question, Does the Holy Spirit, in person, act the part of an intercessor for us? Is not Jesus our intercessor?

OLYMPAS.—The Spirit of God is said to do for us what he has, in bearing witness to the truth which he imparted, *inclined*, and *enabled* us to do for ourselves. Hence, the Spirit of God being the cause of those desires in us, when our spirits express them to God in harmony with his teachings, he is figuratively said to intercede for us. That this is not a *personal*, or *official* intercession of the Holy Spirit, is indicated in the words, “He that searches the hearts of believers, knows that the desires arising in them, and expressed by them, are the fruits of the Spirit of God, and not the offspring of their own spirits.” Our unutterable feelings, emotions, and desires, are properly interpreted by the Holy Spirit, for he knows what we mean, and what we desire and ask, infinitely better than we do. Hence there is a meaning in the inarticulate groans of a saint, which he himself cannot express. He knows not what he wants. But the Spirit of God having, by the truth and promise of the gospel, occasioned these desires, comprehends them; and God the Father, to whom all prayer is ultimately directed by the Spirit, and through the Son, understands, receives, and answers these inarticulate sighs, and groans, and desires of the saints, being in accordance with his will. Moreover, I am pleased to say, that in this view of the passage we have the concurrence, if not of the multitude, certainly of the most ancient and celebrated interpreters, from the Greek Chrysostom down to the present day.

“All things,” then, “work together for good, to them that love God;” and these are they whom he purposes to save—those, both of Jews and Gentiles, whom he has called according to purposes and promises announced from the earliest annals of the world. God’s eternal purpose and counsel is, that his people shall finally be conformed to the image of his Son—as like to him as the younger members of a family are to the first-born. And those so predestined he has called, is calling, and will call, till time shall have an end; has justified, is justifying, and will justify; has glorified, is glorifying, and will glorify. The apostle places all in the past tense, with reference to the time he wrote. But only with reference to that time, because the family is still a growing family. And as he had done so he

is doing, in calling, justifying, sanctifying, and glorifying, with high rank, dignity, and honor, all who obey the gospel—all who are really *the called* of God through Jesus Christ; for none are effectually called but those who obey the gospel.

Since, then, God has done so much for his people, who can be against them, to harm or destroy them? He sent his Son, his dearly beloved and only begotten Son, the brightness of his glory, the express image of his person, and the upholder of all things. He came into our world, lived, died, rose again, and ascended into heaven for us, and now intercedes for us. Who, then, shall, or who can, separate us from the love of Christ? His love is almighty, immutable, and eternal. Shall trials or afflictions on his account, to which we are now exposed; shall distress, persecution, famine, nakedness, peril, or sword? Nay, in all these we more than triumph, through him that loved us.

Hence, every enlightened, sanctified, and devoted Christian may say, and will say, "I am persuaded that neither death nor life; neither angels, good or bad, nor principalities, nor powers, spiritual and antagonistic; neither things present nor things to come; neither height nor depth, nor any created thing, shall be able to separate us from the love of God, which is (revealed to us) by Christ Jesus our Lord!"

As soon might we attempt to adorn the lily of the valley or the rose of Sharon; to perfume the aloes, myrrh, and cassia of Arabia Felix; to beautify the ruby, the sapphire, or the diamond, that glowed on the breastplate of Aaron, as to present in more appropriate, more intelligible, or more impressive terms, the sublime and glorious climax with which the apostle concludes this section of the epistle.

A. C.

We cannot bear to look back upon opportunities of happiness unimproved or trifled with, especially when wretchedness and despair come in their place. Although God forgives the guilt of sin, He does not prevent its consequences; and even though man reform, the effects of an evil course are not easily escaped but that some traces are left behind.

EXHORTATIONS

FOUNDED ON THE SECOND AND THIRD CHAPTERS OF THE REVELATION OF JESUS CHRIST TO THE APOSTLE JOHN.

NO. III.

THE LANGUAGE OF REPROOF AND THREATENING.

1. *They had lost their first love* (ii. 4-5.) There may be an inward decline of affection before it is visible in the outward conduct. But this charge of a loss of love, regard, affection, &c. is supported by the fact—the notorious and incontrovertible fact—that they had ceased from their "first works!" Here, then, is a palpable charge, which they against whom it was brought could not deny. Brethren, our love to Jesus, "the chief Shepherd," is to be measured by our service for him! What, then, is the amount of *our* love, *individually*? It is a touching question, but it must not be evaded (John xxi. 15-17.) Such is the love of Jesus for his church, and such his commiseration for the world, that he measures our love to himself by the service which we render to others in the church or in the world. He who passes a day without laboring for Christ, passes a day without loving him?

2. *They were neither hot nor cold* (iii. 15.) This is a state which is here said to be especially offensive to him who demands decision and resolution of all his followers. There can be no excuse or palliation for such an unchristian state as this. Let us, therefore, avoid it, as disgraceful and injurious to ourselves, as well as loathsome to our Lord and Master. Severely are the lukewarm reproved, yet as justly so as severely. Whether any of us are in such a state, or in danger thereof, let us individually institute the most searching and honest inquiries.

3. *They were poor, and blind, and naked, and consequently, wretched and miserable.* They were not the characters, or not in the state which, they professed to be. Well, brethren, let us examine ourselves, for we, too, have a name to live, (iii. 1) a professed union with "the Life." Is it real? We must look for the proof, not merely in our emotions, but chiefly in our works. The former, without the latter, is worse than useless. True, the religion of

feeling is most popular and most current, but every one shall be rewarded *according to his works*; and except our righteousness excel that of many around us, although we have a name to live, we are dead! It is not enough that we have been born again—regenerated by the Spirit and born of water. The penetrating glance of him whose eyes are as a flame of fire, sees what we are to-day. We are, also, “a spectacle to men”—by our fruits they know us. Our principles will influence them, as we make it manifest that they have a holy influence upon us.

The poor are here reproved for being poor, and justly so, inasmuch as a mine of wealth is within the reach of all (at least of all in the kingdom.) And so of the blind, for they have access to that which would give them sight. Let us not be guilty of mental blindness—of ignorance of divine things. It is reprehensible. Are we not one with the Sun of Righteousness—the source of light? Let us examine ourselves, for assuredly there is neither union nor communion between light and darkness. And who are they in the church who are naked? Are they not such as have not “the righteousness of saints”—who have “defiled their garments”—and who are destitute of “the ornaments of a meek and quiet spirit?” If any of us are naked, the shame of our nakedness will appear, whether or not the world point at us with the finger of scorn—whether or not the church is vigilant and faithful enough to make it known to us, and to counsel us to put on the white raiment. For some, we see, (iii. 17) may be poor, blind, and naked, and not know it. In the church is the most ample provision of food, raiment, and instruction; happy they who hunger and thirst for this provision, who are daily renewing their strength.

4. They *tempted others to sin*, as did Balaam, Jezebel, and others (ii. 6, 14, 15, 20.) The manner in which Balaam tempted Israel to sin, is narrated in Num. xxiv. xxv. &c. The case of Jezebel is in 1 Kings xxi. Any one in the church who sins, is chargeable with tempting others to sin, *by his example*. Here, then, is one reason why we should walk circumspectly, avoiding even the appearance of evil. “It is good neither to eat flesh, nor to drink wine, nor to do anything whereby a brother is made

to stumble, or to fall, or is weakened.” The above are *some of the things* for which *some in the church*, in its early days, were censured.

These censures are accompanied with threatenings (ii. 5-16; iii. 17.) The head of the church fights against the unworthy in the church with (the sword of) his mouth—denouncing judgments upon them. He threatens a degenerate congregation to disown it (ii. 5)—to cast it off with loathing (iii. 16.) What manner of persons ought we to be in all holy behaviour and godliness! Blessed be his name, that if any of these charges apply to any of us, he still shows his love to us by chastening us. Our union with Christ and his church does not exempt us from consequences of wrong doing. Faithful are the wounds of a friend. Let us show our love to each other by being ready to give or receive reproof. Let us both give and suffer the word of exhortation, instruction, admonition, and promise. Our motto is, The purity, the unity, and the increase of the church—holiness, zeal, and brotherly love!

FORSAKING ALL FOR CHRIST.

WHERE, we ask, is the spirit of self-sacrifice? Where is the man who forsakes all for Christ? Amid the calls for religious instruction and instructors, where are the men who are stripping themselves for that race, which has for its prize, the promise of a hundred fold in this life, and in the life to come the honor of shining for ever and ever as the stars of the firmament? “For every one that has forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake or the gospel’s, shall receive an hundred fold, and shall inherit everlasting life.” “And they that turn many to righteousness, shall shine as the stars of the firmament, for ever and ever.” Where, we repeat, is this remarkable character to be found? Surely not amongst those who have run well for a season, but whom worldly interests, or earthly care, or ambition, have hindered. But can the character any where be found? We answer without hesitancy, it can in every place and in every condition of life where genuine faith in Christ and a consistent piety prevail. Men in the humblest employ

ments, and exposed to all the inconveniences of poverty, possess the substance of this character whenever they give themselves to the Lord with all that they have. Do they love God more than cabin, or food, or raiment, and would they be willing to part with these for the assurances of his favor? In the sight of that God, they forsake all for Christ. They account what would be the loss as nothing—the gain as every thing. “For the favor of Jehovah is better than life, and his loving-kindness is stronger than death.” What they give up may be as nothing to their more opulent neighbors, but it is their all, and they know that death will break down all distinction. He who abandons his sins, performs a more difficult service than the abandonment of houses, lands, and fields. Let the fire of zeal for God be kindled and kept burning amid all the extinguishing influences of care, and perplexity, and sin; and the man who preserves it pure and fervent, may take rank with the apostles and martyrs. He gives, it may be, but a mite to what he believes to be the cause of God, but he gives it with a heart that would part with millions. He prays and he struggles, with an affection for God and man, that no gold of earth could purchase. Poor he may be, and there may open to him no prospect on earth that is not dimmed by the clouds of poverty and suffering; but he is rich in faith, and gives glory, not to the creature whose praise perisheth with the moth, but to the Creator who is blessed for ever.

The character is found among the rich. “Where!” methinks I hear some one say, “for I have never found it.” Perhaps you have it not yourself, my brother, for he only who has it is likely to see it revealed by others. Show that you forsake all things for Christ, and heaven is not more certain to the faithful, than will be your success in finding the true followers of Jesus. Unbelief can find nothing—nothing in heaven or earth but itself, and it finds itself, swollen with pride, every where. The rich may forsake all for Christ. He may not literally leave his houses, lands, and stocks, but he may use them for the glory of God, and be ready whenever duty calls to part with them for that object. He will use his riches for Christ, and forsake them if need be; and need, he has learned, there will be

for us all, in the day that cannot be far off. He values his estate for Christ's sake, will devote it cheerfully to his cause, and thus in every gift he gains the disposition that would suffer the loss of all things. In the spirit of his devotion, as he looks forward to the day of death, he is constrained to say, “Lord, here I am, and here are my possessions; take me and them as thou wilt, but give me the better portion promised to the righteous.” May the number of such be increased!

But every faithful minister of the word forsakes all things for Christ, in all times, whether those of persecution or of peace. His earthly prospects he surrenders. The love of Christ constrains him. He may shrink from, but he will not decline any labor, any sacrifice, any suffering for Christ. He knows what indulgence and care are, but he foregoes them. Worldly pursuits are as promising to him as to others, but he has chosen the eternal inheritance. He has something of the spirit of that great workman of God, who when his anxious friends besought him not to go to Jerusalem, said, “What, mean ye to weep and break my heart; for I am ready not to be bound only, but to die at Jerusalem for the name of the Lord.” He may not feel that his life is exposed to persecutors, but as he has consecrated it to God, the day of rendering an account for it may be not more distant than if he were. He has sought a strong and operative attachment to the life that endures; and as he finds what he seeks he becomes more consistent and decided in his religious character. Friendships do not ensnare him—frowns do not awe him—suffering does not alarm him. He sighs not over his losses—but rejoices in the privilege of filling up what is behind in the afflictions of Christ for his church. He has forsaken the world in its affections and lusts. The tenderness of his natural relations, and the delights of his domestic life, are as dear to him as to others, but they are not his God.

We say, therefore, that persons who forsake all things for Christ have existed in all ages. They are the only true succession from the apostles. Indeed, none other can be acknowledged disciples of Christ, for Christ has so declared. Supreme love for the Lord Jesus must take possession of the heart.

This is the test of faith. We must do in heart what would be done in act, if we gave up all for Christ to take a martyr's fate. When Christ is offered, as he is in the gospel, we must accept him as if we knew that the acceptance implied the loss of all things. "What things were gain to me, these I counted loss; yea, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Nothing is to be held so dear that we would not cast it away for the sake of Christ.

The reward is certain. The hundred fold will come in this life, as a pledge of the glory to be revealed. We dare not say how, for all specification here may be deceptive. But I dare say, great peace have all those who love the law of Christ. They can bear the misapprehension of their friends—the misrepresentation of their enemies—and desire and seek to promote the welfare of all. They enjoy the creations of God as none other enjoy them. They enjoy the pleasures of *benevolence*, the modern name for love. This is their ruling affection, and they are happy as its purposes are promoted. They partake the purest pleasure in all that serves to advance the kingdom of their Redeemer. The repentance of sinners, the communion of saints, dead and living—for all live to the God whom Christ reveals—the church looking forth as the morning, these are their treasures and their heritage. The boundless good of the rational offspring of God is revealed to their consciousness of his boundless goodness, and the theme is as a heavenly jubilee to their expectant spirits. Their pleasure, in a word, is a divine pleasure; because its nature is divine and its object is infinite. From the days of Adam until now, it has been the uniform method of divine goodness to give spiritual comfort to those who are freed from sinful affections. The more the world has been excluded from the heart, the more the fulness of God has filled it. Behold the suffering and rejoicing apostles, in the midst of labors and tribulation, filled with joy unspeakable and full of glory. And this is but the beginning of blessedness. The invisible world of God's beatific presence is yet to be opened, and what tongue or pen will attempt to depict its knowledge, blessedness, or glory.

"The ungodly are not so." "They

have no peace," and they can have none, saith my God. Like the troubled sea, "the tumult of their passions and desires is never stilled." They receive not even the hundred-fold, as Christ would account receiving. Slaves to the world, the world can reward them only with slavery. Sold to the flesh, they must reap its corruption. They have toiled with immortal faculties for vanities, and vanity they gather. They have degraded their nature in fellowship with wrong and evil, and evil must come of that fellowship. They are casting their depravation into the flood of misery that sweeps round the world, and they must mingle their sorrows and sighings with its swelling moans. Why, with this knowledge before them, turn they not from their evil and foolish ways? Christ opens the store-houses of divine goodness: offers pardon for the past, help for the present, hope for the future, and provides a service, which alone has "the promise of the life that now is, and of that which is to come."

J. B. F.

MISTAKES IN RELIGION.

ALL right-minded men, of all churches, deplore the errors that prevail on the subject of religion. We look to their prevalence as the cause of much of the indifference to the whole subject which at present characterises the popular mind. Religion has been looked upon as a mystery, and the attempt to solve it has been regarded with such suspicion, that the mass of industrious men have given it over to those who have leisure to devote to it, whilst they are content to receive whatever may pass for it second-handed, or to reject it altogether as the dream of the preacher and the amusement of the people. "It may be very good," say they, "for those who have got it, but we are not its fortunate possessors, and much that we hear of it is opposed to all that we know of man, and strikes us as mere pretension."

There are causes for all this, and some of them originate in mistakes extensively prevalent upon the whole subject. Men have been taught that religion is something foreign to them—that it comes upon them supernaturally—that until it come, they are as dead as Lazarus, and as incapable of right

thought as a lunatic. Where this view has proved so revolting to human reason as to be repudiated even by the most ignorant, another has come in as a substitute, which, while it allows of effort and earnest endeavor on the part of the irreligious, in common with the other, directs their attention to some supernatural but undefinable something that must be got, as the reward of a blessed seeking. Now, we ask, and we would put the question in the solemnity of all that is sacred in time and eternity, what is this something to be got? For what are men to look, what are they to desire, when they are taught to seek religion? Is it the increase and strength of all their desires after the true, the lovely, the holy? Or is it the lodgment of some thing new in them, that alone can give them the love of the true, the good, and the excellent? It is certainly the latter that is impressed upon the multitude, whatever may be the views of the better informed clergy. Morality and virtue are undervalued in their estimation; they are taught to believe them good in this world, but they are no preparation for the next, and if we practice them at all, it must be the result of grace in the heart; by which phrase it is sometimes exceedingly difficult to know what is meant. Honesty, veracity, and benevolence are the evidences of religion, and are no part of religion itself. All men who do not profess to have received this peculiar grace, however true-hearted, temperate, diligent—however in their inmost souls they may reverence God, and meet for his worship, and maintain it publicly by the gifts of their industry—however hearty they may appear in that worship, or earnest in the ordinances of Christianity—however well they may compare with their neighbors in religious knowledge, in goodness, or devotion—they have no religion. And the question is asked with an assumed gravity that spreads an awe profound, Does preacher A. or B. believe in *experimental religion*? Again we ask, what does all this mean? Does it not mean, that religion is something put into us from without—that it is the result of some immediate and supernatural working of divine powers? That it is not the result of any care, or culture, or long maintained habit of our own? That it is a new faculty we never had before, and totally unlike every

thing we admired, and loved, and desired with the very dawning of our capacity to approve the excellent. Some will modify this view a little and say, we have the faculties, we possess the powers, but they are never properly directed or used without the special influence from above, and they never can be. This is another path to the same point. Strip it of what the good sense of the age must place around it to hide its revolting features, and it is rank Calvinism or Fatalism. It throws the blame of man's damnation upon his God, and not upon himself; upon the being from whom this new impulse must descend, and not upon him who is without it. It represents man's moral faculties as so much machinery waiting for the steam or electricity to move them. And that steam or that motion is religion, both in its cause and effect. Thus the whole matter is made an enigma—a secret—a profound mystery—and the Scriptures are quoted, and their most highly figurative language interpreted, to give divine authority to the idea. The wonder, with us, often is, not that sensible men are becoming indifferent to religion, but that they should give it attention or support at all if they receive this view. But if man is wholly incapable of thinking a good thought or performing a good deed—if by nature he is exposed to the pains of hell for ever, except as he is irresistibly operated upon from above, as the older system taught—or if he have the faculties, but they cannot move rightly without the divine influence immediately granted, where is the blame or the praise for his religious actions? If the faculty was given and directed, in the first view, as one of the elect or favored, he could not help but be saved. If the impulse, or grace, or gift, in the second view, is withheld, he cannot help but be damned.

But let us look at it not as a matter so much of theory as of experience. This we will do in answer to a plain question: Who is recognized as a religious man? The popular, or the once popular notion answers: "The man who says he has a peculiar experience. That at a given time there came upon him an indescribable feeling about religion. It was at such a day, at such an hour. He never felt any thing like it before, and from that day has he cherished a hope that he is a regenerate

man. He found Christ and he never had known him before. His sins as a burden fell off. He rejoiced, and hopes to rejoice to the end." Any one that could give an experience like this is regarded as having "got religion," and he that cannot, whatever may be his character for honesty, purity, or benevolence, is irreligious. The one is in the narrow way to life—the other in the broad road to ruin. Let us say of the above experience, that it is easily obtained if reason be removed, and man give himself up to the influence of his imagination, to be directed by those who are ever ready to take the reins. For myself, I have felt it all, and give to it quite a different interpretation. I know it is often honestly made; more honestly made at first than maintained after a subsequent reflection and intercourse with others. But it is not the best. Suppose we present the experience of another equally virtuous and intelligent portion of the community. That portion, if it were to speak on such a subject at all, would use language something like the following:—"I am by no means perfect; my dependence is upon a higher power, and my wants become more and more apparent to me every day. I have much to repent of—much to be forgiven. Still I trust I have been increasing in the desire and the practice of goodness. I have obtained some mastery over my evil inclinations and passions—I am more patient, more disinterested, more devout. I know that to realize the presence of God in nature, in human events, in life and death, is the highest, as it is the purest, of all happiness, and I would that I could regulate my business and my recreations so as to realize it more and more. I trust the divine mercy and help promised in the gospel, and I trust them as alone suited to my ignorance, my sinfulness, and my mortality."

This is a clear statement, but it is by no means satisfactory to the experience we have just referred to. It would be called empty boasting by many. There is not mystery enough in it. But mystery or not mystery, it is the ground of human welfare and hope, or I have neither read the word nor works of God aright. With me, religion is both reasonable and beautiful; attractive in all its forms, and calculated to give light, and joy, and loveliness to the heart and

life. It is the dark cloud of our tradition, superstition, and sins, that makes it mysterious and hides its beauty. This we hope to show in forthcoming numbers. Meanwhile we ask an impartial consideration of what we have here sketched. J. B. F.

THE LEADING DOCTRINES OF A PRIMITIVE CHURCH MAGAZINE.

THE term primitive, from *primus*, denotes the *first*. Hence, when we speak of the leading doctrines of a Primitive Church Magazine, it is very natural to ask, "What were the leading doctrines of the *first* Christian churches?"

I have no wish to see the leading doctrines of apostolic times attempted to be changed or modernized. Many seem to think and say, that Christianity is of such a flexible nature, that we can, with impunity, alter and change its institutions to suit our own prepossessed notions. I have frequently thought, it is a pity the authors of the Gospels and Epistles of the New Testament wrote in full what they intended to communicate, and left no allowance for posterity to fill up some portion, which, it appears they would have done to better purpose than the inspired penmen. So it happens, they left on record no such liberty. All has been spoken, and written, and transmitted to posterity, that ever was intended to be preserved. Since no allowance has, is, or ever will be granted, all men can do is, to draw out and compile in a volume, what their fallible minds think will satisfy the wants of every age. This has already been done by those who are not contented with the leading doctrines of the apostolic congregations. How important it is, then, to have a magazine devoted to pleading for and defending the doctrines, commandments, and items of the primitive faith. Does it not deserve a free field? Do you not hear the voices of the three thousand Pentecostians exclaiming "Grace, grace unto it?"

To the question, then, What were the leading doctrines of the first Christian churches? the law and the testimony must answer. What do they answer? That twelve men were selected, appointed, and authorized to perform the work of planting churches—"to gather out a people for the Lord," in the known civi-

lized world. "Go ye into all the world, preaching the gospel to every creature: he that believes it, baptize him, teaching him to do all things I have commanded you"—"He that believeth and is baptized, shall be saved; and he that believeth not, shall be condemned"—"He that heareth you, heareth me; and he that heareth me, heareth him that sent me." These twelve men, unsupported and unpatronized by the world, begin their labors. The first gospel sermon is preached. How many were converted by it?—Three thousand. How do we know this?—"Then they that gladly received his word were baptized, and the same day were added to the church about three thousand souls." What were the leading doctrines of the converts?—1st, They continued steadfastly in the *apostle's doctrines*; 2nd, in the fellowship; 3d, in the breaking of bread; 4th, and in prayers. Thus we have, thank God, a faithful account of apostolic preaching, and of the manners and customs of the first Christian church. What the apostles preached in Palestine, they preached throughout the world. Their leading doctrines were—One body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all." If any man differ from these doctrines, he differs from the infallible statements of the holy apostles.

Should these remarks be regarded as too indefinite, I may add, that I think no individual can be a reader of the *British Millennial Harbinger* many years, without having frequent opportunities of becoming acquainted with the leading doctrines which it maintains. We have only to open volume iii. third series, (1850) page 415, and we find what are the leading doctrines which it advocates.

1. "We proclaim the great fact, that all the world is guilty before God. This involves the history and proof of the fall, and may be developed, illustrated, and confirmed by a thousand arguments, reasonings, and proofs."

2. "We next exhibit the divine philanthropy, developed, demonstrated, and established in the mission, sufferings, and death of God's beloved Son, the Lord Jesus Christ; or, *the WORD that was in the beginning, 'that was God,' and is now 'God manifest in the flesh.'*"

3. "We then contemplate, exhibit, and prove, from the Law and Gospel,

that he is 'the Lamb of God'—the Lamb provided by God for a sin-offering—'that takes away the sin of the world'—who, by one offering up of himself, perfects all that believe on and obey him."

4. "We prove these great facts especially from and by the mission of the Holy Spirit, promised by Jesus to the Apostles on the eve of his leaving them; and this leads us, especially, to the commencement of his reign, announced in the commission to baptize 'into the name of the Father, the Son, and the Holy Spirit,' in their sublime relations in the Godhead displayed in our redemption."

5. "Thus we are brought directly to the descent of the Holy Spirit on the new mission, after the coronation of Messiah, and his assuming the government of the universe: so that while he reigns in heaven, his Spirit animates, enlightens, adorns, and glorifies the church on earth."

6. "Here the scenes of the first Pentecost engross our attention, and we seek to convince the world of righteousness and judgment. When we succeed in this in any degree, we call for a surrender to the new government of the universe, in the person of Jesus Immanuel. All that feel the guilt of sin, and the need of such a Saviour and Redeemer, manifest it by coming forward in the great congregation, or less publicly, and confess their sins by acknowledging the Lord Jesus Christ in his personal grandeur and in his official greatness and fulness. This they do in the manner propounded in the Holy Scriptures, declaring with their lips, before heaven and earth, that they believe Jesus of Nazareth to be the true Messiah, the Son of God, as developed in the Holy Scriptures, and thus solemnly vow to him a cordial and unreserved obedience.

7. "Then we immerse them into the name of the Father, the Son, and the Holy Spirit, for the remission of their sins, and as a solemn engagement to love, honor, and obey him."

Here are both the leading *doctrines* and *practices* of the supporters of one of the Primitive Church Magazines. Are they not scriptural? If those who object to the seven propositions here enumerated, will lay down others for guidance, we may have further light upon the matter.

D. H. FAIR.

BAPTISM:

A TRUE TEST AND A FAIR TRIAL.

A TRUE TEST.—The scriptural signification of the word "baptism," is that which the word will admit in every passage of scripture. A signification which the word will not admit in any passage of scripture which refers to the ordinance of baptism, cannot be its scriptural signification with regard to the ordinance. Is not this a *true test* by which to try the respective claims of *immersion, pouring, and sprinkling*?

A FAIR TRIAL.—Will the word "baptism" uniformly admit of the signification of *pouring*? Let us see. Matt. iii. 13: "Then cometh Jesus from Galilee to Jordan, to be *poured* of him." Mark xvi. 16: "He that believeth and is *poured* shall be saved." John iv. 1: "Jesus made and *poured* more disciples than John." Acts ii. 38: "Repent and be *poured* every one of you." Acts ii. 44: "Then they that gladly received his word were *poured*." Acts viii. 12: "They were *poured* both men and women." Acts viii. 36: "What doth hinder me to be *poured*?"

Water can be *poured*, but how can *men and women be poured*? Men and women may be *immersed*, and they may be *sprinkled*, but it is not in the power of man to *pour* them. Of all significations, that of *pouring* has the least claim to answer to the word "baptism." The reader will at once see that it cannot be admitted, and therefore Christian baptism is not *pouring*.

Will the word "baptism" uniformly admit of the signification of *sprinkling*? Let us see. Mark i. 5: "And were all *sprinkled* of him in the river Jordan." It is *possible* to sprinkle in a river, but why should they have gone in, or even to, a river for such a purpose? John iii. 23: "And John was *sprinkling* in Enon, near to Salim, because there was much water there." It is *possible* to sprinkle where there is much water, but sprinkling does not *require* much, or many waters. Acts viii. 38: "And they went down both into the water, both Philip and the eunuch; and he *sprinkled* him." Why did both go down into the water, if Philip merely *sprinkled* the eunuch? They *did* go into the water, is evident from the fact that "they came up out of the water." Rom. vi. 3: "So many of us as were *sprinkled* into Jesus Christ were *sprinkled* into his

death." What resemblance has *sprinkling* to *death*? Rom. vi. 4: "Therefore we are buried with him by *sprinkling*. Buried by *sprinkling*! Who ever heard of such a thing? Col. ii. 12: "Buried with him by *sprinkling*, wherein also ye are risen with him." Buried again by *sprinkling*, and a rising from *death* and *burial* in *sprinkling*! Sprinkling would be a strange figure for *death, burial, and resurrection*. Gal. iii. 27: "As many of you as have been *sprinkled* into Christ, have put on Christ." *Sprinkled into Christ—put on Christ by being sprinkled*! Luke xii. 50: "I have a *sprinkling* to be *sprinkled* with." Were the *sufferings* of Christ unto death a mere *sprinkling*?

It will be seen that the word "baptism" cannot have the signification of *sprinkling* in these passages. Sprinkling cannot therefore be the scriptural signification of the word "baptism." Any person of plain sense may see that the word "baptism" cannot uniformly have the signification of either *pouring* or *sprinkling*. Therefore, neither *pouring* nor *sprinkling* can be its signification with reference to Christian baptism.

The signification of IMMERSION will in every case answer to the word "baptism." This the reader may easily prove. In several cases no other signification than *immersion* will answer to the word. Add to this, that the *native, primary, and literal meaning* of the word is *immersion*; and the claim of *immersion* is fully established. It, in fact, has no rival. *Christian baptism* is therefore *immersion*; and nothing but *immersion* is *Christian baptism*. He who has not been *immersed* has not been *baptized*. J. CRAPS.

LETTER FROM THE JERUSALEM MISSION.

Jerusalem, January 30th, 1852.

MY DEAR BROTHER BURNET,—Providence permitting, this will either be handed to you in person by Captain Tabaczynski and son, or else mailed for you in New York. In the former event, it will serve the purpose of an introductory note; and in the latter, you must regard it as a mere familiar epistle. Should they conclude to stop at Cincinnati on their way to Iowa, you will find them accomplished gentlemen, of polished manners, and—what will interest you far more—Christians of the primitive stamp.

The Captain and his son were brought to serious reflection by the unfortunate issue of the Hungarian struggle; and they came to the resolution, during their long detention in Turkey, to visit Jerusalem as soon as liberated, in the hope of finding a religion that would afford them rather more solace than that of "*the Beast*." But vain were all their *Diogenes-like* investigations, for a length of time. Instead of finding that pure, soul-cheering religion which they expected could but be flowering around the tomb of our Saviour, the mummery and superstition which they found so rife in every chapel of the "church of the Holy Sepulchre," led them to the conclusion of those who visited the sepulchre eighteen hundred years ago—"they have taken away the Lord, and we know not where they have laid him." At length, however, they accidentally (or I should rather say *providentially*), found one of our proselytes engaged in reading the Bible; and, on learning that no man had a right to *forbid Scripture*, that they should not be privileged to read and judge for themselves, gladly accepted a copy of the Bible, and eagerly read it—particularly such portions as they were told would teach them the nature of true Christianity. When I inform you that these earnest inquirers twice attended our public services, and also received instruction informally some half a dozen times, according to the form of sound words, you may safely guess the result. They were so impressed by the simplicity of our services, contrasted with any thing they had ever witnessed before, in the way of devotion and instruction, that they were literally ready to "fall down on their faces and confess that God was in us of a truth." It would rejoice your heart to witness their joy in the possession of the *truth*, and the earnestness with which they study the Bible. Brother Julius says his highest ambition is to become prepared to preach the gospel. These brethren, not content with enjoying this great salvation themselves—like one of old, who, when he had found the Messiah, made it his first business to tell others that he had found Him of whom Moses (in the law) and the Prophets did speak—embrace every opportunity of

"Telling to sinners all around,
What a dear Saviour they have found."

Accordingly they explained the nature of the kingdom to a Polander, with whom they met, who, like themselves, had come on a pilgrimage to Jerusalem from religious considerations; and so much of the truth had he already learnt from them and another convert, that I felt assured, from his earnest countenance and suffused eyes, that the instruction thus conveyed was by no means in vain. And after two only interviews with him, I was fully persuaded that he was altogether a fit subject for baptism; and accordingly—after spending much of the intermediate time in giving him further instruction—I baptized him the next morning. After spending a few days with us he will have to return to his business in Smyrna—a fact that I can but regret, though he is doing a good business there, and I have every confidence in his steadfastness.

The abjuration of Romanism by these three gentlemen has excited "no little stir" in the Latin Quarter, as I am informed. The Romanists of this city are exulting not a little over a proselyte they have made from the Lutherans—a fact which I deeply regret—for, notwithstanding the mere *tweedledum-tweedledee* difference of *con* and *trans* in a very important matter, yet Lutheranism in its very worst state is preferable to Romanism in its best dress—even as seen in the United States. And besides, the gentleman referred to is a man of some standing in the medical world, and quite a friend of mine. Strong and peculiar influences, however, have been brought to bear upon him, and there is "still hope in Israel concerning the matter." Considerable interest was excited, a short time ago, by a rumor that the Roman Catholics of Bethlehem were about to become Protestants *en masse*, and join the Prussio-Anglican church of this city; and from all that I could learn, they would have done so but for the interference of the French Consul. The matter, it seems, was in this wise: the Pasha wanted money, and the Catholics of Bethlehem being *natives*, were assessed in common with other subjects of the Sultan throughout his Paschalic; but believing that should they turn *British* Protestants, and place themselves under the protection of the Lion and the Unicorn, they would be beyond the reach of such exactions, they began to think that auricular con-

fession, saint-worship, indulgence, *et id omne genus*, were not such good things after all, and had well nigh come to the conclusion, that to read the word of God was not so *sinful* as their "*padres*" had represented it! But in the meantime, their levy was paid off by the French Consul, (it is said, but most probably by the Latins of this city,) and lo! reading the Bible again becomes a sin, and indulgences, purgatory, &c. are as orthodox as ever.

Only two of the four individuals, who, I think, I informed you some time ago, had determined to be baptized, have put on Christ—owing to an unfortunate family disagreement, but with the conduct of these two, I am much pleased.

I addressed you, some time ago, a report in relation to the Bible Fund intrusted to me, and, I believe, one or two others, communicated since, all of which, I hope, reached you safely. I also addressed a communication to our well-beloved Brother Crane, which I hope was received in due time.

No one knows better than yourself, the important bearing of Christian intercourse upon practical Christianity. I trust, therefore, my dear brother, that should the Captain and his son tarry a few days in Cincinnati, you will (if convenient) introduce them to some of the brethren, who will be kind enough to favor them with their fraternal intercourse and Christian instruction. It is no easy matter, as may be well conceived, to discard all errors and adopt truths, utterly subversive of all they have ever learned on the subject of religion.

Will sister B. and yourself please accept assurances of the highest Christian esteem and affection from all my family as well as myself. All my time, not necessarily appropriated otherwise, being almost entirely occupied in teaching these new converts, I know you will readily excuse these crude thoughts thus hastily thrown out. As there is still room for a line or two, I will just add, that the Jews are now more accessible than they have heretofore been; but what will be the effect of the chief Raibbi's tyranny, in withholding the *portion of the common fund* from a Rabbi with whom I have lately had several very interesting conversations, is yet to be seen. Pray to the God of Abraham, Isaac, and Israel, that this

poor wanderer, and many others with him, may be brought into the fold of the Redeemer.

As ever, your's most sincerely,

J. T. BARCLAY.

The Brother Tabaczinsky mentioned by Brother Barclay, brought this letter to this city. His history possesses much of interest. As a Poleander he he was involved in the struggle which issued in the downfall of his country. Before that event he was imprisoned for several years. His patriotic feelings implicated him in the defection of Hungary from Austria. He was a captain of Polish lancers under General Bem, who makes honorable mention of him in papers which I have seen. When he visited Jerusalem he was but just released from prison at Aleppo. Then he thought himself a rich man. He went from Jerusalem to Egypt, thence by ship to London, where, instead of meeting his wife and the proceeds of his estate, he is informed by letter, that he is a widower without a farthing. His wife had been dead eleven months, and the Austrian government had confiscated his estate. He is here, "one of the poor saints of Jerusalem."

If any one can furnish him employment, he will gladly work or write. He is familiar with the French, German, and Italian languages, but speaks the English yet imperfectly.

D. S. BURNET.

Cincinnati, July 15, 1852.

THE OFFICERS OF THE CHRISTIAN CHURCH.

(Continued from page 361.)

WHEN a man is found thus sufficiently qualified for the work of an evangelist, and has, upon repeated trial, given satisfactory proof of his ability to perform the duties of this important office—to make a successful proclaimer of the ancient gospel, he should have a **CALL** to the work: not a call by some direct, abstract, and extraordinary operation of the Holy Spirit, denied to all other men—for this would be supernatural and miraculous, and the days of miracles have long since passed away—but a

"call to the ministry" from the "CHURCH of the living God, which is the pillar and ground of the truth." He must be chosen in that way which the church may deem most expedient, and which will secure a unanimity of sentiment in the selection. It may be, for instance, by proposing him for the office, and then his acceptance by the congregation, denoted by giving him the right hand, in token of their approbation of him as their choice. But such selection, and the approval of it, must not be mistaken for *ordination*, and confounded with it! After being thus chosen, he must, in the next place, be qualified for baptizing those who believe and are persuaded to become disciples of Christ, forming or constituting them into congregations, organizing these, setting them in order, &c.; and, in order to this, he must be set apart for this purpose by *ORDINATION*; by some visible ceremony or form, such as was practiced in the primitive church, under the ministry of the Apostles, and with their authority, sanction, and approbation, by the proper authority or persons—and as such were the first evangelists. And here we are at no loss, for we have a *precedent* in the first case which we have on record in the New Testament, and from which we can easily learn what it was. It was the ordaining of Paul and Barnabas as evangelists of the church at Antioch. The account is as follows: "Now there were in the church which was at Antioch, certain prophets and teachers, as Barnabas and Simeon, &c. As they ministered to the Lord and fasted, the Holy Spirit said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted, and prayed, and laid their hands upon them, they sent them away." Here, then, is the manner of ordaining evangelists, according to the direction of the Holy Spirit: by fasting, prayer, and the laying on of hands. As the church, as a body, could not do this herself, it was done by her through her properly constituted authorities—her teachers. And as the bishops or elders are the properly constituted and authorized teachers in every well organized congregation, they compose the authority. While now, then, in this our day and age, the selecting power may be in the whole congregation, the ordaining power is in the bishops alone.

This must be further evident from the fact, that the bishops are the officers having the control of the spiritual affairs of the church; and the office of evangelist is of this character. It is true that this selection of Paul and Barnabas, in connection with their ordination, was made directly, and in an extraordinary manner, by the Holy Spirit. But this was necessary at that time, and militates nothing against our precedent. All officers were at first, from the very nature of the case, extraordinary, as we have shown, and made in an extraordinary manner. But when now selected and ordained according to the precedents and directions of the Holy Spirit, the apostles inspired by him, it is done as much by the Holy Spirit as ever, and as much his work as it was in the days of inspiration and miraculous interposition. The next case that claims our attention is that of the ordination of Timothy. That he was an evangelist is evident from what Paul enjoins upon him: "Do the work of an evangelist." We learn how he was ordained from the allusion made by Paul to it: "Neglect not the gift that is in thee, and which was given thee by prophecy, with the laying on of the hands of the presbytery." As the term "presbytery" is from the Greek word *presbuterion*, which means an assembly or body of elders, it is evident that it was composed of the bishops or elders of the church, and that Timothy was ordained by them, as were Paul and Barnabas, by fasting, prayer, and the laying on of hands. From the manner in which the term *gift* is here used, and the expression that it was "given him by prophecy," his selection, in connection with his ordination, might have been in part extraordinary, as was that of Paul and Barnabas. If it be contended, that the *gift* here referred to was a spiritual gift—that of working miracles—it may be sufficient to state, that no such gift was ever conferred, or could be, according to all accounts that we have, but by the hands of the apostles. The proper rendering here of the Greek term, *charismatos*, is favor, grace, benefaction, or even the authority Paul tells him to exercise. Besides, Paul speaks of having conferred the spiritual gift on Timothy by the laying on of his hands—as he did on the twelve at Ephesus—"I put thee in remembrance, that thou stir up the gift of God which is in thee,

by the putting on of my hands." It is here called the *gift of God*, in seeming contradistinction to the gift conferred by the hands of men, and communicated by Paul's own hands, in contradistinction to the hands of the presbytery. And in the case of Paul and Barnabas at Antioch, it cannot be shown that hands were laid on them for any other purpose than their ordination. It could not have been for the purpose of bestowing spiritual gifts, or the power of working miracles, as this, doubtless, always belonged to Paul as an apostle, in common with the other apostles, and is not mentioned or even hinted at here: and where hands were laid on for this purpose, it is generally distinctly stated. The Holy Spirit commanded the prophets and teachers in the church at Antioch, to *separate* or set apart Paul and Barnabas for a particular work, which we find to be the "work of an evangelist;" and how did they do it? They fasted, prayed, and laid their hands on them. Thus qualified, they were sent—"they sent them away" to do the work of an evangelist, upon which mission we find that they entered, and in which capacity they remained and labored—from all the accounts that we have—as long as they lived. Fasting, prayer, and the imposition of hands is, then, the prescribed form for ordination of officers of the Christian church.

As to age—what should be the age of the evangelist, nothing particular is specified, or implied by any of the terms made use of to designate the office, as in the case of bishops. Timothy was a young man, as we may learn from some expressions in Paul's Epistle to him, to "let no one despise his youth," and to "flee youthful lusts." But he no doubt possessed all the requisite qualifications, or Paul would not have permitted him to become an evangelist, and to act as his agent, in his own capacity, in visiting churches, setting them in order, &c. That he was deeply versed in the Scriptures, and possessed, in an eminent degree, that faith which they are calculated to inspire and cherish, is evident from what we are informed about him: "That from a child he had known the Holy Scriptures," and that the faith of his mother and grand-mother dwelt in him. Paul bestows on him the high and honorable distinction of "man of God." He seems,

therefore, to have been every way qualified, and worthy of the important charge committed to him. And thus qualified, he was ordained to his work by the presbytery or eldership, and had the gift of working miracles conferred on him by Paul, as we have seen, so necessary and important at that time, to confirm the word or gospel which he was to announce, and he was then sent forth.

In the last place, in regard to qualifications, but by no means the least important, the evangelist should be, in an eminent degree, a man of prayer, as well as a man of faith. All his efforts for the cause should be constantly accompanied by prayer: deep, earnest, and fervent prayer, and which, he may rely upon it, will be successful, if in faith, in accordance with God's word, and accompanied by a corresponding life of obedience to the commands of God, and efforts in his cause. He must pray to the Lord to crown his efforts with success, to enable him to proclaim with effect the gospel, that those whom he addresses may be suitably disposed and affected by it, that it may "go from the heart and reach the heart," &c. He must pray for all mankind, the converted and the unconverted; but with that discretion he is to use in "rightly dividing the word of truth," in a manner suited to their various wants and their different states and conditions. This is in accordance with what Paul says to Timothy: "I exhort, therefore, that, first of all, supplications, prayers, intercessions, giving of thanks, be made for all men; for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and come unto the knowledge of the truth."

DUTIES OF ENANGELISTS.

From what we have already said about the qualifications of evangelists, may be inferred many or most of their duties. They may be briefly recapitulated and summed up in few particulars; to proclaim the glad tidings, and persuade men to obey the gospel; to baptize those whom they can thus persuade, upon a confession of their faith in Jesus Christ as the Son of God and Saviour of the world; to constitute and

form the disciples thus into congregation; and to organize these congregations, or set them in order, by the appointment and ordination of the proper officers. Paul enjoins on Timothy, as we have seen, to "do the work of an evangelist." Now because Timothy and Titus were agents appointed by Paul, and sent by him to transact certain business in his stead, we are not to infer that the work of an evangelist consisted entirely in this. Evangelists, as we have shown, were sent by the apostles on such business as this, because they were the most appropriate persons, and it accorded more with the nature and design of their office, and also with the great commission given by our Saviour to the apostles, to "go into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved;" and, to "go convert, or disciple the nations, baptizing them," &c. So far, then, are we from inferring from this expression of Paul to Timothy, to "do the work of an evangelist," that this work consisted entirely in doing the business on which Paul sent him as his agent, that the contrary will appear when we give it a closer examination. In attending to this business there might, perhaps, have been danger of Timothy's becoming so absorbed and engrossed by it, that he would neglect the duties pertaining to his office as evangelist. Hence the necessity of reminding him of them, and enjoining attention to them—to "do the work of an evangelist"—"preach the Word"—"neglect not the gift in him by prophecy and laying of the hands of the presbytery," &c. Besides, the term evangelist indicates no more than one who "announces the glad tidings and makes converts to God." Philip is styled, "Philip the evangelist;" and that he preached and baptized we know, but we know nothing more concerning his work, and are not informed any where that he ever acted as agent of Paul or any of the apostles. He was full of the Holy Spirit, and no doubt in possession of his miraculous gifts. So were the seven Deacons with whom he associated in the congregation at Jerusalem; and so, generally, were all the officers of every grade in the first churches. It was necessary at that time, and under the state of things as first existing, to aid and guide them in a successful performance of their duties,

particularly those which an evangelist was called upon to perform.

As to the work or duty of the evangelist, we can learn much from the references made to it in Paul's epistles to Timothy and Titus, particularly those of the former.

As preaching the gospel is the first duty of the evangelist, Paul gives Timothy a most solemn charge on this point: "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the living and the dead, at his appearing and his kingdom; preach the word; be instant in season, and out of season," &c. Faithfulness in the proclamation of the gospel is a most important qualification. And in that day of idolatry, Judaism, persecution, and corruption, it required great moral courage. The preacher had to face bonds, and imprisonment, persecutions, tortures, and afflictions in almost every shape; and frequently, to crown all, a death of the most cruel martyrdom! And in this age of religious corruption, misrepresentation, and perversion of the truth, equal faithfulness and courage are required. The loss of popularity and the estrangement of friends and relations, the casting him off and casting out his name as evil, persecution, false accusation, misrepresentation and pecuniary loss and mistrust, are among what the preacher has now to face, in making a faithful and practical exhibition of the truth. For his encouragement, the evangelist has the illustrious example of Paul himself, in his address to the elders of the church at Ephesus: "I have not shunned to declare unto you the whole counsel of God;" "I kept back nothing that was profitable unto you." And not only is the evangelist to faithfully proclaim all the word of God, not wilfully suppressing, perverting, or misrepresenting any part of it; but he is, as we have shown, to use the necessary discretion in the proclamation of it; making that division and application of it which it requires, and endeavoring to avoid all misapplication and misquotation of every kind. "Study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And in order to perform successfully this part of his duty, he must devote much of his time to reading, study, and reflection; and for which he must have the necessary lei-

sure. The importance of this, too, will be seen by a reference to the other parts of his duty. Timothy was exhorted to *study, to give himself to reading*; and in this manner he learned all he taught; and, therefore, we consider Timothy, Titus, Philip, Epaphras, &c. perfect models of gospel ministers; and none who labor in the Lord's vineyard, should be content with attainments inferior to theirs. To show further that a succession of Timothies should arise, Paul says, (to Timothy): "The things that thou hast heard of me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

The next duty of the evangelist is to baptize all penitent believers who desire or are willing to obey the gospel, upon a confession of their faith in Jesus Christ as the Son of God. That this is a part of the duty of the evangelist, and belongs in a peculiar manner to his office, and to no other class of officers of the Christian church, is very evident from the Word of God, and perhaps as capable of demonstration as almost any thing in it. Paul, who was, with Barnabas, an evangelist of the church at Antioch, speaks of his baptizing at Corinth with his own hands; and he and Silas baptized the jailer at Philippi and his household, and Lydia and her household. And from the manner in which he speaks of the divisions and parties in the church at Corinth, there was evidently a class of persons whose duty it was to baptize. One party said they were of Paul, another of Apollos, another of Cephas, and another, the original and correct one, of Christ. And that they took these distinctions from the persons who baptized them, is evident from what Paul immediately adds: "I thank God that I baptized none of you but Crispus and Gaius, lest any should say that I had baptized in my own name." "Who, then, is Paul, and who Apollos, but ministers by whom ye believed?" Now Paul, and Apollos, and Cephas, or Peter, were all preachers, and of course, baptized too. We find Philip the evangelist preaching and baptizing. The two duties were connected together in his case. Hence we find that evangelists baptized as well as preached; and we do not find that any other class of officers of the church did. The inference, then, is, that it belonged exclusively to their office.

And the evangelist alone is to be judge of the fitness or unfitness of any person for this ordinance. The church, in its congregational or any other capacity, has nothing to do with it beyond the selection of him, and his ordination by their appropriate officers. In his selection and ordination, they authorize him, and confer upon him all the power they possess for this purpose. Hence there is not in the New Testament the record of a single case in which the church sat in judgment on the fitness or unfitness of a "candidate for baptism;" not the slightest shadow of any such thing; not the least particle of evidence, direct or inferential, in its favor! It is all mere unauthorized and unscriptural assumption—based upon no higher authority than that of uninspired man, (or the "man of sin,") and an invasion of the rights and province of the evangelist. It is his duty, and his alone, to receive the confession of an applicant for baptism, at any time and place, and to baptize him at the first convenient opportunity, whether day or night. Such was the practice of the apostles and first evangelists, or Christian preachers, as we learn from various places in the New Testament; and it was never, as we can ascertain, changed by them; nor have we any divine or scriptural authority for making such change. In illustration of the foregoing remarks, we have a beautiful case in the Acts of the Apostles, in the baptism of the Ethiopian eunuch by Philip. Philip preached Christ unto him as they were travelling along in the eunuch's chariot; and coming to water he demanded baptism, or inquired what hindered him from submitting to it. Philip informed him that if he believed with all his heart, he might; and the eunuch replied, that he "believed that Jesus Christ was the Son of God." The making this confession was sufficient; and they alighted from the chariot, and he baptized him. And somewhat similar to this case was the Philippian jailer; only it took place at midnight. He inquired of Paul and Silas, what he should do to be saved; and they told him to believe on the Lord Jesus Christ, and he should be saved, and his house. But he could not believe before he heard the gospel, and they "spake the word of the Lord unto him and to all who were in his house;" and "he was baptized, he and

all his straightway," and "rejoiced believing in God with all his house." Such was the work of the evangelist, in the discharge of his duty under the apostolic order of things; such it should be now, and such it is wherever primitive Christianity prevails, and the gospel is proclaimed in its purity.

The next duty of the evangelist is the forming or constituting of disciples into congregations. It is his duty to bring them together, whenever and wherever necessary, that they may give themselves to each other, and to the Lord, in a congregational capacity, and meet together and worship the Lord, and keep the ordinances of his house, as did the primitive Christians. It is his duty to organize the congregation thus formed—to set it in order—by the selection and ordination of the proper officers. The first ordination of elders was (Greek, *cheirotonesantes*), by the hands of Paul and Barnabas, the apostles or evangelists of the church at Antioch (Acts iv. 23.) Timothy, in reference to ordination, was told, to "lay hands suddenly on no man" (1 Tim. v. 22;) and Titus the evangelist was left in Crete, "to ordain elders in every city as Paul had appointed him" (Titus i. 5.) When it is considered that these are all the Scriptures of the New Testament, relative to the ordination of elders, none should presume that others performed this work. When we have examples—as in the instances of evangelists being ordained by elders—we know it is the will of God, but no one can say, I know another plan is the will of God.

Another duty of the evangelist was to aid in correcting errors where they had crept into the churches, and to set them in order when they had fallen into disorder. Paul and Barnabas, notwithstanding "they had been recommended to the grace of God for the work which they fulfilled" (Acts xiv. 26,) by the congregation in Antioch, yet when the first difficulty arose about circumcision, they took the lead in correcting the evil. Acts xv. 2, Timothy was required to "charge some that they teach no other doctrine," and to "enjoin men and women, old and young, to live in complete subordination to the will of the King; and Titus was left in Crete to set the churches in order" (Titus i. 5.)

Such, then, are the various duties of

the evangelist; duties of a most weighty and important character, and upon the proper performance of which depend the progress and prosperity of the great cause of primitive Christianity. Although the field of the evangelist is the world, and his mission is to the alien or unconverted, wherever they may be found, yet, as they are officers and servants of the church, and sent out by the church, when scripturally sent, it is their duty to go wherever the church sees proper to send them, whether on missionary tours at home, or to foreign countries. Hence the church or churches, employing and sending them, may restrict their labors to any particular city, place, or section of country; or may send them out to go and labor at their discretion, wherever their services may be most needed and they can affect the greatest good. One church alone, where able to sustain him, may send out an evangelist; or when not able, may cooperate with one or more churches, and jointly with them, send him out. And, as it is their duty, when thus sent out, to be always engaged in the work, as much as possible, both publicly and privately, it is a corresponding duty of the brethren who send them, and one no less binding on their part, to sustain them as they ought—to afford, punctually and without withholding and keeping it back, a fair and honorable competency for them and their families, sufficient to keep them above want of every kind, and enable them to educate their children as they should be educated. And so important is it for the evangelist to be well qualified and fitted for his office, and to be enabled to devote himself to it, in order to labor efficiently, that he should have as much leisure as possible, as consistent with the performance of his duties, for reading, study, and preparation, and for that personal and conversational intercourse with the world, to persuade them to embrace and obey the truth as it is in Jesus, as necessary frequently for his success as the public proclamation of the word; and this it is impossible for him to have, and to avail himself of the use of books, periodicals, and other necessary means, unless well and amply sustained. His mind should be as free as possible from the cares and entanglements of the world. He is to "endure hardness as a good soldier of Jesus Christ;" and

"no man that warreth entangleth himself with the affairs of this life, that he may please him that hath called him to be a soldier."

And the evangelist is not, by virtue or authority of his office, to assume either the office, titles, or duties of the bishop, or the elders of any congregation or congregations. Such assumption would be an unwarrantable, unauthorized, and sinful usurpation; and usurpation was the distinguishing trait or characteristic feature of the "man of sin;" and ever since he arose, has been one of the great sins of the Roman Catholic apostacy. The evangelist, therefore, has no right to the title, duties, and support of pastor, elder, &c. unless he has the qualifications, and has been appointed and ordained to the office and does its work. That he can, when qualified for each, exercise both at the same time, we will show hereafter. But there should, perhaps, be a still further division of the duties of evangelists. Among them there are men peculiarly fitted to proclaim the gospel, to state and illustrate its truths, so as to convince the mind of the unbeliever, but not fitted much for exhortation; and there are, again, men peculiarly "gifted in exhortation," in enforcing and applying what has been said by the former, but not so "apt to teach"—not well fitted for the statement and illustration of the gospel facts and truths. Now "let him who teaches wait on his teaching, and him who exhorts on his exhortation;" as a great law of the church is, "let all things be done decently and in order." And as the apostles and first Christian preachers had their companions, and travelled on their missions generally two together, so now it should be; and two, one of each of the above described classes should go together, and in their public labors the one precede the other; the exhorter following the preacher proper, and making such enforcement and application of his discourse as to produce the desired effect. Not only was this the apostolic method, from all that we can learn about it, but it is that adopted and generally pursued by the most popular and successful of proselyting sects of modern times: the Methodist Episcopal church.

Thus prepared and qualified in every way, as we have shown, the evangelist should always be sent by the church,

and furnished by her with a certificate of ordination, and with a letter of the proper character, and the necessary means to defray all expenses incident to his mission.

J. R. H.

(To be continued.)

To the youthful spirit, flushed with the glow of health, secure in its fancied strength, and determined on enjoyment, this world is every thing. Alas! it has not yet learned that the world will reward it with infamy, if it trusts alone to it. The saving influence for man is above the world, makes the world only the nursery of his being, and leads the mind ever to the power of that existence which ends only with the *infinite*! When the chains of conventional habit or inherited prejudice are permitted to fetter the spirit, the natural man becomes the artificial slave; and this he is, though he be titled, or by the world unknown. Such have need to lodge out in nature's great fields, and drink the pure breath of Heaven from over the everlasting hills.—J. B. F.

The taste of the world differs in differing ages. In one age, all truth is conveyed in allegory; at another, nothing is seen but in vision; and at another, we can be satisfied only with homely, prosaic axioms. A man of substantial information should know how to appreciate each, whilst those whose highest genius is exercised in servile imitations may be expected to use words, allegories, and descriptions they neither understand nor know, as in some instances cannot be understood.

Youth, in all its feelings, is prone to extremes. It is either all ice, or a burning heat—ecstasy or despair—smiling like Helen, or frowning like Medusa. Fortunately the lack of experience, and the authority of its superiors, holds it back, or it would go on freezing and seething, bubbling and boiling, till life would end—as, alas! it often does, despite these restraints—not leaving even a vapor behind.

Certain studies I have noticed sharpen men's minds to a wonderful acuteness in the line of their profession, whilst they narrow their intellects after a peculiar manner, until they can never appreciate a universal truth.—*Ibid.*

THE BATTLE OF LIFE.

"We wrestle not against flesh and blood."
 "To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God." "Here is not thy rest." Let us, therefore, arise to our rest, "For there remaineth a rest to the people of God."

LIFE is a struggle, a conflict, and must be so in the very nature of things. By one part of our being we are identified with nature, by another we are designed to rise above nature and subject it to our use. We are brought into the world in a helpless condition, are connected with it, in common with all other animals, by sensation; though, in the instincts of protection and weapons of defence we are less defended than they. Our means of defence, our sovereignty over nature, and the capacity to meet the wants of our condition, depend upon our activity—activity of mind and will—and by this alone we gain the laurels of our contest, and the victory of our warfare. The struggle, then, is between sensation and activity—the one indispensable to our existence, the other to the proper purposes of that existence. All government, private and public—all art, rude and cultivated—all literature, from the savage guttural to the songs of inspiration and the moving power of divine eloquence—have their origin in this necessary and sublime contest. The law and the direction of our being are here, and a child may appreciate them. That law binds us in dependence on nature by sensation—that direction leads to a genuine freedom and expansion of our being, by an activity of mind that raises us out of nature and above nature. All our dangers also are here. Our lowest wants lead us to action; if that action seek only the gratification of our animal nature, that nature will harden into the bestial—commonly seen in what we call the savage state of man. But if that action lead to the gratification of our progressive wants, our lives will advance with it, and our state removes from the savage to the civilized. In the one we fight against nature, and doggedly bow in brutal indifference to our fate when nature conquers. In the other we fight with our own earthly tendency, and develop a new power in nature, by which man reclaims and owns the forest, navigates the ocean,

chains the winds and lightnings to his chariot, and rides sovereign over the earth and tides. Still, life in the highest civilized state, and the most perfect measure of his activity, is a contest. It is ever and unalterably a conflict. Not so much with the elements and with beasts of the forest as in the savage, but with men, with circumstances generated by our artificialism. And when he surrenders to this artificialism, he surrenders his dignity as a man, and voluntarily becomes a slave. Cunning takes the place of wisdom, and servitude of voluntary activity. A state of society is generated where overgrown wealth sickens with pomp and luxury, in sight of poverty that grows pale with famine—the one with no stores to hold its fulness, and the other with no inheritance but the grave. Children enter the world unwelcomed and without provision, and the very beginning of life is tainted with crime and misfortune which darken its visions until it sets in unrelieved midnight. But in the worst forms of civilized society, many maintain the nobility of their souls, remain great even in their loneliness, and rich in the patient and enduring fruits of a severely tried virtue. Many rise above its worst vices, and choose labor and self-coercion when indolence and indulgence are plainly offered to their choice. The struggle, therefore, continues, ever continues. The circumstances of man's trial change, but his trial still goes onward. Whether we like it or not, conflict is the work of the present state, and endeavor the law of our happiness. We are made soldiers as soon as we enter upon our earthly career. The whole earth becomes a battle-field so soon as the soul awakens to a consciousness of its powers and its wants. Yes, the earth, not heaven, becomes the battle-field. Heaven—the heaven to which the soul aspires—is a place of rest, where no storms arise, and no discord or evil passions ever enter. Covered by the sunshine of God's cloudless and blissful presence, all unity, all goodness, all moral beauty and moral victory repose there in tranquil and immortal light, unpolluted by the angry passions that hide it from our hope.

But the struggle of life brings wise lessons to the Christian, taught by the Son of God, and sanctified by the cultivation of his spirit for an everlasting

progress. It is a few of these that we seek in our present essay. We may look upon the conflict as it appears in the world, and yet have no personal feeling, sympathy, or interest in it. We must narrow the field of contest, and beside gazing upon the great warfare that overspreads the earth, must look at one in a narrower field; and yet, though immeasurably narrower, immeasurably more precious than the whole world, and all its treasures beside. I speak of the Christian's bosom.

The Scriptures represent three great enemies as ready to invade this narrow and sacred field, which it calls the world, the flesh, and the devil. Not the world in its exquisite wisdom and beauty, its flowing streams, sequestered valleys, and lofty mountains; not the world in its glad sunshine, fertilizing showers, and the regular procession of its stars and its seasons. By no means, these are of God, and God must be known through them and in them, or never known. There is another world "which is not of the Father," and where it gains supremacy over us, God's world is darkened by its baneful shadows, to all the visions of our souls. We think of the sublime procession of seasons only as they bring to us profit or loss — of the regular alteration of days and nights as the periods for sleep and toil — we see in the flowing river advantages for mills, factories, or profitable exchange of commodities — and the music of old ocean is a hymn to traffic — and thus, though we live in God's world, which has its circle with the stars of heaven, our being is wasted in food, lodging, and clothes, which are common to every beast; or what is still worse, in trespasses upon the virtue, humanity, and happiness of those of less prudence (?) than ourselves. Blind life! amidst ten thousand beauties — deaf life! where the choral symphonies of the universe might be heard — callous life! where all sympathy might hold us in connection with all heroism and goodness. The apostle tells us what the world is with which we have to conflict. He calls it "the lust of the eye, the lust of the flesh, and the pride of life." That world whose "friendship is enmity to God," drives away God from his own universe. It is the love of the world which, if it possesses us, the love of the Father is not in us." Now is man, and especially the Chris-

tian man, to conquer *this* world? Not by separation from it — not by throwing down his armour and retiring to some distant or desert land — but by remaining at his post, at the spot where the providence of God has placed us, and there, casting ourselves upon God's strength and God's Spirit, meet difficulties and overcome them. Overcome the world by running away from it; what an idea! This is the pleading of superstition, and monkery is its fruit, and I love monkery amongst Protestants no better than monkery amongst Catholics. Christianity says, Remain in the world, but be not of it. Superstition says, Be ashamed of your profession — blush when the name of Christ is referred to — and when labor is to be endured, reproaches met, and sacrifices made, fly your ground, and make your apology in the desertion or dereliction of others. Christianity says, Throw over you the shield, unsheath the sword, make known the evidence that you are Christ's, and take your place as his sentinel, and never, never leave it till the great Captain shall say, Come up higher. We are to contend with, and overcome, the smiles of the world, resolved that they shall not put us down in our endeavor to serve Christ. But what is the result of this contest? It will give us gratitude in prosperity, and patience in suffering, so that our best and loftiest struggles will be crowned with success, and we will be encouraged by the "salt in ourselves" in our lonely and protracted pilgrimage to the land of immortal victory.

There are some things in the world we must repudiate, there are others we must subordinate, and there are others that must be wholly sacrificed. We would love, in our carnal desires, when we look upon the beautiful heath-clad mountain as it reposes in the sun's rays, to lie down upon it to muse and meditate; but the voice of duty says, keep on the march. We would delight to go up to heaven in a splendid chariot or an easy chair, but the voice and the providence of God forbid it. Do we sit down in repose and say to ourselves, here is thy rest; the flowers of our love fade around us, and the sounds of sweet music sing requiems over our dead, or pierce with notes of discord the inmost recesses of our hearts, and the grassy seat upon which we sit down in indolent repose receives the dead dust of the

nearest objects of our interest and love. Then we all know that it is not our rest, and why should we seek it in any business or pleasure that earth can afford. The battle of life is the Christian's mission. He has appetites to be restrained—affections to be chastened and purified—capacities to speak, do good, and to be sanctified—an intellect to be invigorated—and an ambition to be directed to a crown above the stars. Often beaten in this battle, yet he does not despair; and though his heart grow faint and his way weary, and he almost fall before his foe, yet looking unto Jesus, who knows his desire for his service, he battles on with friends and enemies if need be, saying in his soul, O Father! my resolve is to be on thy side, to call thy people my people, to love thee more and serve thee better; and therefore, by hope in thee I will arise from my depression—I will redeem my time—and by the hope of victories in the future, I will endeavor to compensate for defects, deficiencies, and failures in the past. And may this power of resolution remain in me until thy favor shall appoint me a place amongst the hosts, and a voice in the songs, of the everlasting victories.

J. B. F.

WOMAN'S MISSION.

YOUNG man, beware! Beware of those with whom the word "woman" is a term of disrespect, and who apply it as a contemptuous epithet to those of the other sex who are deemed deficient—but whose deficiency may be a virtue rather than a failing. The contempt which some bold bad men feel, and other time-serving and timorous men affect, for woman, originates from the circumstance, that removed from popular bad influences, and out of the reach of the *manly* sophistries of society, she sees things in their true colors, and calls them by their right names. She judges tendencies by their consequences. Less distracted with a variety of events and interests than man—living for her family, and watching with the quick and constant eye of affection every member of it, her careful observation detects the first retrograde steps, and her gentle and jealous tenderness takes alarm at the first indication of danger. Like the sensitive

plant, a virtuous woman shrinks at the first suspicion of contamination. Heed, then, rather than slight her warnings—invite rather than despise her counsel.

The foundation of happiness and success in life is laid in respectful and tender obedience to her who possesses stronger claims upon our gratitude and love than any other human being. To whom but to the mother do we owe the formation of the individual, and therefore, of the national character? Who can be so deeply bound up in the destiny, who so patiently watch in love over the character of a child, as she to whom his birth was the throe of anguish, and who received him with joy unspeakable, as a present from heaven for her agony?

"I have gotten," said Eve, "a man from the Lord." Such is the language of every woman's heart. Such is the thanksgiving—such the hope. In the weary hours of infancy, when pain oppresses the little one, and man would weary with watching, woman, untired and patient, toils on in the labor of love. She gives her life for the child—for the fountain of its existence is in the mother's heart. The boy may grow up to forget the woman who bore him, she forgets him never—never while reason holds its seat, or life courses in her veins. It is found that when a limb is taken from the human body, the consciousness of that limb is never lost—the sufferer feels still in the absent member, as if it were yet present with him. So when the child is separated from her who gave him birth—removed by circumstances—estranged by folly—nay, debased by crime—the mother never forgets the lost one. She never can cease to pray for him, never can live as if he were not.

Iron sharpeneth iron—how doth the countenance of the child testify to the presence of that best friend, the mother! She leads his infant thoughts to God, his Father in heaven. She teaches him, that deep as is her love, there is one whose love is greater, and that as is his love so is his power. She moulds the tender mind in its first impressions of holiness, to its first horror of vice. Emphatically true is this of pious mothers, though in some sense true of all. Indifferent and careless though some women may be when they think of their own souls, a mother's love inspires their prayers when they

plead for their children. Thoughtless they may be, as to the concerns which make for their own everlasting peace; but they are thoughtful, even to the agony of prayer, when their offspring are the subject.

Women are the conservators of piety. Men admire in their little children the graces which they acquire of their natural instructors, and yet, by a strange perversity, it is with an air of patronage, condescension, and tolerance, that the father often approves the instructions of his wife. The ordination of the Lord's house, the memory of his day, and the reading of his Word, are subjects which too many parents seem to think fitted only for the employment of feminine and infant minds. They graciously bend down to them, however, provided they have not matters of more importance to engage their attention. More importance! what a painful and absurd infatuation! Time set against eternity, and the lesser declared to be the more important! The body weighed against the soul, and the body pronounced to be of the greater consequence! And yet, who can estimate the extent of this practical infidelity in the world? Whole communities, nay, whole nations are full of it. The whole web of society is discolored with its stain.

As to woman in the family, so to woman in the church, falls the duty of imparting to the child the first religious instruction. To woman in our Sunday schools, we find the great burden of the labor is intrusted. If this is a designed compliment to her capacity, it is as just as the labor it imposes is onerous. Brought into closer and more continual connection with the nature and character of infancy, woman learns to love as well as to guide, to admire as well as to instruct. She finds in the manifestations of budding intellect, and the revelations of first thoughts and first impressions, many wonderful facts which the wisdom of the schools, and the philosophy of men learned in books do not know. While man theorises on externals, and wanders amid abstractions, she learns the inner life of the infant before dissimulation has taught concealment, or habit has destroyed originality.

There is a duty, however, devolving upon man, from which he cannot escape, without, in the same measure, forfeiting

his reward. If he delegates to woman his share, as well as her own, in the education of youth in the truths of the Gospel, he forfeits the heavenly pleasure which she derives from an employment that angels might envy. If he disregard this duty as if it were beneath his manhood, he reflects upon the wisdom of Him who took little children in his arms and blessed them, saying, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

H. H. W.

WILLIE AND I.

BY J. CHALLEN.

"WILLIE and I," O, we love one another,
We are two—only two, a sister and brother;
We are *one* in affection, in spirit, in feeling,
No day but our love some fresh fruit is revealing.

"Willie and I," naught our true hearts can sever,
We have loved through the past, we will love for ever;
The ties which now bind us so firmly together,
Will only be strengthened by wind and by weather.

"Willie and I," we have seen days of sorrow,
But we've hoped midst the gloom, 'twill be brighter to-morrow;
And we've leaned on each other when our sad hearts were aching,
And the tears we have mingled have kept them from breaking.

"Willie and I," in our youth we have given
Our warm trusting hearts to the Saviour in heaven;
And the love which we bear to each other is blending
Its beams with the light which our Father is sending.

"Willie and I," while on earth we are staying,
We will seek for each other a blessing while praying;
We will strive every day to be humble and lowly,
Our hearts free from sin, and our lives pure and holy.

Never retire at night without being
wiser than when you rose in the morning,
by having learned something useful
during the day.

The rich and the poor meet together:
the Lord is the maker of them all.

BE PUNCTUAL.

VIEWING this exhortation in a very important light, I would earnestly request the serious attention of the brethren to it for a few minutes, even should they deem it very unimportant, and I hope my reasons will be seen in the sequel. I shall illustrate the subject by a fact, to the truth of which I can testify. A friend of mine who was very zealous in the cause of Christianity as taught in the Bible, was anxious to give and receive good; and to effect this great object, he often travelled from place to place. He was very punctual in worldly matters, but more particularly so in affairs of religion. He often sighed when, the time for meeting having passed by, only a few of the people were present, an hour or more elapsing sometimes before all were assembled. One day, as he was travelling to a strange place in a rural district, during the most busy season of the inhabitants, he thought that many would be behind time at God's house, and that they might suppose they had good reason for being late. But better things were in store for him, to cheer his heart and refresh his body; for, although there was no steeple-house or clock to tell these poor people the time—they were only earning from 6s. to 8s. per week—yet they were all present, as one man, exactly to the hour. I suppose the sun was their director, reminding them of the Sun of Righteousness, and perhaps their hearts were warmed by the way, as they talked of the decease which he accomplished at Jerusalem; and therefore they would not tarry, but haste to break the loaf with Jesus for their guest. Judge, then, if you can, how the love of my friend's heart was warmed towards those brethren, when he saw them in their places almost before the time, rather than after it, anxious lest they should lose one crumb of the word of life that might drop from the lips of any brother previous to their arrival; or, lest they should lose one opportunity of joining in the song of praise to Him who has bought us with a price. Oh! how great the price! And they continued from morning till night in the fellowship, breaking of bread, exhortation, and preaching the gospel to about five hundred twice in the day. Let the example of these excellent brethren stir us to love and good works. Are we as

lights shining on a hill? Do the people around us wonder what time we begin our meetings, because they see one go in at one o'clock, another at a quarter past, and so on? Or do they know the time, but think what is said there cannot be very important, or the people would not be content to go so late? Does it look as though we were hungering and thirsting after righteousness, when we go to our places of worship ten minutes or a quarter of an hour after time? Suppose I prepare a feast, does it look as though my guests felt their need of food, or appreciated my society, if they straggled in one after another when we had commenced? Surely not! It would show great indifference and coldness of heart towards me. How much more in us, then, who have cost the Lord of life and glory an earthly career by no means enviable, for He said, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." He wandered about among the mountains by night, when the dew was falling thick—his meat was to do the will of God, and it would seem that it was his rest too. Shall we, then, think it too great a sacrifice to rise earlier, if needful, to accommodate some of our brethren, whose convenience it suits to meet at an earlier hour than our inclination dictates? Jesus walks in our midst, and if he perceive this fault in us, will he not say, "I would ye were cold or hot, and because you are neither cold nor hot, I will spue you out of my mouth." Mark, also, brethren, the disorderly appearance of this bad habit and practice. How annoying to those engaged in any part of the service! "If ye have done it unto one of the least of these my brethren, ye have done it unto me."—"Let us avoid the appearance of evil, and have all things done decently and in order." Will it increase our happiness to leave all the burden to those who are willing to work, without putting our little finger to help? "Let us bear each other's burden, and so fulfil the law of Christ." We know that union is strength. Our presence is as much needed at the beginning as at the end of a meeting. "Example is better than precept." If we are late, we encourage others to do the same; and it is a fact, that such conduct begets, to a certain degree, a cold and indifferent spirit. We must

"watch and pray, lest we enter into temptation." Time is precious — the past will not return. "If we confess and forsake our sins, God is faithful and just to forgive us, and to cleanse us from all unrighteousness." Persevere, then, brethren, and let us be free from this fault. What has been done, may be done again; and though I would not cite the example of the before mentioned brethren as our standard, knowing that the example of Christ is the goal we aim at, yet one congregation was reminded of the benevolent Macedonians, and another of the studious Bereans in the olden times. If we are benevolent and studious, let us also be punctual. "A word to the wise is sufficient."

With many thanks to you for your attention to the precept, and earnestly begging you to practice it at all times,

Yours in the hope of eternal life,
A CONSTANT READER.

CORRESPONDENCE.

CHRISTIAN DUTY IN THE PURSUIT OF TRUTH.

BELoved BROTHER, — I have been for some time a reader of *The Harbinger*, and have never failed to derive both instruction and pleasure from its perusal. Indeed, I am convinced that the amount of light thrown upon the Living Oracles by its instrumentality — or rather, the extent to which it has succeeded in withdrawing from the Sacred Teachings the base alloy of man's doctrine, and thus allowing the light of heaven to beam in all its native brightness upon the benighted heart and intellect of man — has done more for extending the influence of Christianity, than all which sectarian blindness and prejudice, even though mingled with much zeal and earnestness, has effected in the course of ages. It is not my intention to draw comparisons, but, as it appears to me, to speak the simple truth. But — and is it not strange? — with all its desire to spread the truth, and with all its evident power to do so, is mixed up a weakness common to humanity, and as yet, speaking broadly, characteristic of all men, even the best. Experience, the philosophy of events, the examination of self, Christianity even, have rarely eradicated this deep rooted I

from our nature; and even the meekest, as Moses, at times and unawares, give forth the evidence that such is the case. Perhaps I am rather severe in thus judging, or even judging wrongly, but so it appears to me. Time has chronicled truth falsified — error perpetuated by those who were, to all appearance, lovers of truth, her servants. Time has rolled over friendship's dis severed bonds — Christian union dissolved — love changed to hate, from the expression of this sometime hidden I. Beautifully does the Saviour, our example, teach us the unworldly doctrine of Christian humility, in his own descent from the loftiest of all positions to the humblest. The Law had to be fulfilled to the letter — it pointed out every step — the Rubicon which could not be passed; but Christianity does more. It is not saying, "Thus shalt thou do;" but leaving out the letter, it seeks to incorporate with its professor its soul, its essence, its all in all — love. "Love," then, says the apostle, "casteth out fear, is not easily provoked, seeketh not her own." What a touchstone of our sincerity is this! Knowledge is desirable — to attain it, is commendable — to be able to communicate it, a great blessing; but, without the principle of love to guide him who would be a teacher, his powers will only be hurtful, or at least useless. He who would find truth, any truth, must have his eyes open — must cast away every obstruction to the clearness of his mental perception; and especially must he endeavour, in teaching what he thinks he has found, or really has attained, to separate himself and his reputation from those ideas and facts which he wishes to communicate. The fool is convinced of his wisdom, while the wise man sees his own deficiencies. The Christian will admit, abstractly, that of himself he knows nothing — that he sits at Jesus' feet, learning all from his teaching and that of his authorized delegates; while often he advances but his own ideas, and sometimes with a bitterness which raises the laugh of the scoffer, and does injury to him who is identified with the cause of Christ. Jesus is the Christian's pattern — His character is the point which he should ever have before him, the Alpha and Omega of his life's purpose. What cares he for the world's opinion? Of what value to him is a reputation among short-sighted men? — a position of re-

pute in a world as ready, almost, if not altogether, to applaud evil-doing as well-doing? Away with such an idea as worldly reputation, if, to gain such, we lose the approbation of God! Let us trust our all to God's unfailing word. He will assign us our proper place in His universe, when the time comes. His approbation is worth seeking after, because He sees all sides of the picture—our outer and inner life. "Leaving the principles of the doctrine of Christ," says the apostle, "let us go on towards perfection," &c. Let us rejoice in being emancipated from the reign of the principle of evil, of which Satan is the ruling spirit, and continue to be willing and obedient subjects of that King who was once crucified, but now sits upon his Father's throne, reigning over what?—Nothing? No, but over multitudes who voluntarily submit themselves to his laws, and whose kingdom will extend and extend, until willing multitudes in every land shall "bend the knee, and lift the heart" to King Jesus, and his determined enemies shall be forced to submit to his authority. The word of God is the sword of the Spirit—the weapon He uses to gain his victory over evil—to implant the principles of love to God and man, instead of love to self. Powerful is this Word of Life, sharper than a two-edged sword. Words are ever powerful—winged arrows are they, carrying desolation and death with them! Oh, how often have they done so; or, from spirit to spirit communicating good to good. We have seen—we have felt their power: a sufficient reason for their being well chosen! Look to Jesus, the personification of all that is high and holy in the humblest guise. Listen! Amid all that is calculated to call forth retaliation, He still says, Peace. While the threatening cloud of man's malice and rage is lowering over him, He is still looking forth on humanity with tender love. While reviled, persecuted, and calumniated, He still pursues his course unmoved, and fulfils his mission; and even to the last, when nailed to the accursed tree, He prays for his enemies. Triumphant He rises from the grave to which they had consigned him, to assume that position in God's universe of which He was worthy, and to crush for ever those enemies who had momentarily triumphed over him. Let all who are the true followers of Jesus prosecute their mis-

sion to humanity, without turning aside at the call of self-love or the desire of man's praise. Let them ever seek truth earnestly and patiently, thankful for assistance, and ever ready to give it—not, for argument's sake, entering into disputes which only end in the estrangement of friends, and, it may be, in a bitterness of spirit which is at once the evidence and fruit of wrong-doing.

I have observed, as I doubt not others have too, that those concerned in an argument are generally blind to truth. They are too much interested in overcoming their opponents, to see their own weakness; and, indeed, in the nature of things, can scarcely be convinced of error. Moreover the practice of debating begets an argumentative spirit, which is very detrimental to the person mastered by it, and in a Christian may do much evil. It has done much evil. Indeed, by mere argument, the Word of God has often been made to *seem* to mean anything but what it plainly says. Sophistry has built theories from the sacred page, utterly at variance with its doctrines; and to such an extent, that if the Word of God *could* be obliterated, it would have been so. But, blessed be God, even when almost smothered beneath the mantles of man's foolish theories, it has still, in spite of unbelief and obstruction, shed a blessed influence over mankind, and we have still the pure and unadulterated Word. Seeing, then, that in the providence of God such is the case, let not those who are His professed followers, and who are actuated by love to God and man, be so blind as to endeavour to substitute their *own* for the DIVINE TEACHING. Let them not be so foolish as to suppose that by *them* the truth stands or falls; but rather let them labor to do good, by extending the knowledge and inculcating the practice of the great truths of Christianity, instead of spending their time in lengthened articles upon words. The subjects of the loving and lowly Jesus should humble themselves, and uphold His authority.

A. CRAIG.

TRACTS ON "THE OBEDIENCE OF FAITH."

DEAR BROTHER,—I enclose two tracts to which I beg your special attention. I do not expect that you will acquiesce

in my statements and conclusions, and I shall esteem it a favor if you will point out what you deem to be erroneous, when you give a review of them in the *Harbinger*. I have sent copies to all the brethren whose addresses I have.

W. D. H.

Buckingham, Sept. 4, 1852.

THINKS I TO MYSELF.

"I AM one of those who have been taught to think that prayer was nearly everything. I mean that hardly anything else is necessary to constitute a man a Christian; and I supposed that the teachers of religion *always* taught alike. I concluded, however, to look into the Bible and see how they *used* to teach, and I must confess, I was perfectly astounded at the teaching of those illiterate men who first taught the Christian religion. I kept looking for them to tell the mourning sinners to whom they preached *to pray, and come and be prayed for*; but what was my astonishment, after reading all the famous sermons recorded, that *not one of them ever told sinners to pray, or to come and be prayed for*! 'Thinks I to myself,' I have certainly missed some place. So I concluded to go back to the very beginning; and went back to John the Baptist, and directly I found the place where the people began to inquire of him what they must do, 'thinks I to myself,' this is certainly the place to find what he told them to do; but *he* said nothing about their praying or being prayed for. Then I concluded I would examine the teaching of Jesus himself. So I turned to a good many places where he taught multitudes, and what was my astonishment that at none of these large meetings, although there were a great many sinners present, *he* never said a word about their praying or coming to be prayed for! Then I found a place where a young man asked him, 'What must I do to obtain eternal life?' 'thinks I to myself,' if this young man had been to meeting as often as I have, he would have known that he ought to pray. But what was my astonishment that the Great Teacher did not say a word to him about praying or being prayed for! Then I concluded to look over the Apostles' teaching once more; and directly I found the place where a great multitude of sinners asked what they should do (all the Apostles being present) again I was astonished that *they* neither told them to pray nor to be prayed for!

"'Thinks I to myself,' *our* teachers are a little wrong in telling sinners to pray and to be prayed for. I noticed, as I passed along, that Jesus and his Apostles taught religious people to pray—such as were called disciples, saints, &c—but *never told sinners to pray or come and be prayed for*!"

The above was inserted, several years ago, in a popular periodical. The following addi-

tional remarks are offered to the serious consideration of the reader.

The old way is the best. The primitive teaching incomparably excellent and successful, *i.e.* the doctrine and practice of the Great Teacher—the Teacher sent by God—with which precisely corresponds that of his fore-runner, and of his apostles. The common practices of telling the ungodly, the disobedient, to pray, and of inviting such to take part in divine worship, are species of the *new lights* of the present day, which every true disciple of the *Light of the world* should labor to extinguish.

What, then, did John the Immerser say to those who came to inquire what they must do to be saved? "Bring forth fruit," said he, "answerable to amendment of life" (Matt. iii. 8.) What said the Great Teacher to such an inquiry? "If you would enter into life, keep the commandments" (Matt. xix. 16), &c. What said the Apostles, under the immediate direction of the Holy Spirit, when the multitude, being "pricked in the heart" under the convincing discourse of Peter, cried out, "Men and brethren, what shall we do?" They did not tell them to pray, for neither the example nor the instructions of their Lord and Master had taught them so, nor were the inquirers in a position to worship God before they had "obeyed the gospel." The Apostles did not tell them to believe; for, had they not believed, they would not have asked such a question. "Repent," said they, "and be immersed every one of you, in the name of Jesus Christ, for the remission of sins," &c. (Acts ii. 37-38.) Baptism "for the remission of sins!" Is that a doctrine from heaven or of man? Will the reader answer this question, after turning to the following?—Mark i. 4; Luke iii. 3; Acts ii. 38; xxii. 16; Col. ii. 10-13, &c. If the hearers of the gospel 1800 years ago, were directed to be "immersed for the remission of sins," *after* they had believed the testimony, how can such in our day obtain pardon in any other way? Have you been taught that pardon is received on believing? Search the Scriptures, and you will discover that there is no more authority for this more than for the pernicious practice of directing the disobedient to pray.

"The way to heaven is straight and plain—Believe, repent, be born again."

Every one who is "born of water"—who goes "down into the water"—in an obedient state of mind, *i.e.* with a disposition "to fulfil all righteousness," (Matt. iii. 15) may receive the pardon of past sins, in the firmest faith, founded upon the most direct, clear, and positive statements of the Christian Scriptures.

Far be it from the writer to depreciate faith, prayer, or any other requirement or institution. "Without faith it is impossible to please God." And so also without prayer. Every man and every duty in its own order. Faith must precede obedience. Obedience must precede worship.

The earnest desire of the writer is, that the reader may renounce the inventions and "traditions of men," "obey the gospel," and aid in calling others to "the obedience of faith." (Mark viii. 5-13; Rom. x. 16; xvi. 26.)

W. D. H.

WHAT SAITH THE SCRIPTURES?

WOULD that all who profess to be Christians, and all who desire to be such, would institute this inquiry in reference to every item of faith and practice! The reader is earnestly requested to do so, while the writer will show what the Scriptures do not, and what they do say on the question of BAPTISM, and certain kindred subjects.

After the most careful and honest investigation, the writer is bold and confident in asserting,

1. That there is neither example nor precept, in the Christian Scriptures, for the baptism of infants.

Infant baptism is not from heaven, but of men. Its practice is the occasion of disobedience to a plain and positive command of God!

2. The sprinkling of an infant or an adult, is not the baptism of the New Testament. The Greek word *bapto*, is allowed by the most eminent scholars to signify *immerse*, and is never translated *sprinkle*.

3. Every sinner is called upon to be baptized (immersed) for the remission of sins, in order to union with the Saviour and his church.

The Apostles did not say to an ignorant or ungodly person, as do the religious teachers of the Baptist denomination, "You are first to pray, then to repent, and then to believe, in order to obtain pardon, and then you are to be immersed." Nor as the Independents, Methodists, New Lights, and others, who first enjoin baptism, (?) then prayer, repentance, and faith, in order to, or "for the remission of sins," &c. But they called upon all *first* to believe, then to repent, and to be immersed for the remission of their sins; and then they introduced such to the peculiar privileges of the church, viz.: the teaching, the breaking of bread, the fellowship (contribution), and the prayers (Acts ii. 42.)

The Baptist order is—1, Worship; 2, Repentance; 3, Faith; 4, Pardon; 5, Baptism, &c.

The Pædo Baptist—1, Baptism; 2, Worship; 3, Repentance; 4, Faith; 5, Pardon.

The New Testament—1, Faith; 2, Repentance; 3, Baptism; 4, Pardon; 5, Worship.

Reader! "Believe not every spirit, but try the spirits, whether they are of God," &c. (1 John iv. 1.)

a. The Spirit of God calls upon *believers* to "be baptized for the remission of their sins, &c."

b. The Baptist spirit calls upon those who

say that their sins are remitted, to be baptized! And

c. The Pædo Baptist spirit calls upon those who say that they have been baptized, to repent and believe!

"To the law and to the testimony," therefore, "for if they speak not according to this word, it is because there is no light in them" (Isa. viii. 20.)

The most serious and unprejudiced attention of the reader is earnestly solicited to the following statements—

1. The Christian Scriptures furnish no promise of pardon in answer to prayer; the conditions are—faith, repentance, and baptism. The reader who doubts this, is recommended to search for examples of unbaptized persons being directed to pray, from the establishment of the Christian church on the day of Pentecost. (Acts i. to Rev. xxii.) And to read Mark xvi. 16; Acts ii. 37-38; Rom. iii. 7; Col. ii. 10-15, &c.

2. No one is authorized to worship (God) the Father, till he enters the church of (Jesus) the Son. When the Jews came out of Egypt, and had been baptized into Moses, God gave them, as his church, certain laws from Mount Sinai, which were prefaced with the promise that, if they would obey, they should be a kingdom of priests, *i.e.* that they, in distinction from all other nations, should be privileged to worship Jehovah! In allusion to this, Peter, having opened the church ("the kingdom of heaven") says to the members thereof, "You are a royal priesthood" (1 Peter ii. 9.) John says that he who has washed us from our sins, has also "made us kings and priests unto his God and Father" (Rev. i. 6), *i.e.* that *the members of the Christian church* are thus brought into a position to worship God; for it was to *these* that John addressed himself. And the matter is, perhaps, made still plainer by Paul, in his Epistle to the (converted) Hebrews. In chapter x. 19-22, he shows that Jesus is a High Priest before the throne of God, *for the church*. If he is a priest for mankind—for such as are, and such as are not in the church—then would the Apostle have stated it so. Moreover, in verse 22, he shows that those who are in a position to "draw near to God," are such as have been baptized, and whose hearts have been freed from a guilty conscience.* On earth, he prayed, not for the world (John xviii. 9) but for the church. In heaven he does likewise. Again, if sinners can come to God without a mediator and priest, Paul need not have exhorted (the house of God) the church to "draw near to God in this new and living way." But even as no Gentile, from Moses to Jesus, could approach or worship God, until he had become a proselyte, and entered the church; so cer-

* On the connection between baptism and a good conscience—a conscience freed from guilt, see 1 Peter i. 21.

tainly can no one, whether Jew or Gentile, since the priesthood has been charged (Heb. vii. 12, &c.) offer the Christian sacrifices of praise, prayer, &c. until he is "baptized into Christ," and thus enters "the house of God."

3. No one can enter the church of Christ, except through "the water." That he who has been "born of the Spirit" (more correctly, begotten, or regenerated by the Spirit), must also be "born of the water," (*i.e.* immersed in, and *brought forth from* the water,) in order to enter the church, is a clear and positive law of its Head, the Lord Messiah. See John iii. 5. That this is the sense in which "born of the water" is to be understood, is admitted by Biblical critics and commentators generally.* "The Acts of the Apostles" show that this was the mode of admission into the church in their day. They had "one Lord, one faith, one baptism," &c.

This immersion of the regenerate is assuredly from heaven, and not of man; and the reader is warned not to imitate those who despise it, and teach others to do so (Matt. v. 19.) Be not deluded with the foolish and wicked dogma, that "baptism is a non-essential." Listen to "the Teacher sent from God," concerning "the baptism of John." "The people who heard John, even the publicans, honored God by being baptized; but the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him" (Luke vii. 29-30.) And know assuredly that all who "reject the counsel of God," who disobey even one of his commands, do so "*against themselves*!" To how many, in our day, may Jesus say, "Why call ye me Master, Master and do not the things which I command you." If God was dishonored by those who were not baptized by John, is he not still more so by those who have not been "baptized into (Christ)" his Son? Think not that the observance of a human institution is sufficient to excuse you from attending from that which is divine. If it is, then is the worship or an idol a sufficient excuse for those who worship not the true God. Have you complied with the New Testament conditions of pardon? Are you in the church of Christ? In a church, perhaps, you are; but into the church of Christ, he says, you cannot enter, except you are born both of the water and of the Spirit. If you are not in the church, you have no mediator before the throne of God. Without a mediator, it is vain for you to address the Divine Majesty, or for any one to do so with you or for you. He who is the Head of the church, is the High Priest "*for the church.*" He is the propitiatory, or mercy-seat. The mercy-seat is in the kingdom; for the Head of the church is the mercy-seat. Therefore, the kingdom must be entered in order to ap-

proach it. If you have not entered the church in the scriptural way, you have no scriptural ground to hope that God will accept your prayers.

To some who read the above, it will seem incredible, perhaps offensive. It is a doctrine so different from that learned from catechisms, sermons, commentaries, &c. So diverse to that held by a revered parent, a beloved friend, or an admired teacher, that it is in danger of being rejected without investigation. Once more, therefore, the reader is earnestly, and affectionately entreated to "try the spirits" by the standard of divine truth—to "search the Scriptures whether these things are so" (Acts xvii. 11)—to make "the Book" the rule of faith and practice. This is the only safe course. Adopt it, honestly and fearlessly, and you shall be richly rewarded; your peace shall flow like a river—your prospect shall be undimmed by a single cloud, and you shall at length receive a crown of glory, which fadeth not away.

REMARKS ON THE TRACTS.

The foregoing tracts, written by Brother Harris, of Buckingham, and printed by Brother King, of London, have been sent for insertion in the *Harbinger*, accompanied, as our readers may perceive, by a request that we would point out any erroneous conclusions, if such are to be found pervading them. Had not this desire been expressed, we should not have given them publicity. We do not feel, and we never have felt, any responsibility for what the brethren may think proper to write and print for circulation among the churches. To their own Master they stand or fall. We feel no objection, however, to make known our opinions, and the reasons for entertaining them, whenever courteously solicited to do so. The object of Brother Harris in this, as in all his other labors of love, has a benevolent aspect towards others; and however wide may be the difference between us respecting some of the details of our religion, we are one with him in the great facts, commands, and promises of the gospel of Jesus Christ.

Now that no person ever entered the Christian church simply by prayer, praise, or alms-deeds, must be obvious to all attentive readers of the New Testament; but that any person ever scripturally entered it without prayer, is, to us, very questionable.* The obligation of prayer cannot, in our estimation, be placed in the same category as baptism

* As Grotius, Schulz, Ewing, Calvin, Luther, Whitby, Doddridge, Whitfield, Wesley, A. Clarke, &c.

* Acts xxii. 16.

and the Lord's supper. The former may be acceptably offered where the latter are unknown. That this was the case in the days of the apostles, can hardly be doubted by any person who will carefully examine the question. That it may be so in the present day, many of our brethren call in question; we are willing to think and hope, nevertheless, that it still remains substantially true.

The first of the tracts before us, with its title, is, for the most part, happily selected from the *Christian Messenger* for 1840, page 152; and, after the lapse of twelve years, we still adhere to the sentiments expressed in it. It seems to us, in some measure, calculated to correct the error to which it refers, and which, wherever found, is most glaringly inconsistent. But we dare not infer that its existence may be traced in every Baptist, Methodist, and Pædobaptist church in the United Kingdom. Many of the Baptist churches—at least so far as known to us—never recognize any such principle as that of a person praying himself, or being prayed, into the church of Christ. Like ourselves, they plead for repentance towards God, and faith in our Lord Jesus Christ, with immersion in water into the name of the Father, Son, and Holy Spirit. May we not regard such as having a place in the church of Christ on earth? Not that it is to be expected that even all these will so far perfect their characters, as to be fitted for the society and enjoyments of the church in heaven. But can any person be the subject of repentance without prayer? We think not.

The more immediate question presenting itself is, Can acceptable prayer be offered to God by aliens, previous to their baptism and entrance into the church? "*What saith the Scriptures?*" This, we remark in passing, is the title of the second tract. When the Apostles were commanded to preach the gospel throughout the world, the Jews, as now, were a people scattered over the civilized world. In the populous cities they had synagogues in which they assembled for prayer and praise, and the reading of the Old Testament Scriptures; and it must be remembered, that these Divine Oracles had been translated into the vernacular for a period of 300 years, the Greek language being universally spoken by the Gentiles of every civilized nation. The inference, then, is only reasonable, that many of

these people, who were never proselyted to the Jewish religion, read the Law of Moses, the Psalms, and the Prophets, and understood something, therefore, of the character, government, and attributes of the God of Abraham, Isaac, and Jacob, and regularly met to worship God according to their knowledge.

The writer of this tract says, "That no Gentile, from Moses to Jesus, could approach or worship God, until he had become a proselyte, and entered the (Jewish) church: so certainly can no one, whether Jew or Gentile, since the priesthood has been changed, offer the Christian sacrifices of praise and prayer until he is baptized into Christ, and thus enters the house of God" (Heb. vii. 12.) But, in examining this statement, we repeat, what saith the Scriptures? In the course of his ministry, Jesus was accosted in prayer by a Roman centurion—who, as far as evidence goes, had neither been baptized by John the Harbinger, nor proselyted to the Jewish religion—and, although his mission was only to the lost sheep of the house of Israel, yet, respecting this man he declared, that he had not found so great faith (expressed in the language of confiding prayer) no, not in Israel. With this instance we may also place that of the woman who was a Greek, of the Syro-Phœnician nation, and who, as an humble suppliant, fell at the feet of Jesus, and obtained her request by prayer and faith. She had probably read in her own language, the wonderful words of Jehovah concerning Messiah and his kingdom.

But it may be objected, that as the Holy Spirit was not then given, and as Jesus was not glorified, the transition period from one dispensation to another—the church not being commenced—would admit of the acceptance of prayer and praise, which he certainly received from young and old; yet that it did not remain so after the Holy Spirit was given. We are willing to conclude that in the Roman Empire, there were many who feared God and wrought righteousness, subsequently to the outpouring of the Holy Spirit, but who were never proselyted to the Jewish religion. Of this class and character was Cornelius and his household. It is said of him, "That he was a devout man; one that feared God with all his family; who gave much alms to the people, and prayed to

God always." These parties were Gentiles; they had not been proselyted to Judaism, nor had they been immersed into John's baptism; and the inspired Apostle Peter, at the instance of these devout Gentiles, was led to the discovery, "That in every nation, he that feareth God and worketh righteousness, is accepted of Him." Now had not Cornelius and his household joyfully and gratefully submitted to baptism for the remission of sins, when commanded, there would have been no evidence of the fear of God being in his heart, or that his prayers and alms-deeds proceeded from sincere and pious motives. We might refer to the case of Lydia, a Gentile from the city of Thyatira, with the women who assembled every Sabbath day for prayer, and whom Paul and Silas counted faithful to the knowledge and faith which they possessed. Paul, indeed, would say to all parties in every city, when proclaiming the gospel of Christ, "Unto you that fear God is the word of this salvation sent." We cannot entertain the idea of any fear of God on the part of an individual who does not pray to Him, and offer praise for his wonderful works to the children of men. Enough has been said already to show that acceptable prayer and praise were offered to God, from Moses to Jesus, and from the birth of Jesus to the coming of the Apostles, by those who had neither been proselyted to Jesus, nor entered any Christian church. We trust and hope that there are thousands of devout men and women in the world at the present time, who pray to God always (statedly) and who give much alms to the people, but who have never heard of baptism for the remission of sins. Like the young man whom Jesus loved, they may possess many acceptable traits of character, and should ever be treated with courtesy and respect in our assertions respecting them. There is no ground for fear of being polluted by the openly profane uniting in the worship of God.

All correct knowledge of God as displayed in the work of creation, and in his providential and moral government of the world, as well as in the economy of redemption, is to be found only in the Bible. This book is daily investigated by millions of the human family, and its progress ought to be duly respected by every disciple of Jesus!

The church is now constituted the medium by whose instrumentality the truth and institutions of Christ are to be exhibited for the salvation of men. Many there are in our day who fear God, and who earnestly seek after divine truth to perfection, but who have not obeyed the gospel of Jesus Christ. Should we not, as in the example of Priscilla and Aquila with regard to Apollos, be careful lest we unnecessarily offend their prejudices, instead of meekly teaching them the way of salvation more perfectly?

Brother H. refers to the priesthood of Christ as being for the church alone, and not for the world. There is a sense, however, in which Jesus is prophet, priest, and king for the whole world. He tasted death for every man, and thereby secured the resurrection of all. "If any man sin," said the Apostle John, "we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, and not for our's only, but also for the sins of the whole world." The intercessory language of the Saviour in behalf of men is presented to us in the Bible, and all is imaginary that is not bounded by it. We learn from it, then, that he not only instructed, but interceded for his enemies in their presence. "Father, forgive them, for they know not what they do." This prayer was answered on the day of Pentecost, in the experience of all who obeyed the gospel. He is priest, as he has been victim, for the whole world; but, for the most part, mankind are ignorant of this soul-cheering fact.

We ardently desire to see exhibited, in the history of every congregation of disciples which has been collected by the proclamation of the gospel, that steady and devoted attachment to the institutions of Jesus, on the first day of the week, which cannot fail to exercise an important influence on those around them. We should aim to be more free from pride and self-importance, devoting ourselves unreservedly to the promotion of the cause of Christ in the world. By such exemplifications of the truth on the part of every congregation, we should realize the assurance that God is indeed with his church, and men would be prepared to confess the Lord — not as now witnessed, by two or three occasionally—but by hundreds and thousands. J. W.

THE "NORTH BRITISH REVIEW" ON
SCRIPTURAL BAPTISM.

DEAR SIR, — The following extract from the *North British Review* of August, 1852, shows the force and progress of truth through the mists of error and custom, and is indicative, as the reviewer says, of the "dawning of a brighter day."

W. D. H.

"The baptismal service is founded on Scripture, but its application to an unconscious infant is destitute of any express Scriptural warrant. Scripture knows nothing of the baptism of infants. There is absolutely not a single trace of it to be found in the New Testament. There are passages which may be reconciled with it, if the practice can only be proved to have existed, but there is not one word which asserts its existence.

"Baptism appears in the New Testament avowedly as the rite whereby converts were incorporated into the Christian society: the burden of the proof is entirely on those who affirm its applicability to those whose minds are incapable of any conscious act of faith.

"The truth then is clear. The language of Scripture regarding baptism implies the spiritual act of faith in the recipients. When infant baptism is now spoken of, the necessary modification must accordingly be made, in applying language used by Scripture concerning spiritual baptism only. Inextricable confusion has been the inevitable consequence, when language used of adults, of persons possessed of intelligence, and capable of spiritual acts, was gratuitously applied to unconscious infants, and it cannot be a matter for wonder, that a totally new conception of the ordinance should have been created by such a perversion. So great was the difficulty felt to be by Luther, who retained infant baptism, and assumed that the language used of baptism in Scripture applied to the baptized infant, that in order to fence out priestly superstition, he imagined that God, who bestowed regeneration, bestowed, also, by a direct miraculous act, that intelligent faith which the spiritual nature of Christianity demanded. Our age is not likely to acquiesce in such a resolution, but it bears witness to the just perception which Luther had of the impossibility of applying to infants, without a modification somewhere, the Scriptural language regarding baptism.

"The non-recognition of the fact, that the external rite of infant baptism is not the baptism spoken of in Scripture, is the source of the palpable weakness of English Low Churchmen in the discussion of this question. They have reason and religion on their side, but in the appeal to Scripture, they are undeniably worsted by their opponents. No shift will ever help them. The advantage possessed by the High

Church party rests on the assumption, that what is said of baptism in Scripture, may be equally said of the infant baptism practised by the Church of England; and nothing but a denial of their complete identity will or can strip them of this advantage. Evangelicals are afraid of looking at the truth in the face. They are hampered by a superstitious feeling about infant baptism—they are afraid of discrediting it, in spite of the many excellent reasons which justify its adoption—and they are still more afraid of saying that the baptism of the Church of England is not identical with the Scriptural baptism of the apostles. So long as they refuse to admit the real truth, so long must they be content to carry on this all important controversy at a fearful disadvantage; and so long must they continue to experience the bitter consequences of the fact, 'that here the spirit of Popery, under one or other of its more specious forms, has for the last three centuries retained a footing within the very stronghold of Protestantism, from which it has never yet been dislodged.'

"But a brighter day is dawning. Dr. M'Neil, Mr. Litton, we may almost add, the Archbishop of Canterbury, are perceiving that the practice of infant baptism is not found in Scripture. When the fact is universally recognized the controversy will assume a new form. The ground will be completely cut away from beneath the sacramental theory, and Protestants will have the full benefit of their own principle—the appeal to Scripture as the form of religious truth."

NOTICE OF PAMPHLET.

"THE UNION OF CHRISTIANS ON
CHRISTIAN PRINCIPLES,"

BY WALTER SCOTT.

THE above inscription is found on the title-page of a manual emanating from the practical pen of WALTER SCOTT—a name which requires only to be mentioned, to fill the mind at once with expectations of the rare and admirable, the clear and spirited, with gems and jewels adorned.

The voice of righteous celebrity has long since assigned to this heavenly-minded evangelist a high place in the first rank of the gospel ministry—no obscure position in a chronicle teeming with illustrious names of all ages.

Indeed, so potent and permanent has been his influence in propagating the reformatory principles of the "Disciples," that he and the great Light at Bethany have had, by common consent, their names *Siamesed* to immortal renown, while they are classically styled the

Castor and Pollux of the Reformation—twin brothers of a new code—sponsor representatives of an ecclesiastical sovereignty. Doctrinal peculiarities aside, there are in his treatises so much of fervent piety—so many delightful illustrations of, and comments upon, the New Testament Scripture—so many thrilling invocations to Christians to restore the first principles of the church, that it must commend itself to the thoughtful consideration of every sect. Considered merely as a composition, it deserves to be classed among the best specimens of English prose from living writers. Its style is vigorous, chaste, and nervous, occasionally rising into eloquence of the most polished and delicate type. The author is evidently enamored of his subject—it overflows from his pen, distils from his lips, and owes much of its strength or vitality to the honest enthusiasm of his generous heart. The gentle, well-tempered, humanly philosophical, and religiously happy man, appears in every page—a felicitous duplicate of the graphic penman.

Our author, after showing that the Apostolic church was based upon the truth—that her Redeemer is the Son of God—the Catholic church upon the enormous falsehood, that Peter is the rock of the church, and Protestantism on a commixture of truth, fact, and error conjoined, and thence divided into divers creeds, sects, inter-ecclesiastical war, weakness, and the non-conversion of the world, he adds: “If the Baptist party should ever make a great national convention for the discussion of union, and the Pædo-baptists a similar one for a similar purpose, the effect upon Infidelity, Catholicism, and Protestantism itself, might be of a most interesting and permanent nature. The blessings of God upon such an effort to heal our division, would of itself be worthy of all sacrifices; for that he would bless such a convention is most certain, because it is said, where unity obtains, ‘there God commands the blessing, even life that shall never end’ (Psalm cxxxi.)” The author views, with just abhorrence, the daring spirit with which creed-makers have invaded the constitution of the kingdom of God, and states his belief, that without the adoption of the basis of this union, the Protestants will, as in other countries, fall a prey to infidelity and the ever-increasing po-

tency of Catholicism. He furthermore says, that the “union of Christians would tranquilize the church, and make professors one. It would win the faith of thousands, fix their resolutions, and inspire their highest devotion. In view of the millions that are to receive Christianity from us on this continent, how terrible and disgusting are our divisions to a truly pious mind! The true faith ought to make Protestants one great brotherhood. Their union would soothe the spirit of partyism, and put it to sleep. A different spirit would awake and take possession of the heart of the church. Men would plead, preach, and publish on the subject, and the scattered and jarring elements of the profession would lose their acerbity, and flow together like kindred drops. Union would become the spirit of the age, and herald in the long-looked for millennium.”

The author, making the Divinity of Christ the creed of Christianity, the symbol of salvation, and the basis of union, beseeches the friends of evangelical Christianity to surrender every prejudice to the true faith, popularity to principle, party policy to the general interests of the church of God, and every other inferior consideration to the great duty of union, and the conversion of mankind. He has no mission but what springs from his own sympathy with the church of God—with the true church—with her principles. It has been laid upon the faith of this good ambassador of the churches to hold up these great principles to the world, and make them a reality. FESTUS.

A copy of this interesting pamphlet has been forwarded to us by the author. We have concluded to republish it in this country, intending to have it ready for the public by the first of next month. Brother Campbell, in his *Harbinger* for August, notices the work in the following terms:—

“Such is the title of a tract, a neat little volume (32 mo.) of 128 pages. It was sent me a few days since, and in the midst of our college examinations has secured but a glance of my eye, and a galloping excursion through its pages. But I have read so much of it, and know its author so well, through all the intimacies of more than a quarter of a century’s coöperation in the forests, in the fields, in the pulpit, and by the fire-

side, as to say of it, that it is one of the best tracts of the age, and the best on the Divinity of Christ, that has, in forty years' reading, come under my eye, and stands forth here as we have always taught it—the *capital doctrine* of the Christian religion and of the current Reformation.

"In abjuring the metaphysics of all the schools of Protestantism and Romanism, Baptistism and Pedobaptism, on their *trinities* and their *unities* as the foundation of Christ's church, we only grew stronger and stronger in the faith and in the admiration of the supreme divinity, sacrifice, intercession, mediation, gubernation, and glorification of the Lord Jesus Christ.

"As for Unitarianism, Sabellianism, or Humanitarianism, we never had, nor could have, a particle of faith in them, or of sympathy with them. Indeed, we have always been too orthodox for the orthodox, and too philanthropic ever to be a right-angled triangled sectary of the purest water and of the truest blue. It is now, and always was, and evermore will be, the meanest slander, and the most heartless, soulless calumny urged against the current Reformation, by the little rabbis and the great demagogues of this day, who love the praise of men, and the loaves and fishes of the market place, more than truth and its alpha and omega. I know not the brother amongst us, of any standing or influence, who dissents from the views given in this admirable pamphlet."

ITEMS OF NEWS.

GRANGEMOUTH, SEPTEMBER 2, 1852.

—I am happy to state, the church here has had an addition of two to our number. Last Lord's day, they put on Christ by being immersed for the remission of sins, and same day were added to the congregation. What a happy sight, to see men and women publicly confessing their Lord, and joining themselves to him in an everlasting covenant!

W. WALKER.

WIGAN, AUGUST 28. — We baptized an elderly female on Monday evening, a young woman on Tuesday, and a young man on Thursday.

T. COOP.

WREXHAM, SEPTEMBER 17. — It is now some time since I wrote you, yet I have not been idle, but laboring on, according to strength and opportunity, in the service of Him whose we are, and whom we profess to serve, diffusing around a knowledge of the truth, in simplicity and godly sincerity, commending it to every man's conscience in the fear of God. Our course is onward; whatever may be the difficulties or discouragement; whether the world will favour or frown, or our own brethren aid or hinder. The cause of our gracious Redeemer is designed to triumph over every evil, Sectarianism, and Infidelity. I am happy to say, that the gospel is advancing in some places connected with my labors; for, since the annual meeting, five have been immersed into Jesus, for remission of sins; at Shrewsbury, one on July 28, and four on August 25: and there is a fair prospect of others following their example shortly; indeed appearances are most cheering.—At Welchpool the good cause is advancing; I had the pleasure of immersing, on Sept. 8, in the river Severn, the daughter of one of our most active brethren there; and another was added who had been previously baptized. Here the prospects are also improving, and if our brethren continue united and devoted, great will be the results. Truth is mighty and must prevail. In other places there are prospects of additions, of which you shall be apprised in due course.

F. HILL.

Destroy a long cherished hope in a mind not submissive to the divine will, and at once its possessor seems not the same being, nor the world around him the same world. The universe becomes an inanimate void, and the most intense sense of the heart is hopeless misery. So strangely spiritual is man, with all his animality, that if you suddenly abstract from him a single impalpable and often airy thought—if it be one his soul was wrapped up in—the very air becomes heavy, the sun dark, and all life as death, save the life of his woe. We have seen, and daily see, forms full of life and joy, of vigorous and lofty hope, by a single word, crushed in all their prospects only to sit down and mourn—to weep they could not—over what to them seemed an irreversible fate.

THE VAUDOIS TEACHER.

SELECTED BY H. M. S.

[The manner in which the Waldenses and "heretics" disseminated their principles among the Roman Catholic gentry, was by carrying with them a box of trinkets, or articles of dress. Having entered the houses of the gentry, and disposed of some of their goods, they cautiously intimated that they had commodities more valuable than these inestimable jewels, which they would show if they could be protected from the clergy. They would then give their purchasers a Bible or Testament, whereby many were "deluded into heresy."]

"Oh! lady fair, these silks of mine
Are beautiful and rare,
The richest web of the Indian loom,
Which beauty's self might wear:
And those pearls are pure as thy own fair neck,
With whose radiant light they vie,
I have brought them with me a weary way—
Will my gentle lady buy?"

And the lady smiled on the worn old man,
Through the dark and clustering curls,
Which veiled her brow, as she bent to view,
His silks and glittering pearls.
And she placed their price in the old man's hand,
And lightly turned away;
But she paused at the wanderer's earnest call,
"My gentle lady, stay."

"Oh! lady fair, I have got a gem,
Which a purer lustre brings,
Than the jewelled flash of the jewelled crown
On the lofty brow of kings—
A wonderful pearl of exceeding price,
Whose virtue shall not decay—
Whose light shall be as a spell to thee,
And a blessing on thy way."

The lady glanced at the mirroring steel
Where her form of grace was seen,
Where her eyes shone clear, and her dark locks
bowed,

Their clasping pearls between:
"Bring forth thy pearl of exceeding worth,
Thou traveller gray and old,
And name the price of thy precious gem,
And my page shall count thy gold."

The clouds went off from the pilgrim's brow,
As a small and meagre book,
Unchased with gold or diamond gem,
From out his robe he took.

"There, lady fair, is the pearl of price,
May it prove as such to thee;
Nay, keep thy gold, I ask it not,
For the Word of God is free."

The hoary traveller went his way,
But the gift he left behind,
Hath had its pure and perfect work,
On that high born maiden's mind;
And she hath turned from the pride of sin,
To the lowliness of truth,
And given her human heart to God,
In its beautiful hour of youth.

And she hath left the gray old halls,
Where an evil faith hath power—
The courtly knights of her father's train,
The maidens of her bower:
And she hath gone to the Vaudois vales,
By lordly feet untrod,
Where the poor and needy of earth are rich
In the perfect love of God.

LOVE TO PARENTS.

To honor those who gave us birth,
To cheer their age, to feel their worth;
Is God's command to human kind,
And owned by every grateful mind.

Trace then the tender scenes of old,
And all our infant days unfold;
Yield back to sight the mother's breast,
Watchful to lull her child to rest.

Survey her toil, her anxious care,
To form the lisping lips to prayer;
To win for God the yielding soul,
And all its ardent thoughts control.

Nor hold from memory's glad review,
The fears which all the father knew;
The joy which marked his thankful gaze,
As virtue crowned maturer days.

When pressed by sickness, pain, or grief,
How anxious they to give relief?
Our dearest wish they held their own,
Till ours returned, their peace was flown.

God of our life, each parent guard,
And death's sad hour, oh! long retard;
Be their's each joy that gilds the past,
And heaven our mutual home at last.

THE HARP OF JUDAH.

O Harp! that once in Judah's hall,
In sweet inspiring strains,
Entranc'd the fiery soul of Saul,
And sooth'd a monarch's pain,
How oft, when o'er my earthly joys,
Runs ruin's ruthless stream,
I welcome thy consoling voice—
Thy heaven-directing theme.

Though gone the hand that wak'd thee first,
Though clos'd the minstrel's eye,
And those who caught thy early burst
Of glory, are not nigh;
Of thee no string is broken yet—
Thy deep and holy tone
Can make me every care forget,
And dream of heaven alone.

O harp! if Judah's shepherd flung
Such charms around his theme,
When o'er Time's distant scenes he hung
In dim prophetic dream;
What *now* thy spell, if David's hand
Once more could wake thy strains,
And tell to every distant land,
The Lord *Emmanuel* reigns!

NOVEMBER, 1852.

RELIGIOUS DISCIPLINE OF LIFE.

"Keep thy heart with all diligence, for out of it are the issues of life" (Proverbs iv. 23.)

"KEEPING the heart" implies, first, a careful guard over the thoughts. It is in the heedless disregard of the thoughts that corruption often takes its rise. They are suffered to wander without restraint — to attach themselves without check to any objects which attract the senses, or are suggested in conversation — and to rove uncontrolled from one end of the world to another. How many hours are thus wasted in unprofitable musing, which leaves no impression behind! How much of life is made an absolute blank! Worse still, how often do sinful fancies, sensual images, unlawful desires, take advantage of this negligence to insinuate themselves into the mind, and make to themselves a home there, polluting the chambers of the soul, and rendering purity unwelcome! This is the beginning of evil with many a one who, from this want of vigilance over the course of his thoughts, has surrendered himself to frivolity and sensuality, without being aware that he was in peril. Thoughtlessness, mere thoughtlessness, prevents the detection of the intruder.

You may fancy that your present preference for profitable subjects of thought is such, that you are in no danger from this source. But beware of trusting to any present disposition. If you become confident, you will fall; and the rather, because the beginning of this peril is so subtle and sly. Believe that the danger is real and imminent, or it is scarcely possible that you should not suffer from it. You may not, indeed, fall a victim to irregular desires and hurtful immoralities; but the habit of unwatched thought will weaken your control over your mind, will diminish your power of self-government, and rob you of that vigorous self-possession, alive to every occasion and prompt to every call, which forms the decision of character that ought to belong to him who professes to follow the energetic principles of Christian morality. So that, if you would be saved from an unbecoming weakness of mind — and its possible, not to say probable, consequences — keep a guard upon your thoughts. Let your morning and your evening prayer be, that you may live thoughtfully. Inquire frequently how they are engaged. Direct them to useful and innocent subjects. Think over the books you have been reading — rehearse to yourself the knowledge you have gained — call up the sermons you have heard — repeat the passages of Scripture you know. By methods like these, take care that even your empty hours minister to your improvement. Paley truly observed, that every man has some favorite subject, to which his mind spontaneously turns at every interval of leisure, and that with the devout man the subject is God. Hence the watching over your thoughts furnishes you with a ready test of your religious condition: it exposes to you the first and faintest symptoms of religious decline, and enables you to apply an immediate remedy.

If the thoughts, which may be expressed in words, are to be thus guarded, the temper and feelings, which are often indefinable in language, require a no less anxious guardianship. In the perplexities and trials of a daily life—in the conflict with the various tempers and frequently perverse dispositions of those around us—in the little crosses, the petty disappointments, the trifling ills which are our perpetual lot, we are exposed to lose that calm equanimity of mind which the Christian should habitually possess. We are liable to be ruffled and irritated, and to feel and display another spirit than the gentleness which "bears all things and is not easily provoked." The selfishness of some, the obstinacy

of others, the pride of our neighbor, the heedlessness of our children, and the unfaithfulness of our dependants, tire our patience, and disturb our self-possession; while bodily infirmity and disordered nerve magnify insignificant inconveniences into serious evils, and irritate to peevishness and discontent the temper which duty calls to cheerfulness and submission. Some are blessed with a native quietness of temperament which hardly feels the hourly vexations. But of some they form the great trial and peculiar cross—they can bear any thing better. And to all persons they constitute an exposure, full of hazard, and demanding cautious vigilance. The very spirit and essential traits of the Christian character require watchfulness against them, and imply conquest over them. The humility, meekness, forbearance, gentleness, and love of peace; the long-suffering, the patience, the serenity which form so lovely a combination, which portray a character that no one can fail to admire and love—these are to be maintained only by much and persevering watchfulness.

Without this the most equitable disposition by nature may become irritable and unhappy. With it, under the authority and guidance of Christian faith, the most unfortunate natural temper is subdued into the tenderness of the lamb. Without it the internal condition of man is restless, rebellious, full of wretchedness; having no peace in itself, and enjoying nothing around. With it the aspect of the world becomes changed—every thing is bearable, if not pleasant—the sweet light which beams within shines on all without, making pleasant the aspect of all men, and smoothing the roughness of all affairs. Who does not know how much the events of life take their hue from the state of the disposition? To the proud, suspicious, and jealous, every man seems an intruder, every gesture an insult, and every event a cause of vexation and wrath. To the self-governed and amiable every thing is tolerable, and he feels nothing of the inconveniences which make the misery of the other. One's happiness, therefore, as well as duty, require this control of the disposition. And when the Saviour pronounced his benediction on the pure, peaceful, humble-minded, and meek, he taught not only the great and requisite of his spiritual kingdom, but the great secret of human felicity.

When the frame of your mind is thus a constant care, you will find little difficulty in the control of the appetites. These things are connected together; and, an ascendancy over the former being secured, the subjection of the latter easily follows. But take good heed that it does not follow. Do not be thoughtless about it, because you fancy that it will of course accompany a regulated mind. Otherwise it is here that corruption may begin. The enemy will enter at any place, however improbable, which shall be left unguarded. And it only needs that the body become disordered, through the immoderate indulgence of the appetites, to raise a rebellion throughout the whole moral system; or to speak more plainly, this indulgence will create cloudiness of mind, indisposition of thought, activity, and duty, irritability of temper, sluggishness of devotional feeling, and at length a general spiritual lethargy. There can be little doubt, that much of our dulness of apprehension, and deadness of feeling on spiritual topics, as well as our strange sensibility to minor trials, is owing to a derangement of the animal economy, which is again owing to want of moderation in gratifying our animal desires. Hence there was some reason in the abstinence and fastings of religious men in ancient times; and if we valued superstitiously serenity and brightness of mind, an equal temper, and a perpetual aptitude for spiritual contemplation—we should imitate them more, if not in their fastings, yet certainly in their temperance. At any rate, let your moderation be known

unto all men. For temperance is not only the observance of an express injunction, but is essential to that quietness and self-control which should mark the religious character.

The next exercise of self-discipline will be in conversation. Conversation, while it is a chief source of improvement and pleasure, is also a scene of peculiar trial and the occasion of much sin. One might suppose that few persons ever dream that they are accountable for what passes in conversation, although there is no point of ordinary life which Jesus and the apostles have more frequently and sternly put under the control of religious principle. Their language is strikingly urgent on this head; and yet, so little scrupulousness is there among men, even religious men, that it would seem as if they felt ashamed to be careful in their talk. A thoroughly well governed speech is so rare that we still say, in the words of James, "If any man offend not in word, the same is a *perfect* man."

Do not allow yourself to be off your guard in this respect. Make it a part of your business, by a cautious prudence, to have your speech consistent with the rest of your character. Do not flatter yourself that your thoughts are under due control, your desires properly regulated, or your dispositions subject, as they should be, to Christian principle, if your intercourse with others consists mainly of frivolous gossip, impertinent anecdotes, speculations on the characters and affairs of your neighbors, the repetition of former conversations, or a discussion of the current petty scandal of society; much less, if you allow yourself in careless exaggeration on all these points, and that grievous inattention to exact truth which is apt to attend the statements of those whose conversation is made up of these materials. Give no countenance to this lamentable departure from charity and veracity, which, it is mortifying to observe, commonly marks the every-day gossip of the world. Let precision in every statement distinguish what you say, and remembering that a little lie, or a little uncharitableness, is no better than a little theft. Be slow to speak those reports to another's disadvantage, which find so ready a circulation and are so eagerly believed, though every day's experience shows us that a large portion of them are unfounded and false. In a word, be convinced that levity, uncharitableness, and falsehood, are as truly immoral and irreligious in the common intercourse of life, as on its more solemn occasions—that idle and injurious words make a part of man's responsible character as really as blasphemy and idolatry—and that "if any man seem to be religious and bridle not his tongue, that man's religion is vain."

"A word spoken in season, how good it is!" Why should you not do all in your power to elevate the tone of conversation, and render the intercourse of man with man more rational and profitable? Let your example of cheerful, innocent, blameless words, in which neither folly nor austerity shall find place, exhibit the uprightness and purity of a mind controlled by habitual principle, and be a recommendation of the religion you profess. Let the authority of that faith to which you subject every other department of your character, be extended to those moments, not the least important, in which you exercise the peculiar capacity of a rational being in the interchange of thought. Never let it be said of your tongue, which Watts has truly called "the glory of our frame," that with it you bless God, and at the same time make its habitual carelessness a curse to men who are formed in the similitude of God.

The influence of the principle which rules within, should thus be seen in all your deportment and intercourse, on every occasion and in every relation. Your outward life should be but the manifestation and expression of the temper which prevails within, the acting-out of the sentiments which abide there; so that all

who see you may understand, without your saying it in words, how supreme with you is the authority of conscience, how reverent your attachment to truth, how sacred your adherence to duty, how full of good-will to men, and how devoutly submissive to God, the habitual tenor of your mind. Your spontaneous, unconstrained action, flowing without effort from your feelings, amid the events of every day, should be the unavoidable expression of a spirit imbued with high and heaven-ward desires; so that, as in the case of the Apostles, those who saw them "took knowledge of them that they had been with Jesus," it may in like manner be obvious that you have learned of the Holy Teacher. And this may be without any obtrusive display on your part, without asking for observation, without either saying or hinting, "Come, see my zeal for the Lord." The reign of a good principle in the soul carries its own evidence in the life, just as that of a good government is visible on the face of society. A man of a disinterested and pious mind bears the signature of it in his whole deportment. His Lord's mark is on his forehead. We may say of his inward principle, which an apostle has called "Christ formed within us," as was said of Christ himself during his beneficent ministry—"It cannot be hid." There is an atmosphere of excellence about such a man, which gives savor of his goodness to all who approach, and through which the internal light of his soul beams out upon all observers. Consequently, if you allow yourself in a deportment inconsistent with Christian uprightness, propriety, and charity, you are guilty of bringing contradiction and disgrace on the principles which you profess; you expose yourself to the charge of hypocritically maintaining truths to which you do not conform yourself. You dishonor your religion by causing it to appear unequal to that dominion over the human character which it claims to exert. All men know that, if "the salvation reigned within," it would regulate the movements of the life as surely as the internal motions of the watch are indicated on its face; if the hands point wrong, they know, without looking further, that there is disorder within. That disorder they will attribute either to incapacity of the principle, or to your unfaithfulness in applying it. But, what is of far greater importance, the holy and unerring judgment of God will ascribe it to the single cause of your own unfaithfulness; and for all your wanderings from Christian constancy, and all the consequent dishonor to the Christian name, you must bear the shame and reproach in the final day of account.

You perceive how urgent is the call for perpetual watchfulness and rigid self-discipline. It is not easy, with much intentional guard over yourself, to keep the spirit habitually right in this giddy and tempting world; and it is equally difficult to maintain a perfect coincidence between the principle within and the deportment of daily life. Oftentimes, in the emergencies and hurry of business, pleasure, and society, where many things concur to drown the voice of the spirit within, we find the lower propensities of our nature gaining an ascendancy, and the law in our members rising in rebellion against the law in our mind. "The things that we would we do not, and the things that we would not, those things we do:" and sense and passion triumph for the moment over reason and faith. "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other." And how shall we gain the victory in this perpetual contest? "Through our Lord Jesus Christ," says the Apostle; and the means thereto are found in his injunction, "Watch and pray, that ye enter not into temptation." Vigilance over every hour and in every engagement, carrying into them the shield of faith and the whole armor of God; and prayer, without ceasing, that your soul may be strong to wield them—these will secure

to you the victory. Sometimes you will find yourself in perplexities and straits, sometimes faltering and irresolute; but never forsaken or cast down, never exposed to temptation which you are unable to bear, or from which there is no way of escape. You may "do all things through Christ who strengtheneth you."

I have thus spoken of that religious discipline of daily life, in which the Christian is formed and tried. It will be sufficient to add, in conclusion, that your great concern must be with two things, your principles and your habits.

First, you must constantly have an eye to your principles. Take care that they be kept pure, and that you abide by them. They have been well compared to the compass of the ship, on which if the helmsman keeps a faithful eye, and resolutely steers by it in spite of the opposition of winds and waves, he will find the way to his port; but by heedless inattention to it he is sure to go astray, and be blown whither he would not. Be assured that it is only by adherence to principle, in resolute defiance of inclination, opposition, present interest, and worldly solicitation, that you can ensure the steady progress of the soul, and its final arrival in heaven. Neglect it, and you are at the mercy of circumstances, tossed helpless on the waters of chance, exposed to the buffetings of temptation, without the power of resistance, and a sure prey of the destroyer. You must find your safety in the strength of your principle—and that strength lies in the original power of conscience, and the added authority of the divine Word. Herein is the "still small voice" of heaven, and he that will "cover his face" from the world and obediently listen to it, may become morally omnipotent.

Secondly, have an eye to your habits. Add to the authority of principle the vigor and steadfastness of confirmed habit, and your religious character becomes almost impregnable to assault. It is in no danger of overthrow, except from the most cunning assailants in a season of your most culpable negligence. What wisdom and kindness has the Creator displayed in our constitution, that we are able to rear around our virtue the strong bulwark of habit. It is a defence of the weakest spirit against the strongest trial. Through the power of habits early formed, how many have stood in exposed places and been unaffected by solicitations to sin, beneath which others have fallen who trusted to their good purposes, but who had never confirmed and invigorated them in action. How often, for example, has the young man from a retired situation—educated in the bosom of a virtuous family and under the eye of a watchful father, thence sent forth to the new scenes of a city life, under the protection of good principles and a sincere purpose to do well—been found weak and wanting in the exposure, and been carried away headlong by the tide of temptation, because his early habits were suited only for seclusion, and his principles were guarded by none which could secure them against the novel assaults that were made upon them. While, on the other hand, young men brought up in the midst of these solicitations to sin, with far less inculcation of principle, are oftentimes enabled, through the mere strength which habit imparts, to resist them all, and live in the midst of them as if they were not.

It cannot be necessary to multiply examples. You well know what a slave man is to his habitual indulgences, and how the customary routine of his life and methods of employment tyrannize over him, and how frequently one strives in vain to free himself from their dominion. The old proverb is every day verified before you, of the skin of the Ethiopian and the spots of the leopard. But, if thus powerful for evil, habit is no less powerful for good. If in some cases it be stronger than principle, and defy all the expostulations of religion, even when the miserable man is convinced that his safety lies in breaking from

it; then when enlisted as the ally of principle, when coupled with faith, and made the fellow worker of piety, how unspeakable may be its aid toward the security and permanence of virtue!

Take heed, therefore, to your habits. Allow yourself to form none but such as are innocent, and such as may help your efforts to do well. In the arrangement of your business, in the methods of your household and family, in the disposal of your time, in the choice, seasons, and mode of your recreation, in your love of company, your selection of books—in these preserve a simple and blameless taste. Do not allow any of them to be such as shall offer an obstacle to serious thought, and induce a state of feeling indisposed to religious exercises. Especially do not allow them to enter the frame and texture of your life, that every effort of virtue and devotion shall be a pitched battle with some cherished inclination or sturdy habit. This is to increase, most unwisely and needlessly, the trials and perils of a religious course. It is to raise up for yourself obstacles and difficulties beyond those which properly belong to your situation. Rather, therefore, arrange every thing in your customary pursuits and indulgences to favor the grand end of your being, so that every act of piety and faith shall be coincident with it—so that little or no effort shall be required to maintain the steady order of daily duty—and instead of an opposition, a struggle, a contest, whenever principle asserts its claims, you shall find the ready consent and hearty coöperation of all the habitual preferences, tastes, and occupations of your life. He in whom this is so, is the happy man. He is the consistent man. He is the man to be congratulated, to be admired, to be imitated. Universal harmony reigns within him—no oppositions, no jarring contentions, mar his peace. With him, the flesh and the spirit are no longer contrary the one to the other. His duty and his inclination are one. There is no dispute between what he ought to do and what he wishes to do. To him the yoke is, indeed, easy and the burden light. To him heaven is already begun, and when at last he shall be welcomed to the joy of his Lord, it will be a joy which his regulated spirit has already tasted in the labors and pleasures of obedience below.

W.

LORD'S-DAY DISCIPLINE.—1. Cultivate day by day simplicity of heart and humility, and a proper regard for the precious Word of God. — 2. Compose your mind on Saturday evening, for the solemn exercises of the holy Sabbath.—3. On Sabbath morning rise early, and let secret prayer and meditation be your first exercise.—4. Keep in a still and uniform frame all the Sabbath, read little except the Bible, and relish and digest what you read. — 5. Take care that this is all done in a sweet and easy way; make no toil or task out of the service of God, but do all freely and cheerfully, without violent effort.—6. Keep your heart with all diligence, as you go to the house of God; look not hither and thither unnecessarily, lest your mind be distracted and your devotion lost; much less in the sanctuary, for this is a mark of disregard.—7. Ask for God's blessing upon yourself, the preacher, and all the hearers. — 8. When you retire after services, remember your obligations to God for having heard his word, and your responsibility for its improvement.—9. Refrain from remarks of any kind on the preaching during the Sabbath; and from censorious remarks refrain always, except when duty may call for them.—10. Digest what you may hear, and *do it*, which will be the best preparation for the next Sabbath, if you should live to see it. Thus shall your Sabbaths fit you for an everlasting rest in heaven, and the manna sustain you in the wilderness until you reach the paradise of God.—*Schaufflor.*

NOTES OF LECTURES

BY A. CAMPBELL.

NO. XXIV.—ANALYSIS OF THE BOOK OF ACTS (CONTINUED.)

WE cannot exaggerate the importance of the facts contained in this book. There is a proportion between the smallest particle of matter and the solar system, but none between time and eternity. It follows that all the enjoyments of this world are but atoms in the scale, when compared with those connected with a future life. In support of these facts, we have extrinsic testimony, and intrinsic experience of their truth, which cannot be said of any material fact. It has lately been discovered, that the facts of Christianity are the only means of moralizing and civilizing the world; and I am happy to state, that the only college founded in Great Britain since the commencement of this institution, has in its charter, obtained in 1844, placed the Bible as the first of its text-books, to be read and studied by all its students. We investigate the facts of Christianity, just as we do other historical facts. Now it is admitted by all parties, that these facts have a formative power on a man's character; if so, they are well worth studying, even supposing they had no connection with a future life. Besides, these facts have a certain connection with other facts: they are not isolated, but are so intimately woven with the history of other nations, that we can open the pages of their historians, and prove the facts of Christianity by them. This may be done both from Tacitus and Josephus. The very remains of ancient sceptics are sufficient to prove the truth of Christianity, from the attempts they made to refute it. I affirm, that were this book lost, we could gather the entire facts from contemporaneous historians. Thus Christianity has the support of all writers of the same date. It would be strange if a religion should stand up and flourish, and be supported by the fairest and brightest intellects that have ever adorned the world, if it were false. It would be still more strange, if this book, which has civilized the world—which has taught us to make the winds and the lightnings of heaven obey us—and which, like a light, burns clearer and more brilliant, the more we stir it and agitate it—a book, too, which at

first was believed to be a forgery. It would be a miracle greater than any ever told by Moses or the Apostles. There is not an individual, the author of any great or good act, who has not subscribed to the testimony of the Evangelists. A familiarity with this book will not beget in you contempt for it, but respect.

It has been shown that the time when, the place where, and the person by whom Christianity should be introduced, were the subjects of prophecy. In addition to the arguments offered in support of the place where, we may add, that Jerusalem was the place in which the records of the nation were kept, that were to identify the Messiah when he came. We will now call your attention to a special promise concerning the Spirit and its office. John xiv. xv. and xvi. contain it in full; but we will only refer you to chapter xvi. 7-14, which was spoken to his disciples. He said the Spirit would advocate his cause better than himself. The word *Comforter* in this place is not good taste. It is true, the disciples were disconsolate; and in this sense it might do well enough. But the word *paracletos*, here rendered Comforter, is given by the same translations with three different words, viz. advocate, monitor, and comforter. The last is metaphorical, and is a remote meaning of the word, the least apposite of the three in this place. But how are we to decide its true meaning? The work the Spirit has to do will decide which of the terms should be used here. He was to convince. The word *reprove*, used in this place, is applicable to one of the Spirit's duties, but very inappropriate to the other two, as any one can convince himself by reading the 8th verse of this chapter. We have in general very contracted views of this subject. A rule which ought always to guide translators who stand between two persons speaking different languages should be, if a word is used in an ambiguous sense, not to decide what the person says, but to render what he does say in a word precisely similar, so as to give a person the liberty of thinking and deciding for himself. The rule, then, is to give the same latitude to a word in the languages you translate it into, as it had in the language you translate from; and the context, in all cases, must decide. In this case, what does the context say? It

says, he was to convince the world of sin, &c. This is one of the most remarkably concise passages in the New Testament. From what source is the Spirit to select arguments to convince the world? He tells us the three topics. First, He was to convince the world of sin, from the fact that it neglected the Messiah; second, of the righteousness of his pretensions, because "I go to the Father, and you will see me no more;" and third, of a future judgment, from the fact that the prince of this world was conquered in this instance, and will be finally destroyed. The Spirit was sent because a third person can argue a cause better than an individual can his own. Note, when a person has a great question to argue, he makes but few points — he selects the strongest, the focus, and there pours in a flood of light. Now the Spirit had but three points to carry. We merely state the case, for the purpose of showing the bearing of this prediction on the early history of Christianity. Now turn to Acts i. 5-8, where we have the last words of the Messiah, "You shall receive power" — when? — (they did not have it then)—as soon as the Advocate comes. In all ancient languages, the word used to represent spirit (*ruoth, pneuma, spiritus*) is the same as that used for wind. The Spirit was announced as coming like a tempest—that is, with all the audible phenomena of a tempest; but there was no tempest, and the sound appeared to be concentrated at a single spot, just as the people were going up to the temple to worship. Remember it was first audible—the people could see nothing—they merely heard the sound, and rushed to the spot. But as soon as they entered the room where the disciples were assembled, they saw lambent flame surrounding them, and cloven tongues, as of fire, to each of them. Up to this point all was preparation. But at a certain moment, like a great moral machine, they rose *en masse*, and every one who rushed to the spot heard these persons all speak at the same time, but in different languages. This was all done for display, to catch the minds and attention of the people, and chain it. Presently the Spirit begins his office of convincing. Mark the three points he argues from.

While the people were wondering and guessing as to the cause of this

strange sight, Peter (as the keys of the kingdom were committed to his charge) rose and commenced the first gospel discourse ever delivered. He began by a quotation from the Prophet Joel, explaining the phenomena at which they so greatly wondered (Acts ii. 14-22.) This is a mere explanation of the phenomena — there is no preaching in it. In the 22nd verse he makes his first point, and from this to the 32nd he convinces the world of sin. In the 32nd verse he makes his second point, and is convincing the world of righteousness. In the 33rd he tells us, that the Saviour is placed on the throne of the universe; and in the 36th, that he is both Lord and Christ. This chapter contains but a mere synopsis of what Peter said on this occasion, for we are told, that with many other words spake he to them. Now you can see the data we have for the assumption we started with, viz. that the promise was literally fulfilled in this discourse, according to the prediction of the Messiah in his valedictory address.

On the utility of this course I have but one argument to offer. Suppose a man wishes to raise the greatest quantity of maise from a single grain, he must select a suitable latitude, bright soil, a place where there is little or no rain, but abundance of vapor; in a word he must place it in the most favorable circumstances for developing it. In like manner, man's sinful nature must be placed in the most favorable circumstances for development, in order to understand its abominable nature. Would not *deicide*, if it were possible, transcend every other crime? Such a crime was perpetrated, as far as it could be, in Jerusalem; and was done, too, by the kindred of the Messiah. This was a full development of sin. Peter, in making his third point, tells us, that notwithstanding all this, the grave could not hold him. Now I ask, could any man have selected a better argument than that of the Spirit? He shows man the enormity of sin from what it has done.

If we could always follow to their sources the leading events of the world, how much of what is deemed greatest and glory — to say nothing of sorrow and evil—might not be traced to impure springs!

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.—No. XLVIII.

ROMANS VIII. 26-39.

"IN like manner, also, the Spirit helps our infirmities; for we know not what we should pray for as we ought; however, the Spirit himself intercedes for us, in sighs which cannot be uttered. But he who searches the hearts, knows the mind of the Spirit; that according to the will of God, he makes intercession for the saints. Besides, we know that all things work together for good, to them who love God; to them who are called according to his purpose. For, whom he foreknew, he also predestinated to be conformed to the image of his Son; that he might be the first born among many brethren. Moreover, whom he predestinated, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we say, then, to these things? Since God is for us, who can be against us? He, certainly, who spared not his own Son, but delivered him up for us all, how will he not, with him, also, graciously give us all things? Who will bring an accusation against the elect of God? Is it God who justifies them? Who is he who condemns them? Is it Christ, who died, or rather, who has risen; who, also, is at the right hand of God, and who makes intercession for us? Who will separate us from the love of Christ? Will affliction, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, 'Truly, for thy sake, we are put to death all the day long; we are accounted as sheep for the slaughter.' Nay, in all these things we do more than overcome, through him who has loved us. For I am persuaded, that neither death, nor life; neither angels, nor principalities, nor powers; neither things present, nor to come; neither height, nor depth, nor any created thing, shall be able to separate us from the love of God, which is by Christ Jesus our Lord."

OLYMPAS.—"The first fruits" of the Holy Spirit in the hearts and lives of the Christian family, exhibited by the Apostle as the common portion of all its members—such as "love, joy, peace, hope"—do not preclude the sigh, the groan, the longing for release from this body of sin and death, though waiting, with much assurance, "for the redemption of our body" from the grave, and, consequently, from the power of all the seeds and elements of contamination and corruption sown in our fallen constitution. In this long conflict and agony we are sustained, he affirms, by

the hope of deliverance and by intercession of the Spirit for us, "with groans which cannot be uttered." We are, then, at best, only sustained under the pressure from within and from without, in the hope of a final victory and release. And with the Apostle we sympathize in saying, "But if we hope for what we do not see, then with patience we wait for it."

Meantime, not knowing exactly what we want, nor for what we should pray, the Spirit complains for us by inarticulate groanings.

What, Brother Aquila, do you understand by these inarticulate groanings?

AQUILA.—They are the sighs and longings of the soul, expressed in groans, without words. There is a peculiar eloquence in groans, which the Spirit of God understands, and by them complains for us in a language understood in heaven.

OLYMPAS.—I concur with you, and with some other Bible students, in preferring *complain* to *intercede*. We have *entunkano*, in its simple form, but five times in the New Testament, and *huperentunkano* only in this one place. In its simple form, the first time found (Acts xxv. 24) it is translated, "The Jews complained to me concerning Paul;" and in this epistle, chap. xi. 2, it is translated to "intercede *against* Israel;" which is, virtually, to "complain." Macknight adduces a passage from the Maccabees, viii. 32, in which it is found, and is translated, "If they complain any more against thee." It would seem to be more congenial with the work of the Holy Spirit to convict, to complain, to comfort, as the case may be, than to "make intercession for." The Lord Jesus is the only intercessor, because his obedience to death for us, gives him a right to intercede for us; but no such idea is found in the Bible, as that of the Spirit interceding for us. Dr. Chalmers, with other free expositors of Scripture, regards the motions of our spirits, under the influence of the Divine Spirit, as fairly attributable to the Spirit of God as the cause of them. If so, then it will be in harmony with such a theory to say that the Spirit *complains* for the saints, as much as to say that it *intercedes* for them. Then the simple question is, which of these better suits the facts of the case before us, and the history of the work of intercession. Doubt-

less to complain for us, is more appropriate than to intercede for us, inasmuch as these complaints suggested by the Spirit, if any one pleases, are virtually intercessions, while formerly they are but complaints, being groans of dissatisfaction with ourselves.

There is, indeed, often more eloquence and argument in a deep groan, than in any of the most beautiful forms of speech, however appropriate to the occasion. And these being prompted by the teachings of the Holy Spirit breathing upon our spirits, through the words and ideas of the Oracles of God, may be regarded as his complaints; when a prophet once said, "Woe is me, for I am undone!" This complaint against himself—borne to heaven, or sanctified by the Holy Spirit, that prompted it by his light and his love—is more effectual than the longest and most appropriate formula of speech which he could have uttered. Many a long prayer, even of faith, falls far short of the eloquence and power of one exclamation. Like the widow's mite, compared with the offerings of the rich, it is more than all the eloquence of the Scribe.

CLEMENT.—I see in this passage new beauties. We are sustained, indeed, by hope, in all the dark scenes of earth's tribulations, and are thus taught the great virtue of patience; for as infants cry without knowing what they want, so young Christians, and sometimes old ones, cry not knowing what they want. And as the nurse knows the wants of an infant by its crying, when it cannot express them, so the Good Spirit knows the meaning of our inarticulate groans and sighs, and gives expression to them, as well as sanctifies them, in the sight of God.

AQUILA.—From this passage, how is it that the Apostle so rapidly ascends to predestination? I have often studied it, to ascertain the connecting link in these premises, with the golden chain which he here displays. There is no question that there is in the Apostle's mind, indicated here, a regular series of links in the golden chain that binds the sinner's heart to the throne of God. And most evident it is, that of this chain, the first is the love of God to man. We love him because he first loved us. Now, as man was created a miniature image of God, he must study the divine character—the mind and

operation of God—in what he discovers in himself, and in what he discovers in his word. The Bible and man are both revelations of God. To beings above us, we are one of the volume of divine revelation; as the beings below us, are a volume of divine revelation to us. But neither creation nor divine providence, apart nor together, even when fully opened to our understanding, constitute an adequate guide to man in reference to his whole being or to his entire destiny.

In contemplating ourselves, we readily discover that our active and moving powers are neither our intellectual nor our animal powers. Both of these are but instruments of operation. There is an inner man, a moral or spiritual agent, that works by these. And so God works.

Love was the active and efficient attribute of God, that called into action his understanding, his wisdom, and his power, and gave birth to this stupendous and incomprehensible universe. Gravitation in inert matter, instinct in vegetable, in animal, and in all the forms of living or active matter, are the conservative principles—the laws or the volitions of God emanating from his infinite, eternal, and immutable benevolence, and guiding all the involutions, evolutions, and revolutions in nature, and in angelic or human society.

Volition itself, in a perfect being, is but an embodiment, an impersonation of love. The perceptive, reflective, and active powers of our nature, are but the instruments—the mere machinery—by which it operates in pleasing and enjoying itself. And what is *hatred*? It, too, is active. Hatred is the opposite of love. It is love frantic—love perverted—love inebriate. Strange definition?*

It is some way, by lawful or unlawful wedlock, descended from the parentage of envy and jealousy. In Scripture style, it is sometimes equiva-

* Lexicography confesses itself bankrupt in defining this word. Brainless lexicographers find no trouble in defining it. Not so such men as Webster. He makes the following sagacious remarks on it: "In all languages except the Saxon, *hate* and *heat* are distinguished in orthography, but the elements of the word are the same, and probably they are radically one word—denoting to stir, to irritate, to rouse."

lent to love less. Hatred, with men, is oft but the fury of outraged love; with God it is no passion, but an infinite, intense, and eternal opposition to, or resentment of, moral evil, because it must for ever torment those whom he loves—whom he created in his own image, and redeemed by the voluntary sacrifice of his only begotten Son.

Our heavenly Father necessarily, eternally, and immutably hates sin, while loving the sinner, because sin must ultimately and for ever ruin those whom he loved so much, as for them to create a world; and to redeem them when deceived, made a sacrifice of his own love, in sacrificing his only begotten and well beloved Son.

So far we have erected our observatory and graduated our telescope, that we may have a favorable view of this sublime passage. But there are yet some clouds passing over our heavens—there are the words *foreknew* and *predestinate*. Both of these belong to the lowest of the seven heavens—the region in which our clouds are seen moving.

Foreknew is a word of time, and belongs not to God. With him there is no time—past, present, or future. With him, one day is as a thousand years, and a thousand years as one day. Eternity is an everlasting, immutable now. "GOD INHABITS ETERNITY." Time, in his vision, is an atom moving in infinite space. It is no part of eternity.

It is but an attribute of matter—a creature in motion. Eternity never began to be, has no progress, was not created, cannot be annihilated—an everlasting now. Jehovah is beautifully, poetically, yet literally, styled the "KING OF ETERNITY;" the "Eternity of Israel," "whose goings forth have been from the ages of ages."

Know, in Jewish style, has at least four principal acceptations; to perceive, to make known, to acknowledge, and to approve. An instance of each must suffice. "She rose up before one could know (perceive) another" (Ruth iii. 14.) The Proverbs of Solomon: "To know wisdom and instruction"—to *make known* or to teach (chapter i. 2.) "I will set the man on high, because he hath known (or acknowledged) my name" (Ps. xci. 14.) "For the Lord *knoweth* (approveth) the way of the righteous;" "God forbid that I should know anything among you but Christ"—approve,

acknowledge, or make known anything among you (1 Cor. ii. 2.) These will suggest many such passages.

Now when our Apostle Paul, whose mind was cast in the mould of Jewish literature, uses this term in an argument, or in discursive reasoning, we must consider in what sense—we must examine the context, the scope, the design of the passage.

When, then, he says whom He did *foreknow*, it cannot mean whom he did before *perceive*, for He perceived all persons, all things, from of old—from everlasting. It cannot mean whom He before *approved* or *acknowledged* He called, for this would make the calling depend on a previous moral worthiness. It must, then, have respect to a previous purpose announced or made known.

But was there such a purpose made known before the foundation of the Christian church? Most unquestionably there was. Early in this Epistle its author affirms that the God of Abraham is also the God of the Gentiles, and that He justifies the circumcision and the uncircumcision by faith. It was, moreover, declared to have been the purpose of God before the days of even Abraham himself, the father of the Jews, to bless all *nations*—all races, ranks, and orders of men, in and through his seed, which is Christ.

Such was the burthen of many a glorious prophecy—of many a rich and gracious promise. He admits that the Jews had many advantages, through divine favor, over the Gentiles. They had chiefly circumcision, the oracles and ordinances of God; but, in these oracles, there were charters of blessing on deposit for the Gentiles—for all the nations of the earth. No man of learning and truth can, or will deny, that before the law, before the Jews, God had made known that He would bless all nations in Christ. I shall, therefore, call and consider this as a settled point. This conceded, and the apostle is understood to say, that those that were called—not merely those who had been invited, but who had been effectually called—(that is, those who had obeyed)—for such, only, are entitled *the called*. The visible family of God, composed of Jews and Gentiles baptized into Christ, on whom his name had been called—these called ones had been previously marked out in the promises, prophecies,

and types of the Jewish institution, and some of them were at Rome, members of that society or congregation to whom Paul addressed this letter. These were the called according to a purpose promulgated ages before, and made known in the Holy Scriptures. These he predestinated to be conformed to the image of his Son — making him the first-born among many brethren. These had obeyed the gospel, or were the called of Jesus Christ. They were also “*justified*,” forgiven, “*sanctified*,” separated to God; and they were “*glorified*”—actually glorified with a name, a title, a place in the church of God. You must bear in mind that all these are in the past tense. Their predestination, their calling, their justification, their sanctification, their glorification, are all expressed in the past tense. But we must reserve this sublime passage for further consideration, till our next lesson.

A. C.

SACRED COLLOQUY.—No. X.

CIRCUMCISION — INFANT BAPTISM AND DEDICATION.

It had been allowed by some avowedly, and by others tacitly, that Mr. Stansbury's elements of *faith, repentance, baptism, remission, Holy Spirit*, and the *resurrection*, were matters of popular and grave deliberation; and also that that gentlemen had certainly succeeded in freeing his arrangement from the impediments opposed to it from the side of the popular error, “that special spiritual operations are necessary to faith;” but there were still other objections to his orderly development of the gospel, originating from a different source, and of a nature so repugnant to the first principle scheme, as to render it indispensable to prolong the colloquy.

Infant baptism, in the view which certain parties take of the gospel, claims the precedence of all other matters; and it was resolved, therefore, this evening to test the merits of those proofs which are usually alleged by many in support of its pretensions.

With Mr. S. the gospel was a well defined thing; with him, Christianity had a certain and known beginning—not, indeed, wholly independent of the divine institutions that preceded it, yet

entirely distinct from them—distinct as Adam, Moses, and Jesus Christ.

He beheld that under the first of these leaders men were in the outer court of the divine temple, and that while Moses introduced the worshippers only into the holies, under Jesus, religion led the objects of her choice into the very interior of the temple—into the holiest of all itself, saying to the washed and sanctified, “I lead in the ways of righteousness—come you boldly to the throne of grace—in my Father's presence there is life everlasting, and at his right hand there are pleasures for ever more.”

But Mr. Stansbury was not to be a speaker to-night; it had been proposed and agreed to by the company, that as the Baptists, as well as the Disciples, were advocates for immersion on the principle of *faith*, and equally with them opposed to infant sprinkling, Brother Charles should defend the faith this evening.

The other colloquist, Mr. R. was a Presbyterian preacher. Mr. R. read the Scriptures for himself, and believed them in spite of all the creeds, and catechisms, and confessions by which the faith of his fathers was guarded. He loved to do good, visited his people, gave alms, and with much assiduity sought the conversion of his fellow men, by preaching the cross of Christ.

Perceiving, however, that like himself, a majority of the company had avowed sentiments wholly repugnant to the confession—and now it was also publicly announced by those in high places, that the *present organization is not essential to Presbyterianism*—he was fast approaching the glorious conclusion, that if neither her organization nor her ancient doctrinal peculiarities were essential to the church's existence and identity; that neither was Presbyterianism itself, *be that what it might*, essential to the existence and success of the gospel—in other words, he had almost concluded that the gospel might exist and flourish if Presbyterianism was annihilated!

Mr. R. was just a man of this noble nerve, who neither could nor would defend any thing but what he believed to be truth. While he received the doctrines of the confession in their obvious import, he, like many errorists who still do, defended it with all his powers. At present, however, he saw differently,

and being gifted with a high minded reliance on heaven, he scorned the idea of fighting for Christ under a standard which he despised, and perhaps only waited the opportune moment when he should descend from the high places of religious error, to take up his *cross* and his *crust* with those sons of God who, without regard to the pecuniary and literary patronage of ecclesiastical establishments, are, by the sheer force of their own excellent faith, beating and breaking up the ramparts of iniquity throughout the land. As for the sycophants who bowed to the confession for a bit of bread, and who, when they could no longer be dragged by the church, would turn round and drag the church with them, he heartily despised them; and conceived it only meritorious to stand apart from a set of men whose measures were prefaced by the immoral maxim, that their own books do not mean what they say, and that the church can be the same thing, though changed both in its spirit, its soul, and its body.

Before retiring with divers female visitants, Mrs. Locke, whose good humor was never misinterpreted by those who were acquainted at Hareden, observed, "The Presbyterians and Baptists have, of late, been excellent friends, and have bepraised each other soundly, since the introduction of the ancient gospel; she hoped, therefore, these famous parties would not fall out in the persons of her much respected guests; as for us Reformers," said she, "we expect no quarter, and we give none; we wish every one to look to himself, and seek for shelter in the Word of God."

Mr. R. (to Charles) — I shall endeavour to sustain as a fact, that "baptism has come in the room of circumcision—that it may be lawfully administered to infants; and, consequently, that in an arrangement of those principles which are conceived by you to constitute the gospel, infant baptism occupies the chief or *first* place.

Charles.—Brother Stansbury arranges the elements alluded to thus: faith, repentance, baptism, remission, Holy Spirit, and the resurrection; but, if I do not accord with him in this scheme, it behoves me to say, and that decidedly, Sir, that neither do I accord with you. A scheme or view of Christianity which calls for a compromise of faith—the principle on which the whole edifice of

Christianity is reared—a scheme that would change the foundation stone of the spiritual temple, and pitch the building upon *flesh* rather than *faith*—is not only reprehensible, but fraught with the most mischievous results, and ought to be argued against. I shall, therefore, conceive it imperiously my duty to contend earnestly against this matter of sprinkling children, as an ordinance of *man* and not of *God*—an ordinance wholly unsupported by any Scripture fact—being alike unsanctified by any scriptural example or precept with which we are acquainted.

"Baptism," you say, "is come in the room of circumcision." Please let us understand each other Mr. R. because, in a certain point of view, and with proper specifications, I shall not hesitate to admit your proposition—that baptism has come in the room of circumcision.

Mr. R.—It would be a very great prodigy I must confess, Mr. Sanford, for a Baptist to allow baptism to have superceded circumcision, in any one point whatever; and if you allow the one to have come in the room of the other, you purpose, I imagine, to prosecute this discussion by a train of argument wholly your own. In the mean time the state of the question, as the Latins would say, or *Anglice*—"the point at issue"—is simply and unequivocally this: that the "*sprinkling of children is a divine ordinance.*" This is the main question—this is the matter to be proved—the important proposition I shall endeavor to sustain. Incidentally, however, and subsidiary to the main state—I purpose, first of all, to show that the last ordinance is come in room of the first; which being done, I shall, *a fortiori*, have proved my conclusion by proving another proposition, on which it has been heretofore allowed by all to depend. These, when put into a syllogistic form, will be and thus:—Circumcision was administered to infants; baptism is come in the room of circumcision; therefore, children are to be baptized.

C.—I am glad to have your statement of the question, Sir, though it occurs to me, it would be better, for the sake of distinctness, to read the conclusion thus: "therefore, baptism is to be administered to infants;" and the whole will stand as follows:—circumcision was administered to infants; but bap-

tism is come in room of circumcision; therefore, baptism is to be administered to infants. You admire that I should, in any sense, admit the one ordinance to have come in the room of the other. The concession is, indeed, a great one, and novel enough I allow; but believe me, Sir, I am sincere when I declare, that I do not conceive your conclusion to be contained in the premises of your syllogism, supposing the truth of both its major and minor to be established. But more of this hereafter: in the meantime, that we may steer clear of sophistical equivocation—that we may not use words in an ambiguous and double sense, and so draw inferences in the one sense which are true only in the other—let us endeavor to obtain a just definition of the terms of your major proposition: “circumcision was administered to infants.” Pray, Sir, do you understand circumcision and dedication to have been one and the same ordinance?

Mr. R.—Certainly not: circumcision and dedication were two ordinances under the law, wholly distinct. Circumcision, as our blessed Lord on a certain occasion (John vii. 22,) observed, was not of Moses, but of the fathers—that is, of Abraham. Dedication, however, was purely a Mosaic institution; and consequently, in its origin, posterior to circumcision 430 years. During that period, therefore, no child or descendant of Abraham, that we read of, was ever dedicated to God, though all the males were circumcised, according to covenant, on the eighth day.

C.—You have expressed my judgment of the matter, Sir. The two ordinances were as distinct as Abraham and Moses, to whom they were respectively given; and the first preceded the last in its establishment 430 years, as you have stated. I would just add, that during the times of the law, few children, comparatively, were dedicated to the Lord.

Here Mr. Williams, who had been a close attendant at Hareden ever since the commencement of the discussion, begged pardon, but said “he must take the liberty to ask a question or two, which he hoped would be answered by any one of the company who felt himself prepared to do so. He would ask,” he said, “in the first place, what did the ordinance of dedication mean?”

“To dedicate a thing to the Lord,” said Mr. R. “was to give it to the Lord,

or solemnly to set it apart for the service or support of the sanctuary; and persons and things might both be dedicated or devoted to the Lord in this way, by vow or otherwise; see Leviticus xxvii; Numbers xvii. 64.

“Yes,” said Charles Sanford, “and whether it were man, woman, or child, or beast—clean or unclean—when once given to the Lord, then, for ever after, the Lord’s it was to all intents and purposes; nor could any persons take it away, but on the terms of the estimation or valuation by law established.

All things devoted, also, became the property of the priesthood; and before the person who dedicated any thing that was redeemable could recover it, it became necessary—unavoidably necessary—to present the priesthood with a certain sum in the form of redemption money; any thing else, indeed, would have been mockery. The following were the rates at which dedicated things were redeemed: when a male or female of the human species was devoted to the Lord, the estimate was, for a male, between a month old and five years, five shekels, and a female of the same age three shekels; between five years old and twenty, the male was to be valued at twenty shekels and the female at ten shekels; between the years of twenty and sixty, a male was to be fifty shekels and a female thirty shekels; and from sixty years old and upwards, the male was to be fifteen shekels and the female ten. Such was the estimation as to persons in general, but if those who vowed were poor, the priest had the power of lowering the estimation.

Mr. Williams “thought he saw, with great distinctness, the difference between dedicating a thing to the Lord, and the ordinance of circumcision. 1st, Only males were circumcised, but both males and females, and almost any thing else, could be dedicated. 2nd, Circumcision was performed on the eighth day, whereas a male or a female might be sanctified to the Lord from a month old to the age of sixty years and upwards. Lastly, dedication was for the support of the temple, and the priesthood in particular: circumcision was for a seal of the covenant—the one deriving its origin from Moses, the other from the Fathers. Mr. Williams also now saw clearly that no child was dedicated to the Lord in baptism, and that if an

Israelite had done in dedication with the child, as is done by us in sprinkling a child — that is, if he had presented it to the Lord, and taken it away again before giving the priest the redemption money, he would have become obnoxious to an adjudication of sacrilege, for everything dedicated was most holy unto the Lord, and became, by a gift from God, the property of the priesthood. Mr. W. said he hoped he should finally understand all these matters, and requested the gentlemen might proceed in their conversation.

C.—Mr. R. you certainly differ in your judgment of this matter from your brethren in the ministry, for I really think there are few people under their guardianship, who are not as Mr. Williams was, impressed with the idea, that in having their children baptized they were dedicating them to the Lord. Calmet tells us that the ceremony of redeeming the first-born among the modern Jews is as follows:—"If the first-born be a girl, there is no redemption, let the children afterwards be ever so many; but if a son, when he is thirty days old, a descendant of Aaron is sent for who is most agreeable to the father; and the company being met, the father brings gold or silver, in a eup or basin, to the value of five shekels at least; then the child is put into the priest's hands, who asks the mother aloud whether the boy be her's, and if she had any other male or female, or untimely birth? To all of which, when satisfactory answers are given, the priest declares that the child, as first-born, belongs to him, but that he is willing to restore him to his lawful parent, on receiving the money which the law enjoins. The money in the cup is accordingly delivered, being more or less, according to the ability of the parent, and the day is concluded with rejoicing; but if the father or mother be of the family of Aaron, they do not redeem their first-born." The Saviour was circumcised like other males, when he was eight days old, and *dedicated and redeemed* when he was forty days old. (See Luke ii. 21-22.) The firstling of sheep and oxen, however, was dedicated on the eighth day. Seven days shall it be with its dam, said the law; on the eighth day thou shalt give it to me (Ex. xxii. 31.)

Mr. R. — These things show, with sufficient clearness, that the two ordi-

nances were distinct, and I do not argue that baptism had come in room of both circumcision and dedication. Indeed, if our children were given to the Lord, in the proper sense of the term *dedication*, they would of course be redeemable with money, as Jewish persons and things constantly were.

C.—Children, then, are not dedicated to the Lord in their baptism; and since this is true, how is it that people are taught to believe the contrary. I repeat it, they all imagine, that in having their children baptized, they are dedicating them to the Lord.

Mr. R.—This, Sir, is our mistake—or, if you please, our weakness.

C.—If it is a mistake, Sir, it is to be pardoned; but if the people are repeatedly and unceasingly told it by those who know better, then, Sir, I should call it by a very different name — not weakness, but wickedness. But seeing we have discovered that circumcision is not dedication, let us, I pray you, endeavour to find out with accuracy *what it really is* — and this, I am willing to attempt after the best manner. You say, in your major proposition, "Circumcision was administered to children." Let us inquire, then, What is circumcision? Please define, for I hold it impossible we should arrive at the same conclusion, so long as we reason by words which we understand in different senses.

Mr. R.—Circumcision, as a mere rite practised among the descendants of Abraham, you all sufficiently understand; it was to be administered to males only, and finally upon the eighth day according to law, as it is said, Gen. xvii. 12, "He that is eight days old shall be circumcised among you; every man child in your generations;" so that in this whole matter three things were remarkable: 1st, the operation itself; 2nd, the subject on which the operation was performed; and lastly, the time when it was performed — the eighth day. One of our ministers, Mr. Brown, from whom you have just quoted, says of the ceremony: "On the eighth day from the birth, whatever day that was, they invariably performed the rite of circumcisiou. Three stools were set in the house, or sometimes in the synagogue; one for the person who held the child, one for the operator, whose official name was *Mul*, or the cutter of, and one for Elias, who

was supposed to be 'spiritually present, as a zealous defender of the divine law. The attendants were commonly ten in number, some of which carried torches of twelve lights, to represent the twelve tribes of Israel, and others a knife for the operation, a cup of red wine to act as a styptic, a basin of sand into which to throw the prepuce, a basin of olive oil to anoint the part, and a towel and water. When every thing was ready, the female employed by the mother brought the child to the door of the apartment, or synagogue, and gave it to him who was appointed to hold it during the operation, who on entering was hailed by the company in the following words: 'Blessed be he who comes.' When the operation was finished the operator said, 'Blessed be the Lord our G. d, who has sanctified us by his precepts, and given us the law of circumcision.' To which the father replied, "Who hath sanctified us by his precepts, and hath commanded us to enter the child into the covenant of Abraham, our father." The by-standers added, 'As thou hast made this child enter—as thou hast received him into the covenant of Abraham, our father—cause also that he may enter into the law of Moses, into matrimony and unto good works.' The operator having washed his hands, received a cup of wine, prayed for the child and his parents, touched the child's face three times with his finger dipt in its blood, wished all parties health and long life, and restored the child to his parents."

C.—The rite itself, then, the subject to whom it was administered, and the time, are as you have stated, Sir, the principal matters in circumcision. But may not your major, Sir, be so stated as to respect these essentials in the ordinance? May it not be properly stated thus: "Circumcision was administered to male Jewish children on the eighth day," and the whole syllogism will then read thus:—Circumcision was administered to male Jewish children on the eighth day; but baptism is come in the room of circumcision; therefore, baptism is to be administered to both Jewish and Gentile, male and female, children, on any day!

Mr. R.—Our time, I perceive, is up. We will resume this discussion at our next meeting.

W. S.

CHRISTIAN CHARITY.

WE are now upon earth, masters of our own conduct, and accountable to no one here for the tempers which we cherish, or the dispositions we show. We may hate our enemies, and refuse to forgive an injury—we may pass by on the other side, while our neighbour is in grievous want—we may spend our substance in selfish gratifications, or lay it up for our children, and refuse, meanwhile, to bestow any portion of it upon the bodies or souls of our poor brethren—and, at the same time, none have a right to call us to an account, except by a friendly warning; God leaves us to follow our own course—no fire comes down from heaven to consume the churlish or the malicious—the sun shines alike on the merciful and on the uncharitable, and the rain fertilizes alike those fields which spread their bounty upon God's needy creatures, and those which enrich no one but their covetous owner. We are free to use as we like the gifts of Providence; and this freedom affords the opportunity by which our characters are formed and displayed.

But it will not be always so. There will be a time when we must render an account—when all superiority of strength, or talent, or influence, or place, or fortune, will be levelled—when the strongest, and the cleverest, and the greatest, and the richest, must yield up and return their several gifts to him who lent them; and with their gifts must return an account of the way in which they have used them. The question will be, have you used your strength to injure, your wit to insult, your power to oppress? Have you, like the rich man in the parable, kept to yourself good things, and taken no care to *lay up for yourself a good foundation against the time to come*? Have you never thought of spreading around you, as far as your opportunities allowed, temporal comfort and religious knowledge? Have you suffered the fatherless and widows to be unfriended in their affliction, when you might have supported and consoled them? Has the ignorant man, as far as concerned you, continued in his ignorance, and the wicked died in his sin? Then you have shown yourself wanting in this quality, which most certainly distinguishes the followers of Jesus; you have borne the

name, but you have not possessed the spirit of a Christian — you have not been merciful in your generation, and now you have no claim to mercy, when nothing else can snatch you from the wrath to come.

No doubt the scrutiny of the great day will extend much farther, and relate to other qualities besides the grace of charity. Those on the right hand who shall hear the summons, "Come ye blessed children of my Father," must be humble, and patient, and meek, and pure in heart as well as merciful. But the very prominent place which our Lord has assigned to charity in this awful description of the tribunal where he will himself appear in his glory as Judge, and before him shall be gathered all nations, shows thus much at least, that this virtue is indispensable — is one by which the Christian must often examine himself, and prove his own soul — inasmuch as without it his Saviour will not acknowledge him — he will not obtain mercy. Not that charity or any other virtue can redeem us from the punishment of sin, or entitle us to the reward of heaven. Eternal life is the gift of God through Jesus Christ. It would be a miserable error for a man to suppose that by giving an alms he could atone for a crime, or by excusing his debtor here clear his account with God. Forgiveness and pity are necessary parts of that character which Christ will save, but no one here saves us, or is placed in the stead of Christ. But as I observed, they are necessary features of that character which Christ will save. Without these it will be in vain for a man to cry unto him in that day, "Lord, Lord, have we not been called by thy name?" He will still answer, you could not have a proper sense of the mercy I showed, in bearing your sins in my body on the tree, when you showed no mercy toward your poor brethren, who had not offended you by ten thousand times as heavily as you have offended against your Almighty Father. Neither could you value your knowledge of my gospel, when you have employed no pains to give others that knowledge. Neither could you love your brethren as I commanded you to love them, when you refused to do unto them as ye would they should do unto you. Therefore, yours is not the character which shall obtain mercy, nor the character for

which my heavenly kingdom is prepared.

My brethren, if any of you are conscious that you have not forgiven a neighbour, when he trespassed against you — if any of you are conscious that you have taken a malicious pleasure in making a brother's offences known, and injuring his credit — if any have pushed your rights to an extreme, and insisted on a severity of justice when you might rather have shown mercy and pity — if any have no feeling for their fellow-creature's wants, and are contented to enjoy themselves, without bestowing a thought on those who have in this life evil things — you plainly perceive that the blessing bestowed on the merciful is not addressed to you — you must expect judgment without mercy, if you have shown no mercy. Pray, therefore, to the Lord Jesus, that He who first set the most beautiful example of charity, and displayed His almighty power — not by removing mountains, or destroying cities, but went about doing good, reforming the sinner, curing the diseased, relieving the distressed, and blessing those who persecuted him — may pour into your hearts that "most excellent gift of charity," without which all other qualifications are nothing worth." Whenever you are tempted to resent an injury, reflect with yourselves, has God no account against you? When you are inclined to speak or think hardly of your neighbour, who may have fallen into sin, reflect — Am I so without sin, that I can venture to cast the first stone against another? When you are unwilling to take some trouble, or to spare some little of your substance to relieve another's wants, remember the sentence of your Lord and Judge — "*Inasmuch as ye did it not unto the least one of these, ye did it not unto me.*" J. B. S.

HUMAN CREEDS AGAIN.

The Bible, the whole Bible, and nothing but the Bible! Yes, the Bible — the Book of God — the "star of eternity" — the widow's companion, the orphan's solace, the charter of freedom, civil and ecclesiastical! The Bible without note or comment. This is our only, our all-sufficient rule of faith and practice.

The Bible is intended for the world.

It is adapted to the world in its facts, requisitions, and promises. The Bible is God's best, most precious gift to man. Then let man have it—let all men have it—let them have it unencumbered with notes—untarnished with comments. Be not afraid to entrust man alone with God and his precious word—his own pure word. Let him read it, study it, ponder it—let him exercise his own free mind upon it—let him judge of it for himself, it is his privilege. Call on him to do so—it is his right.

The great leading characteristic features of Protestantism may be reduced to two principles—*The Bible is the Book of God, and private judgment is the right and duty of man.* These principles are perfect in themselves, and inseparable in their union. They will allow neither of division, separation, nor addition. They are wedded, as they deserve to be, in matchless glory and beauty, by Jehovah's aid and blessing. What "God has joined together, let not man put asunder." What an alliance—the Bible and private judgment! Divinity and humanity blended! God and man in union! The Bible given to each one of Adam's fallen race, to illumine his pathway and conduct him to the gate of glory! Who does not hope, and believe, and pray, that this holy divine union may continue for ever?

These are the two great principles avowed at the dawn of the Lutheran Reformation; and yet the Reformers were afraid to trust them! But does not the issue of the experiment, as far as it has been tried, demonstrate that they deserve to be trusted, ought to be trusted, and must be trusted?

These are the two great principles on which are founded the American Bible Society, the American and Foreign Society, and now the Bible Union. Why circulate the Bible?—Because it is the Word of God. Why circulate it without note or comment?—Because private judgment is the right and duty of man, of all men, of each individual.

These are the two great principles of Christianity—primitive, evangelical Christianity. It is impossible there should be any more, or any less—morally, scripturally impossible—impossible according to God's prerogatives and man's rights. The first principle guards the honor of God—the second secures the honor of man. The first repels infidelity—the second disarms tyranny.

These, then, are the watch-words—the *Bible and private judgment!*

What then? Does any one ask for our CREED? We answer: The Bible, the whole Bible, and nothing but the Bible; which is equivalent to saying—the truth, the whole truth, and nothing but the truth. But does any one desire to know our interpreter of the Bible? We answer, private judgment—this is our duty towards God, and of course it is our right amongst men. Whoever denies this, not only wrongs his brother, but rebels against God.

Even Protestants seem afraid to trust themselves, or rather each other, to these great principles alone. They, however, assert them, boast of them; but cannot, or will not, confide in them. Hence almost without exception, they adhere to authoritative standards, explanatory of the Bible and repulsive of private judgment. Thus we have the Protestant theory rejected by Protestants! Protestants in principle—Papists in practice! Christ their only Master in profession, yet each following his own master! The Bible their only creed, yet every sect with a creed of its own! Private judgment the right and duty of all, and yet every sect distinguished by the excommunicating energy of arbitrary, authoritative, and official judgments of its own! They bring the Bible to man, and beg him to read it, assuring him that it is his duty to judge of its contents for himself. They next give him their understanding or opinion to control his judgment, and then gravely inform him, that if his judgment shall differ from theirs, they will not admit him to their fellowship!

But we anticipate a brighter day, and a far-different state of things ere long. *Improvement* is the watch-word. But to what does it apply? To the Word of God? No—this is perfect already—but to *private judgment*.

When all avail themselves of their privileges, and exercise their judgment in obedience to God—when they betake themselves to the study of God's Word, and examine it in the light of its own truth, looking through no distorted medium, and feeling responsible for the conclusions they arrive at—then will all see eye to eye, and be united in heart and uniform in practice, as certainly as truth is a unit, and God the author of the Bible and the minds of men!

B. F. H.

THE OFFICERS OF THE CHRISTIAN CHURCH.

(Continued from page 464.)

BISHOPS, OR ELDERS, OR THE SECOND CLASS OF OFFICERS IN THE CHRISTIAN CHURCH.

1. WE have made evangelists the first class of officers of the Christian church, not because they really are the first in importance, but the first in precedence in reference to their duties. Of equal importance is the office of bishop, and equally necessary to the great design and purpose of the Christian church. As without the evangelist the world could not be converted and prepared for the church, so without the bishop the church could not be prepared, as it should be, for heaven — “the everlasting kingdom of the Lord Jesus Christ.”

There are several terms used in the New Testament to designate this class of officers, in reference to their age, duties, &c.; as we find our Saviour called the Messiah, in Hebrew the anointed — Jesus, Saviour, Christ, in Greek anointed, Lord, Ruler, &c.—so they are called bishops, overseers, from that part of their office pertaining to the overseeing or overlooking of the congregation; elders, from their age, as old men were generally chosen to this office on account of their experience, gravity, weight of character, reverence, and respect due to old age, &c. — pastor, meaning literally a shepherd, (as Christians are figuratively called sheep, and the office of shepherd was to feed their flocks and watch over them,) from their office, to feed the flock, or church, with the milk and meat of the Word—teacher, from their office as teachers of the congregation. But the terms bishop and elder are generally used as more particularly descriptive of their age and office. Pastor, too, is used, but is too generally appropriated, in our time, to a kind of church officer assuming to, and engrossing in himself, the offices of evangelist, bishop, &c. with frequently but little qualifications for the one, and scarcely any for the other. Presbyter is sometimes used, from the Greek word *presbuteros*, an elder. But various as are all these terms, they are all descriptive of the same officer, or same class of officers of the Christian church.

The next thing which deserves our attention in reference to this class of officers of the Christian church, is, that in the ancient churches, those founded by the apostles, and by the first evangelists under their authority and by their sanction, there was always a plurality of these officers in every church; and that they had no authority in any other church than the congregation to which they belonged, and in any of which they were made officers. This can be easily proved from various passages of Scripture: Paul addresses “all the saints which are at Philippi, with the bishops and deacons,” and refers to them as composing but one church (Phil. iv. 15.) And he writes to Titus, that he had left him in Crete to “set in order the things that are wanting, and ordain elders in every city, as he had appointed him.” Now we never read of but one church or congregation in any city, and there must, of course, have been a plurality of bishops or elders in Philippi, and “every city,” and but one congregation in each—not but that, in process of time, there were a plurality of congregations in each city. From repeated references we find, that there was at first but one church at Jerusalem, and we read of a plurality of elders in that: Paul and Barnabas, and the brethren that went with them from Antioch to Jerusalem, to get a decision on the question of circumcision, went up unto “the apostles and elders about this question;” and when they arrived there, “they were received of the church, and of the apostles and elders.” “And the apostles and elders,” &c. elders in every reference. Paul “sent to Ephesus, and called the elders of the church,” thus plainly implying that there was but one congregation there, “the church,” and a plurality of “elders” in it. And similar to this, and of similar import, is the language of James: “Is any sick among you? let him call for the elders of the church,” &c. Finally, proof positive and conclusive, we are informed, that Paul and Barnabas “ordained them elders (a plurality) in every church.” These, in their associate capacity, constituted the eldership or presbytery of every church; and there was no such thing known to the apostles, nor can it be found in the New Testament, as an eldership or presbytery of more churches than one. Nor was there any difference or distinc-

tion made between the bishops of any church. All, as far as we can ascertain any thing in the Bible in reference to it, were on a perfect equality as regarded office. Although no doubt that one at a time officiated in the congregation, when assembled together, yet there was no such thing as a presiding elder or president bishop among them, in any appropriated or sectarian sense. We never read or have any intimation of any such any where. Such distinction is mere unauthorized and unscriptural assumption, and nothing else! "From this passage," (Acts xx. 17, &c.) says Buck, "it is evident that there was, in the city of Ephesus, a plurality of pastors of equal authority, without superior pastor or bishop over them; for the apostle directs his discourse to them all in common, and gives them equal power over the whole flock." And again, says the same writer in reference to these officers being limited to one congregation: "From 1 Thes. v. 12, it is evident that the bishop (Greek, *proistamenos*) of the Thessalonian churches, had the pastoral care of no more souls than they could hold personal communion with in God's worship; for they were such as the people were to know, esteem, and love, as those that were not only over them, but also closely labored among them, and admonished them." We have used the terms bishop and elder interchangeably, as meaning the same person or officer. So did the apostles. Paul told the Ephesian elders: "The Holy Spirit hath made you overseers," or bishops, (Greek, *episcopos*.) Peter says to those to whom he wrote: "The elders which are among you, I exhort," &c. "Feed the flock of God which is among you, taking the oversight thereof," (Greek, *episkopountes*, acting as the Bishops thereof.) And Paul to Timothy, after pointing out the qualifications of bishops, speaks of them as elders; and to Titus, speaks of ordaining elders as he had appointed him, and then goes on with the same qualifications as to Timothy; and immediately calls them bishops, using the terms interchangeably. Finally, on these points, to use the language of one of the ablest writers of the present day, in defence of primitive Christianity: "We say, and have proved, that many of the primitive congregations had in them a plurality of elders. We argue, therefore, that if this order was

essential to the perfect organization of one congregation, it was essential to all—and that it was essential, we argue from the fact, that Paul ordained elders in every church, and that Titus was commanded to ordain them in every city. It follows, consequently, that if in any church there was not a plurality of elders, it was not because an eldership or presbytery was not essential to the complete organization of a church, but for the want of persons possessing the requisite qualifications; or for the want of an apostle or evangelist, who seems to have cooperated with the primitive congregations, in the appointing or setting apart of elders. We have now found a plurality of proofs for a plurality of bishops in one congregation; but we have not yet found one proof for one bishop over a plurality of congregations."

QUALIFICATIONS OF BISHOPS OR ELDERS.

2. This is a most important division of this part of our essay. If any class of men on earth should be well qualified for their office, and in possession of all the requisite qualifications, it should be the bishops or elders of a congregation of Christ, because to them is committed the most sacred of all functions, the most important of all charges—the fitting and training of man for heaven, for that "house not made with hands, eternal in the heavens;" and on the character which the bishop shall aid him in forming, and which has to be acquired in the church as a member of it, will depend both his entrance into the mansions of bliss, and his enjoyment of their ineffable and eternal glory and happiness.

Much of the qualifications of the bishop may be inferred from the duties required of him in his official capacity, for duty requires qualification for its successful performance, and it is that which fits for duty. Like almost every thing else of the kind, they may be briefly comprehended in a few words, consisting in presiding over and ruling the church of Christ, both when assembled in a congregational capacity and when not—in administering the ordinance of the Lord's house on the Sabbath—attending the public worship of God in the congregation, whenever assembled together for that purpose—and in teaching the members, both publicly and privately, as well as in admin-

istering the necessary discipline at all times, so as to keep the congregation in a healthy state and good condition, and to secure that training for heaven, and progress in the divine life, which is necessary to the design and object of the Christian institution. Now all these require corresponding qualifications for their rightful performance, and which we can be at no loss to ascertain, for we have them laid down by the Apostle Paul. In his Epistles to Timothy and Titus he has, for their instruction, given a list of these qualifications (1 Tim. iii. 1-7; Tit. i. 5-7.) To Timothy he says, that the bishop must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, patient, not a brawler, not covetous, that ruleth well his own house, not a novice, and have a good report of them that are without. And to Titus, that he must be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre, a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word. Here we have briefly summed up the qualifications of a bishop or elder, at that time and in those churches that these two evangelists were sent to visit and set in order. The reader will see that the most of them are merely repeated in the Epistle to Titus, with some little variation and difference of phraseology or expression. This will serve to show that the qualifications were the same pretty much every where. We find laid down here by the apostle, no less than twenty-five qualifications deemed by him necessary for filling this office in that age and in those churches. These we will consider as briefly as the nature and importance of the case will admit, and as they consist of positive and negative qualifications—those traits and characteristics which the bishop must possess, and those faults and sins from which he must be free—we will treat of them in reference to this division, in order to a methodical examination of them, and their clearer comprehension by the mind of the reader. Of these qualifications enumerated by the apostle, there are fourteen that are positive, and eleven negative. We will first take up

the positive, and show what the bishop should be; and then the negative, and show what he should not be.

J. R. H.

(To be continued.)

EXHORTATIONS

FOUNDED ON THE SECOND AND THIRD
CHAPTERS OF THE REVELATION OF
JESUS CHRIST TO THE APOSTLE JOHN.

NO. IV.

THE LANGUAGE OF ADMONITION.

1.—*To repent of evil, and overcome it* (ii. 5-16, iii. 3-9.)

Amidst much that was good, there was some evil, even in these pattern times of the Christian church. Such are, as we have seen, severely reprov'd and kindly admonish'd, although they deserved to be rejected, to be cast out as loathsome, and to be exposed to shame (iii. 18-20.) Still they had, as we have, a merciful and faithful high-priest, who sympathized with their weakness—who waited for their repentance, and for the renewal of their "first love" and their "first works." Let us rejoice that we have such a high-priest, who ever liveth to make intercession for us; and let this teach us how to act toward such among us as err from the truth.

2.—*To take the true riches and the appointed apparel* (iii. 18, xix. 8.)

They had ceased to lay up treasure in heaven—to be rich in good works—works of righteousness, here called (figurately so) "fine linen, pure and resplendent." Brethren, we profess to be rich, and well clothed, and to appear so—to be rich in that which will stand the test (Mat. xxv. 31-46.) If any of us are not so, let us heed the admonition of our Lord and Master.

3.—*Not to fear the Devil, the Accuser* (ii. 10.)

The Chief Shepherd was constantly exposed to false accusations during his ministry: so, also, are each of us who testify against the errors and wickedness of those around us, in proportion as we do so. Under these circumstances we are animated in our labors by listening to the voice of Him who overcame, and has sat down on his Father's throne—for we, too, have the promise of the same indescribable honor (iii. 21.) The

accusations of one's own conscience are to be feared, although it relates to that which is unknown to any other person; but not the false accusations of any man, or any number of men, however malignant or powerful.

4.—*To watch, hold fast, &c.* ii. 25, iii. 2-3.)

Watchfulness was often urged upon his followers by the Great Teacher; and it is needful that we should constantly admonish each other to take heed lest we fall. The Captain of our salvation has a constant eye upon us! This is a delightful reflection for all those who walk circumspectly. The eye of the world is upon us. This fact will not disturb us, so long as we "walk in wisdom towards them who are without." Amidst all the suspicion and misrepresentation to which we are subject, we must be steadfast and faithful to the doctrines and institutions of Christ. We have to "hold fast that which we have received;" and to bear our testimony against the corruptions which have become so popular in our day. If we fail to watch and labor, we shall be summoned to render an account as unexpectedly as if a thief came upon us by night. "Watch, therefore, for ye know not what hour your Lord doth come."

"Oh! happy servant he,
In such a posture found;
He shall his Lord with rapture see,
And be for ever crowned."

MISTAKES IN RELIGION.—No. II.

THE great question of these times with respect to religion, is, *In what does it consist?* We may write and deliver disquisitions upon the etymological meaning of the word, and show that we are learned in the neglected lore of antiquity, and yet not be able to grasp the essence of the subject we investigate. Familiarity with the Latin dictionary may give the former, but the latter is gained only by listening to the appeals to our consciousness which the word of God, the works of God, and the events of Providence are ever making.

So far as the mind is concerned, religion consists in a single principle. It is the love of the divine—only another name for the true and the good. This leads to personal purity and active benevolence. Hence to love God with

the whole heart, and our neighbors as ourselves, is Christ's definition of it. To love that neighbor when he sustains the relation of a brother even unto death, is the apostolic exemplification of it; whilst personal rectitude and benevolence are the clear statements of its practical effect made by the authorized witnesses of Jesus.

There is but one state of the soul to which God has given his approbation and the assurance of happiness, both for the life that now is and that which is to come. This one state may assume many forms, but it is always essentially the same. We may call it rectitude, holiness, faith, or conformity to Christ; still it is one state, with different appearances according to the different circumstances under which it is developed. The question is ever, not what a man gets, nor even what he has received, but what *is he*? What is he with respect to God? If he love him supremely, and take delight in the knowledge and practice of his law, and trust him in his Providence, then his religion is PIETY. If he keep himself ready for every good work, looking to the benefit of his fellow-creatures, then his religion is philanthropy. If he be circumspect in his own personal improvement, seeking a growth in purity, in knowledge, and self-government, then his religion is self-culture. Love, then, is the principle, the love of the right, the true, and the good, and he who cultivates his capacity for the fullest, freest exercise of this principle, cultivates his religious nature, and he is at once a lover of God and a lover of man, a lover of all purity and excellence, and a laborer for the happiness of all his fellows. The Apostle John regarded no man as a lover of God who did not love his brother; for the manifest reason that if he love not the creature whom he has seen, he cannot love the unseen Creator; making every good man, in a high sense, the representative of God upon earth. The Apostle James pronounces all pretension to religion vain, where it does not regulate the passions, and inspire to deeds of kindness and to personal purity. The principle is seen, therefore, to be the same. He is religious who is just, who is pure, who is benevolent; and just in proportion as he cultivates and exemplifies these virtues.

The practical question, therefore, comes home to us, What does God re-

quire of us? What affections, what virtues, what emotions of penitence, gratitude, and self-consecration? And what are the helps afforded us to secure his requirements? They embrace all gospel provisions: the teaching and example of Christ—the promises connected with divine ordinances—the communion and coöperation of kindred spirits or of kindred purposes. To me this is all plain, and I think it would be to others with a little exercise of common sense. Let a man take any good affection he ever exercised. It may have been kindness to his fellow, or gratitude to God for some observed and appreciated favor. Suppose he had taken that affection and cultivated it into a habit. That habit would be religion, a change equivalent to the scriptural idea of a “new-birth,” and it would be true that the change from mere transitory emotions of benevolence or piety, to the established habit of good-will and gratitude, would be as though “old things had passed away and all become new.”

If he had been positively wicked and in his own eyes abominable, then the beginning of this change would assume a more marked or decided character. But the change in its nature would be the same. The kingdom of Satan might fall like lightning, with deafening crash and wreck; but the kingdom of righteousness—peace and joy in a holy spirit—would come gradually, in all pure and devout habits of affection.

Would my reader become religious—truly, deeply, happily religious? I would say to him, the way is open and made patent to all. Have you a sense of past sinfulness which hinders your approach to God? Christ offers to remove it by giving you assurance that through the work he has performed for us, God offers a free pardon upon our faith and obedience: “He that believeth and is baptized, shall be pardoned.” Thus you confess Christ in his own language, and enter upon a devotion to his Spirit and example as the life of a son of God. Do you now ask what more are you to do? I answer, you are to cultivate a sense of God’s goodness. You have often felt it as you have estimated his numerous gifts, the worth of a Saviour and the hope of future bliss and glory. It is now your duty and privilege to keep and bear upon your heart the assurances of that

goodness—to make the transient emotion, as far as a feeble creature can, a permanent habit of the soul. Have you ever felt a disposition of kindness and good-will towards your kindred, your friends, and even your enemies, should any such be? This disposition you must fasten upon, make it a part of yourself, and asking God’s help, strengthen and confirm it every day by words and deeds of benevolence that you know God approves. This is religion, and whatever promotes it is of God, and whatever prevents its free, full exercise, is to be avoided. Encompassed as you are with weakness, and exposed to danger, you will often have much to regret in the deficiency of your attainments, the coldness of your affections; and when that weakness and danger are before you, you may ask for God’s help and God’s mercy, both of which are the peculiar promises of the religion of Christ.

For myself, I unhesitatingly believe, despite all the foolish or wise theories of spiritual influence that prevail around us, that the Almighty Father gives constant assistance to all sincere and prayerful efforts of all his weak and tempted creatures, not only when they first commence, but throughout all their struggles after the divine life.

Let every man, then, as he values the welfare of his soul and the benevolent purposes of the life that God has given him, settle the question, what is the true goodness, the genuine personal religion, that I am to seek after? And having once determined that question, his duty is clear. Whatever will promote it, and whatever sacrifices, personal or social, it may require, it is that which demands his time, his talents, his attention, his labor, and his means, giving which in humble reliance upon the divine blessing, he cannot but be blessed.

J. B. F.

REMARKS ON INFANT SALVATION.

At least one third, if not one half, of the whole human race die in infancy. It becomes, therefore, a question of deep interest to all, and of anxiety to many, what conclusions we are warranted in cherishing respecting their spiritual condition! The gospel of

Jesus encourages the fondest and tenderest hopes. It reveals a double world for all, and prevents the grave, that shrouds our children, from displacing our anticipation, that as buds nipped on earth, they will yet bloom in immortality and glory. The New Testament opens to them also the arms of Jesus as an asylum, and makes them the objects of his all-delivering love. Atheism and its spurious spawn, alone treat them with icy apathy, as in its madness it frowns upon all the creatures and creations of God. Paganism offers them as sacrifices to the gods, upon the burning altar of Moloch or the blood-defiled banks of the Ganges. But whilst their governments expose them to starvation, and its religions to martyrdom, Christianity loves them more than angels, and plants in the sorrowing heart of maternal love the bright hope of restored communion in glory. It washes them in the stream that makes glad the city of our God. It rebukes the stern frowns of selfish disciples who would rudely trample upon feelings they have never felt, or would forbid they should be brought to Jesus, whilst it takes them up as a precious and undefiled legacy, and says, "Of such is the kingdom of heaven." Germs they are of an immortal development—buds of a future promise—brief tenants of earth to be trained in the heavens—not intruders where birth can only awaken regret, but rightful heirs to a life that shall never die. When will we learn that it is not time but eternity that stamps the real value? It gives strength to the feeble and greatness to the infant. Real glory is of the spirit, not of the flesh. It makes the soul a centre of which the universe is the circumference. With Him with whom humanity is true greatness, a sparrow falls not without notice, much less an infant: for "Out of the mouths of babes and sucklings he ordains strength, and perfecteth praise."

To a Christian parent the death of an infant is as instructive as it is impressive. The promptings of nature are joined by the voice of revelation, so as to make its departure a privilege as well as a pain. It is a link binding us to the grave and to the spirit world. In its body a portion of the parent has already entered the tomb. And a soul brought into existence through us, has gone to the great and eternal commu-

nion. At once it aids us to commune with the dust to which our bodies are tending, and with the everlasting throne whither our spirits are seeking their ties. Thus the tree of our life is lowered ere it fall. Thus the soul may be helped in weaning its affections from a fading earth, to fasten its cords upon the better world, whither our little ones have preceded us. Death is made to lose for us half its painful separation, and eternity takes on a home-like aspect.

"Oh, when a mother meets on high
The babe she lost in infancy,
Hath she not, then, for pains and fears,
The day of woe, the watchful night,
For all her sorrows, all her tears
An overpayment of delight."

The idea of infant salvation enlarges our views of human redemption, and throws a harmonizing light upon the providential dealings of God. We believe that but a small minority of the human family can be lost, when small and great shall stand before God. It is horrible to think of the infanticides and exposures of ancient and modern heathendom; but death may be better than the base idolatries and degrading customs of false religions. Heathen customs may thus be overruled, and in the scheme of the Everlasting Parent, a multitude which no man can number may go up in advance to see the glory of his kingdom, and await the day when it shall be opened unto all. I dare not press this thought, for the selfishness of tradition, even in the most cultivated, will not suffer it. J. B. F.

THE SPIRITS IN PRISON.

WE have been requested to give a short exposition of the passage contained in 1 Pet. iii. 19-20, where our Saviour is stated to have preached to the spirits in prison.

There have been, and still are, many speculations put forward in reference to this passage. The Spirit which dwelt in Jesus is the spirit which animated all true preaching of God's word in past ages. We are assured that the testimony of Jesus is the spirit of prophecy. Now Noah was a just man and a prophet, and the Spirit, through him, spoke to his contemporaries who were held in prison for one hundred and

twenty years, while the ark was preparing. We shall, however, give the thoughts of a writer on this passage, who understands the Greek language, and who says, that *Peter's key must open Peter's lock*.

In ascertaining who these spirits were, it is essential that all the characteristics and circumstances associated with them be severally considered. 1, They were spirits of a former age; 2, they were not *all the spirits* of that age; 3, they were those then addressed by the Holy Spirit; 4, they were those addressed while Noah was preparing an ark for the salvation of *his* family; 5, they were disobedient spirits; 6, they were then confined, or in prison; 7, but that prison did not preclude them from hearing Noah, the preacher of righteousness; 8, therefore, it was a figurative prison, and here we are obliged to ascertain the character of that prison.

In ascertaining the nature or character of that prison, the use of the term *phulakee*, here found and used, must be decided from the *usus loquendi*, or its current acceptation in the Holy Scriptures. For this purpose we are indebted to the contexts in which the word occurs, and also to the judgment of impartial translators. In a case of this sort, the Common Version is a fair exponent of its different significations, there being nothing in the tenets of the translators that could at all bias their minds — there being no controversy pending upon any special preference. These are the long-established laws of sound criticism.

There are six versions of this word in the Common Version — 1, *prison*; 2, *watch*; 3, *ward*; 4, *hold*; 5, *cage*; 6, *imprisonment*. Of the same family we have *phulakizzoo*, to imprison; *phulasso*, to keep; and *phulaz*, a keeper. The specific idea is *confinement*.

But confinement has respect to time as well as to place. A prisoner at large is as much a prisoner as one in a bastile or a common jail. Paul was a prisoner with a chain and a guard.

From the declaration of the judgment of God upon the antediluvian sinners until its execution, was the term of imprisonment. The period named was one hundred and twenty years. Thus the contemporaries of Noah were confined, or imprisoned on pain of a destruction by a deluge, unless they repented during the aforesaid term. Now

this was the time within which "the long suffering of God waited," and during which Noah, by word and deed, preached to them repentance or death. Hence he is divinely called a "preacher of righteousness" by Peter himself.

Again, when alluding to the catastrophe of angels, the same Peter uses the same figure. His words are—"If God spared not the angels that sinned, but cast them to hell, (*Tartarus*) *into chains of darkness*, until the judgment of the great day." Now what is the difference between casting human spirits or men into prison, and casting angels into chains of darkness? In the former case, *into prison* until a day of judgment by water—in the latter case, *into chains of darkness*, to a day of judgment by fire? The only difference between the wicked men and the wicked angels, is, that repentance was preached to sinning men, but no repentance to rebelling angels.

But two questions must be answered, to place this matter in bold relief before a reflecting mind. These are—1, Why does Peter precede this statement by affirming that Christ was quickened, or made alive by the Spirit? And the second is—What mean the words, "by which also *he* went?" Of these two the second is the most important, and the least understood.

The dead Jesus is made alive by the Spirit of God. It is God alone that makes alive the dead.

But why should this be affirmed, especially in relation to Christ? *He that opens the prison, discharges the prisoner*. He did not, then, by his own proper humanity, nor by his own proper divinity, break the prison doors of death.

Paul would not leave a Philippian jail at the bidding of a keeper. He demanded that the magistrates themselves should come and lead him out. The magistrates were, in strict conformity to the law in the case, obliged to come in person, and open the prison doors themselves, and lead them out. They did so, and Paul walked out honorably. So God the Father, by the Holy Spirit, quickened the Lord Jesus, and his angels rolled away the stone and sat upon it, to publish that God had raised him from the dead, and that he had not raised himself. Hence the Divinity, in the personality of the Holy Spirit raised, and discharged from the prison the hero of our redemption, the Lord Jesus Christ. The third personality of Jehovah.

But still more sublime. That same Holy Spirit that raised him from the dead, had always borne witness to the Lord Jesus. He opened the eyes of the holy bards and seers of the Patriarchal and Jewish ages. Noah, Job, Abraham, David, Daniel, &c. bore witness to him *by one and the same spirit*. Indeed, the holy men of old spake the word of the Lord by the Lord himself. Hence Jesus, before his incarnation, ever was the WORD—THE WORD OF GOD. It was his first name; and it will be, and now is, his last and most awful and glorious name. In the Apocalypse his name is again proclaimed the "Word of God." John saw him clothed in a vesture baptized in blood, and said "his name is called THE WORD OF GOD."

The sublime views and principles of Christianity have been greatly obscured in the unhappy debates called Unitarian and Trinitarian. Extremes beget extremes. John, the Apostle, settles all controversy on the eternity of THE WORD, saying, "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him." And Paul says, "All things were made *for* him," "and he is before all things, and by him all things consists." "His delights were" "from of old, from everlasting," "with the sons of men."

All the ransomed sons of men are saved by him. Hence his sacrifice was in prospect before the foundation of the world. Eternal life was promised through him from the foundation of the world. He is the Alpha and the Omega of the spiritual and material universe. He is the end as well as the beginning—"the First and the Last." In the consummation of redemption he is all in all. The ancient Prophets spake by the Holy Spirit of him, and for him, and by him. He, therefore, preached through all the Prophets, as the oracle of God. This unfolds the scope of Peter's allusion in the passage in debate. The same Jesus, as "the Word of God," before his incarnation, went in the person of Noah, by the Spirit, to preach to those antediluvians who were doomed to destruction, unless they repented. Their bounds were "while the ark was preparing"—the whole prison bounds being "one hundred and twenty years." Such are the facts, and such the oracles of God pertaining to them. Thus he was quickened by the Spirit, through

whom, in the person of the Prophets, he spake as THE WORD OF GOD, before he became flesh and dwelt amongst us.

The radical misconception of this passage, on the part of some parties, is in assuming that the spirits in prison were *disembodied spirits* when preached to. And yet there is not one passage, from the Alpha to the Omega of the Bible, intimating that ever Prophet, Apostle, or Evangelist, at any time, preached to a disembodied spirit. Such an idea is purely a figment of a daring imagination.

It is, indeed, a very poetic imagination, but as baseless as a dream of the morning. How often do we, in sacred and common style, by a rhetorical license old as the Bible, call men in the flesh *souls*, or spirits. Soul and spirit are often used to represent *persons*. "Abraham took the *souls* that he had begotten in Haran," and he said to the King of Sodom, "Give me the *souls*, (Hebrew, the spirits or persons) and take the goods to thyself." Leah gave thirty-three *souls* to Jacob, Zilpah bare to him sixteen *souls*, Rachel gave to him fourteen *souls*, and Bilhah seven *souls*. Hence Jacob took with him sixty-six or seventy *souls* into Egypt (Gen. xlv.) Even in New Testament Greek, we are told that on Pentecost three thousand *souls* were added in one day to the church. We are, moreover, commanded not to believe every *spirit* or person, but to try the *spirits*, because many false prophets are gone out into the world.

The true meaning of this litigated passage would stand out more prominently to some minds by one license, which, by high authority, we are allowed to take. That license itself dissipates all the false glosses put upon the passage, and most appropriately disposes of all strife on the words "spirits in prison." It is this—*ote* after *pote* defines its latitude. In such cases *while*, rather than *when*, indicates its meaning. Thus the Lord once waited, *while* (not *when*) an ark was preparing. The passage fairly construed is this—He warned the spirits in prison that once were disobedient—while the ark was preparing, in which few (that is, eight) persons were saved through the flood, or through the water—that unless they would repent, they should all perish.

These spirits, then, were Noah's contemporaries, and were addressed by

Noah, speaking through the Holy Spirit, which emphatically is, and ever was, dispensed officially by the Word, which became flesh, and dwelt amongst us. So that during one hundred and twenty years, this great preacher of righteousness, through the Spirit which was in Christ, announced repentance, or ruin, to his contemporaries, then confined, or in prison bounds, during the time the ark was in building and furnishing.

TO THE
EARNEST NONCONFORMISTS OF
THE UNITED KINGDOM.

[We have extracted the following and succeeding articles, from the first number of a new periodical, entitled "QUO WARRANTO?" The parties who have originated the work are entire strangers to us, but we nevertheless wish them God speed on their way back to Primitive Christianity. If they would effectually do this, they must begin, with the Apostles, at Jerusalem, casting aside their peculiarities and prejudices, and receiving the gospel of salvation, as addressed to man, irrespective of class or sect. It is evident, as it is gratifying, that there are many earnest Nonconformists in the United Kingdom, who have commenced an inquiry after truth. We hope they will never feel ashamed of the poor and ignorant, who may desire to reform and be saved; but that they will observe with all faithfulness, the positive, or moral institutions of the church of Jesus Christ.]

THIS is the first number of a new periodical, intended not for a permanent existence, but to be the organ of a movement as yet without form or fixed destination—a movement which is at present little more than the utterance of discontent, the expression of the deep and painful conviction, that the Christian church has grievously departed from the simplicity and purity of apostolical times—yet a movement which, being in search of the truth, may become the germ of most important changes.

The work which is now undertaken is a serious work. Most precious interests are at stake, but none who have faith in truth can doubt the issue. Yet it is to be lamented, that the uncharitableness of "Christians," like a family

feud, is peculiarly bitter, and much of this unkindly temper may be called forth by the enunciation, on our part, of unwelcome truths. Still we must do our duty, and take the consequences. Above all things, we must endeavor everywhere, and at all times, to exhibit—not a mean, truckling, compromising spirit, which would smother the truth for the sake of peace—but a fearless spirit, like that of Paul, that will *do* all and *say* all "that may become" a Christian man, and yet can do it and say it without wishing to wound the feelings of any one, or of any class. If we determine to "speak the truth in love," we must be prepared always to speak, when we can do so, to good purpose—and to speak, not a mere fraction of the truth, nor even all but a fraction, but *the* truth—the whole of it so far as we know and believe it; and this must be spoken in love—not with a maudlin affectation of love, which may be more damaging than enmity, but with that sincere regard for the permanent interests of others which arises from intense sympathy, akin to that which a kind physician feels most, when, to restore his patient, he may be causing the extremest pain.

The work before us will require the utmost courage and energy, invigorated and yet sobered by the thought, that it is the truth, by the divinity that is in it, and not human power, that will accomplish the victory. "Whosoever is fearful and afraid, let him return and depart early from Mount Gilead."

The name of this periodical was chosen as an emphatic mode of defining what we believe to be the exact logical aspect of the question. "A writ of 'Quo Warranto,'" says Blackstone, "is in the nature of a writ of right, for the king, against him *who claims or usurps any office, franchise, or liberty*, to inquire *by what authority* he supports his claim, in order to determine the right." Chillingworth, the great champion of Protestantism, referred to this writ as a striking illustration of the strength and correctness of the position he had assumed in his controversy with the Romanists. *We* have nothing to prove—it is *for those* who claim the office, franchise, or liberty, to prove their right. The meanest subject can thus, by writ of "Quo Warranto," call upon the highest public officer to show by what right he claims his office, and if

he cannot prove that *right* is on his side, he must submit to *ouster*. So we, taking the New Testament in our hands, may call upon the claimants of any office, and the defenders of any usage in the church, to show "by what authority" they do these things, and when respectfully challenged, they are bound to defend their position, or withdraw from it. That is the precise ground we ought to occupy at the commencement of this controversy.

A refusal to meet, or to discuss, may compel us to take a more advanced post, which would be this: it is the *right* of every member of the church to use any gift he may have for the edification of his brethren—it is not only right, but his *duty*. That position is impregnable. Then we advance on to another point equally so. It is the duty of the church to *facilitate* the exercise of this right and performance of this duty in the church—not only to facilitate but to *encourage*—and not only encourage, but so far as in it lies, *not to permit* him who has the talent to sit as an indolent or passive looker-on. This is the necessary conclusion of the argument, from which comes this important deduction: whatever exists in the church repressive of the talents of the church, or unfavorable to their exercise and development, has been put there by man and not by God.

A similar line of argument applies to other usages. Take, for instance, our new pew-system, on which I have a very strong opinion. Christianity proclaims the spiritual equality of all men in God's sight. It is the duty of the church, therefore, to do every thing it can to exhibit that truth in all its services and arrangements. If the church does any thing or sanctions any thing contrary to that, it utters a lie, as much as if it asserted the inconsistency in its creed, or from its pulpit. The cushioned pews, contrasted with the free benches, utter the false doctrine, that men are not equal in the worship of God; and "*he is an accomplice of the sin who spares it by silence.*"

Similar remarks apply to the means adopted to collect money. We profess that a gift, to be acceptable, must come from a willing heart. The practice, however, is to get money without caring much whether the giver is willing or not, or even whether the act of giving be not an act of hypocrisy.

We come now to the practical method of placing the truth before the churches. And here we shall discover the importance and value of this periodical.

Having first defined the objects to be aimed at, and then by conferences of many or few, created in each church a nucleus of earnest men, we must call the attention of each separate church in a clear and unreserved manner to the opinions we entertain, and the reasons we have to give in support of them, and embody those opinions in distinct resolutions to be submitted to the church. Thus we should require scriptural authority for every existing usage regulating or restricting the chartered rights of Christian men; and, regardless of consequences, confident that the God of truth will restrain the truth from doing ultimate mischief, we should move on, steadily and perseveringly, spreading our opinions. Then will the leaven begin to work, and continue to work, until the whole lump be leavened, and the church be brought to the adoption of changes, which, alarming to some, will amount only to a return to primitive simplicity and freedom.

This periodical will, from time to time, supply arguments and suggestions to meet the difficulties which may arise—it will record the steps of progress, and chronicle repulses—it will sustain those who, in some parts, may be drooping and weary, by the news of successes elsewhere, and thus it will be the medium of communication between a large and increasing band of earnest men, who are everywhere ready for this work.

We may be sneered at as the "new lights," and the propounders of "new-fangled notions." We may be denounced as democrats and heretics; even Christian men may possibly speak thus. But we can reply, that we say nothing but what Christ and his apostles taught. We have no notions in regard to the subject of this controversy, which are not 1800 years old—and we can even turn to the good old men of two centuries ago, our honest and devoted Nonconformist ancestors, and by their example we can condemn the degenerate Dissenters of this age; and as to the democratic opinions we profess, we hold none in regard to the church which we cannot fully express in the inspired words of Scripture, the very words of "the brother of our Lord."

I have said enough, I trust, in in-

roducing this periodical to the attention of the Christian public, to explain what are the motives and aims of those who have brought it into being. I regret that it was necessary for any one name to have been associated with it at first, but I was told that it was so, and having bowed to that necessity, I now withdraw from the prominence I assumed, and gladly mingle with my brethren in the ranks.

J. HENRY TILLET.

Norwich, Sept. 25th, 1852.

THE QUESTION STATED.

THREE-FOURTHS of the time occupied in talking and writing on controversial topics might be saved, if the parties on either side would ever keep distinctly in view the precise points at issue. It will be no fault of ours if the great questions now coming up for discussion and settlement in the Christian church, be not properly defined and understood. With this view, we devote our first article to this object.

We begin by affirming, as an axiom not to be disputed, that Scripture is the only *rule* whereby we can judge in matters of religion — that this rule in all things *necessary* to be known, or to be done in the church, is plain and perfect — and that it is at least unnecessary either to believe or practise anything not clearly contained in Scripture.

This is the substance of the argument used two centuries ago by the great champions of the Protestant faith, and repeated subsequently by our Nonconformist forefathers — it is embodied in the well-known words, "The Bible, and the Bible only, is the religion of Protestants."

Just as a member of a corporate or chartered body would resist an innovation either in the appointment of new officials, or the enlargement of the prerogatives of old officials, or the adoption of unconstitutional usages, and holding in his hands the statute or the charter, would call upon the proposer or advocate of the measure to point out the section or the clause by which he justified his proceedings — so do we, members of the great spiritual corporation of Christ's church, stand with the New Testament, our only statute-book, in our hands, and taking in detail the several usages and observances of our

churches, ask respectfully, but yet earnestly, and in a tone that will not admit of further delay—"By what authority doest thou these things?"

Protestants, whether churchmen or Nonconformists, allege that it is sufficient to disprove the claim of the Pope to be the chief bishop of the church, that there is no authority for it in Scripture. They contend, that the burden of proof rests on the claimant, and that, in the absence of express warrant, he is a usurper.

Congregationalists, amongst others, condemn Episcopacy, even Protestant Episcopacy, on the ground that there is no warrant in Scripture for diocesan bishops. It would be useless for an Episcopalian to point a Congregationalist to the antiquity of his system, he would iterate and reiterate the question, "Quo Warranto?" "Where is your authority in Scripture?" and with a significant look, would remind his opponent that even in the apostles' time, "the mystery of iniquity" had begun to work.

But Congregationalists, and the great body of non-Episcopalians, for most part recognize *one person* as the official in each separate church—the president, ruler, and exclusive teacher—*ex-officio* chairman—*ex-officio* preacher—*ex-officio*, and by usage, the only duly authorized administrator of the ordinances—the head of each church, as the Queen is of the nation—as the commander-in-chief is of the army—as the mayor is of a corporation—as the chairman is of a board of directors, and even in a more exclusive sense than some of these, and with more special prerogatives than some of these—appointed, not as mere deacons, or city missionaries, or "lay"-preachers, or colporteurs are, but appointed specially in a *peculiarly* solemn way, accompanied with a mystical ceremony called ordination, or "the laying on of hands"—afterwards calling himself, and being called by others, "reverend," *systematically* separating himself from worldly business—receiving a fixed annual salary, usually agreed upon, always understood, before ordination; and such *one person* is known as "*the minister*." Why may not any one ask this *Congregational* bishop, as the Pope and the diocesan bishop have already been asked, where is your warrant in Scripture, not for the office of a teacher or a pastor, but

for the office which you hold, and the duties and prerogatives associated with it? And if the rejector of the Pope and of Episcopacy turns to ancient custom, and to the first ages *after* the apostles, why may we not stop him by saying, "You have already declared that prescription and tradition are of no avail in matters of religion, except so far as they are in harmony with Scripture." When the elders of Gilead sent for the banished Jephtha, they were met by the question, "Why are ye come unto me now ye are in distress?" Tradition may reply in the same words to Protestants who fly to it when in lack of better authority.

The question is not whether such an officer as we have last described is useful or convenient, or even whether it seems possible, under existing circumstances, to do without him. The Roman Catholic and Protestant Churchman may attempt on such grounds to defend their officials, but if we believe that Christ and his apostles knew better how to construct a church than uninspired and presumptuous men can know, then the question—the only question—is, *What authority is there* for this office, as it is now exercised amongst us, in the charter by virtue of which alone a Christian church exists? If, in the absence of scriptural authority, the Pope has been rejected by us—and if many of the ceremonies and usages of the Romish church have been, for the same reason, denounced as idolatrous and "Babylonish"—if even diocesan bishops, however evangelical and kind-hearted, have been turned from as pretenders, how can we place in the stead of the Pope or such bishops, officials equally as much without proper warrant as they? That's one of the questions which this age will have to settle.

But if the ground of expediency be taken—which, indeed, is the only refuge—what becomes of the argument with which we started, the favorite argument against Popery?—and what becomes of it when polished up afresh by Nonconformist divines, to be used as a weapon against the Protestant churchman? "But the evil is so very slight, even if it be an evil at all, amongst us Nonconformists." Can expediency justify the less? If so, where is the man who can draw the line, and dispute its sufficiency to justify the greater? If it once be

admitted that human sagacity or policy can improve the plans which Infinite Wisdom has devised and left on record for our guidance, it will be found impossible to establish on earth any tribunal to settle whether there is or is not consummate sagacity or policy in the Papal, or the Episcopal, or any other system which man has set up, or may choose in time to come to set up. The respective admirers and followers of each will battle for his own favorite code, and Scripture being discarded as *the sole and all-sufficient rule*, questions of church-government and order, which may involve the very life of the church, are thrown necessarily into interminable confusion. Every man's prejudices, prepossessions, caprice, or interest, will become a law and a standard to himself.

Therefore it is that we proclaim, THE BIBLE, AND THE BIBLE ONLY, IS THE RELIGION OF PROTESTANTS.

THE JERUSALEM MISSION.

MOUNT OLIVET, JUNE 30, 1852.

MY DEAR BROTHER,—Your very kind favor of April 20th, was received while I was recovering from a two week's attack of fever, and greatly did it cheer our hearts and encourage our hands. The wisdom of the measure adopted by the Board in reference to the establishment of the contemplated place of retreat for persecuted and needy converts, I am confident, will abundantly appear when it shall have been fairly tested. I have made inquiries at Lifta, Neby Samwil, Ain Yalo, and other places in the vicinity of the city, and find that there will be no insuperable difficulty in the purchase of land, though great circumspection is necessary to see that the title be good and properly transferred. I have, therefore, engaged Mr. Tannus, the chancellor of the British Consulate, who has bought much land for Mr. Finn and other Franks, to assist me in the purchase. It may be advisable to write to Mr. Marsh *after* the purchase shall have been made, and get him to procure a firman, by way of "making assurance doubly sure." The disposition of the Sublime Porte towards the United States is such, at this time, that I anticipate but little difficulty in obtaining it; and I am sure, from the interest Mr. Marsh manifested towards us whilst here last summer, that

he will cheerfully make application for it, and exert his influence to procure it. As to the brother of whom you speak, as the superintendent of the establishment, glad indeed shall we be to see him; and I can assure him that he need entertain no fears about an abundant support after he shall have become acquainted with the proper time of sowing and mode of cultivating in this country; and this a very little inquiry and observation will soon enable him do. High land near the city can be had for about 50 dollars per acre, but such as can be subjected to irrigation is considerably higher. I regret that I cannot now furnish the desired information about the agriculture of this country, but hope by the next mail to be enabled to give you definite and satisfactory information.

The suspicion which I mentioned some time ago in relation to one of our members, proved upon investigation to be too true. It is a lamentable fact, that whilst he spoke freely about his baptism to many, he actually denied it when *forcibly arraigned* before a committee of the church to which he *first* belonged. When I first questioned him concerning such a base, pusillanimous act, he attempted to palliate it by urging several considerations; but on reproving and exhorting him, he made a full confession, and wept so bitterly and promised so fairly, that I could but forgive and restore him. In the course of a month or two, however, I was written to by a friend in Beirut, in such a manner as to induce a suspicion, amounting almost to conviction, that he had been guilty of again denying his baptism, under circumstances similar to the occasion of his first denial. I have written for full and explicit information, but I learn that my informant has left the city. His conduct, however, before the Armenian committee, proved him to be possessed of such timidity and instability of character, that I came to the conclusion that it would be worse than useless to employ him any longer as dragoman, and I therefore engaged Brother John Diness, (on the same terms) who is an excellent interpreter and a man of established character. I still entertain some hope that he is innocent of this last charge, and I therefore hold my judgment in abeyance till his return; but I thought it my duty to inform you

of his case, however painful the task, and have therefore made this brief statement. It is a matter that calls for more pity than indignation, and if you have seen his numerous communications in the *Missionary Herald*, for the last few years, and the high commendations bestowed upon him by the missionaries, you will find it hard to believe that he has been guilty of such unaccountable meanness. I can even now scarcely believe it — so foreign is it to the opinion I had formed of his character.

But if you weep with those that weep, you will also rejoice with those that do rejoice. You will therefore be pleased to learn that since I last wrote to you, I have had the pleasure of bringing into the kingdom two individuals, whose conduct has given me the utmost degree of satisfaction — Mr. Berger and Dr. Zimpel. There have been several applications, which my sense of propriety has constrained me to reject without hesitation; others again have occasioned me no little doubt and perplexity. Twelve or thirteen families, or heads of families, belonging to the Latin churches, formally proposed a few days ago, to unite with us, if I would only allow them the house-rent which all denominations (ourselves alone excepted) grant to their members. Another Romanist has become enlightened, and wishes to be baptized and unite with us — declaring that he wants no house-rent nor anything else but pure religion; and yet the fear of poverty, if not starvation, makes him unwilling to abandon a lucrative but unlawful trade, and resort to something else for a livelihood. He is now driving a thrifty business by painting images of the Virgin Mary and other saints for the sake of being worshipped, and declares that he knows no other avocation by which he can eke out the most scanty support. But although he has "confessed and showed his deeds," he cannot yet bring himself to imitate the example of the Ephesian converts, who "burnt their books" when the iniquity of their "curious arts" was exposed. Were our place of refuge in operation, it would probably be a suitable trial of his faith. Poor fellow! if he is saved, it will cost him a mighty struggle; for both the flesh and the Devil are strongly urging his continuance in this shrine-making busi-

ness, by which he and a few other craftsmen of like occupation have their wealth.

I believe I informed you that owing to the deception and attempted extortion of our landlord, we were compelled to seek other quarters. After much difficulty, I at last succeeded, by the aid of the British Consulate, in leasing a piece of property in the Jewish quarter on Mount Zion; and by paying two years' rent in advance, have secured the privilege of retaining it eight years. The actual rent per annum is only about 143 dollars, but the fees at the Seraglio and Consulate, together with the *indispensable* *buckshishing*, increases it to 190 dollars for the first year, but for the subsequent years it will not exceed 170 dollars, inclusive of renewal of the papers and all other expenses. It was in such a dilapidated condition, however, that part of the walls had to be rebuilt, and almost every door to be repaired, and every window either glazed or closed, besides plastering and every kind of repairing; so that I was compelled to incur an expense of nearly 200 dollars before it was habitable; and the portion of it set apart for our permanent place of worship is not yet entirely completed. But notwithstanding all this expenditure it will be rather cheaper than our former premises, should we retain it the eight years we are entitled to keep it. The house is "built upon a rock," which is left in its rough natural state to the height of ten or fifteen feet, and then faced with roughly dressed rocks up to its top, a distance of forty feet or more, which constitutes the lower floor of the building; add to this twelve or fifteen feet for the height of the lower story, and our meeting-house is found perched upon a rock at an elevation of sixty or seventy feet above the valley below—quite a picturesque object.

Thus situated upon the easternmost projection of Mount Zion, and considerably higher than the Temple walls, we have a fine view of the mosques and other objects within that celebrated area, being separated from it only by the narrow cheesemongers, or Tyropeon valley. The situation is thought to be one of the most eligible and healthy in the country; but healthy and delightful as it is, we are compelled to leave it until the rainy season. All of us having suffered from repeated attacks of fever,

we precipitately retreated from here to Mount Olivet, where we are spending the Summer, some of us in tent, and others in an old ruin, which, together with a few square rods of ground, we have rented till November. Had we been influenced alone by the desire of regaining our health, we should have gone much farther, but we are induced by various considerations to remain as near the city as we well can. You are probably aware that some six or eight Americans have been united with Mr. Meshullam in his agricultural enterprise at Artos—having the temporal as well as the spiritual welfare of the Jews at heart. They appear to be very pious persons; but, with the hope of winning over the Jews, have become woful Judaizers. They have just erected a large tent as a place of worship, and I am henceforth to preach regularly for them once a week. I have lately published two tracts explanatory of the Christian system, and as they expressed themselves well pleased with the doctrine therein advanced, I venture to hope that they will be induced to embrace the truth as it is in Jesus, on its full presentation to them.

Many thanks to the Board for the promptness with which it ordered the medicines, &c. for the mission. I have to regret, however, that they are not yet come to hand. We were greatly refreshed by a visit from our well-beloved Brother Pickett, late of Bethany, Va. He seemed to favor the dust of Zion so much, that he is almost persuaded to offer his services to the Board with a view of coming over and helping us. The Anglican mission here has at least six or seven resident missionaries, besides medical men, colporteurs, teachers, &c. Does not this indicate the propriety of some reinforcement of our feeble mission?

I had intended enclosing in this sheet an account of our visit to the Jordan, on occasion of the baptism of Dr. Zimble, but Mr. Finn having just called and requested me to forward the enclosed paper for publication directly, I shall defer sending it till I write again—about a month hence. About one hundred Jews have just petitioned to be employed as tillers of the soil, and Mr. Finn wishes to unite with himself and another gentleman of this city, in an appeal to the friends of Israel for aid in delivering them from

their (worse than) Egyptian bondage, (the cruel dynasty of the Rabbis,) and placing them as tenants of their father's heritage, under circumstances favorable to the examination of the great question upon which their eternal destiny is suspended. The document within has been faithfully translated from the Hebrew by Mr. Finn, and should you deem it suited to the scope and design of the *Christian Age*, you will confer a favor by giving it an insertion, in order that it may get before the public. Writing in haste for the post, there is now no time for explanations, &c. but by the next steamer you may expect a kind of prospectus of the matter. From what has come to my knowledge, I cannot but regard this movement of the proverbially listless Jerusalem Jews, as a significant sign of the times, to which we are bound to give heed.

It seems that you have not received all my communications, but as some of them were committed to the hands of travellers, the date of whose return to the United States was rather uncertain, they will probably reach you, if indeed they have not been received before the arrival of this. Encouraged by your kind invitation, the children were prepared to contribute a few articles, had any direct private opportunity of conveyance occurred; but meeting with no such opportunity they concluded to withhold them, as such narratives would lose their interest after the lapse of a few months. I shall endeavor to write regularly, henceforth, once a month, per mail, and oftener when private opportunities occur.

The children, as well as Mrs. B. and myself, ask your acceptance of sincerest assurances of esteem and affection. Will Sister Burnet, also, allow us, though personally unknown to her, to tender our sincerest Christian greetings? Christian salutations to all the brethren to whom it may be convenient to mention us.

That every blessing and the largest measure of usefulness may be yours, sincerely prays your brother in Christ,
J. T. BARCLAY.

Dr. Franklin, in reply to one of the infidel Paine's inquiries, asked him, "If men are so wicked with religion, what would they be WITHOUT IT?" No answer has ever been reported.

A FEW WORDS TO THE CARELESS.

"He, (Jesus) came unto his own, and his own received him not; but as many as received him, to them gave he power (or privilege) to become the sons of God, even to them who believe on his name" (John i. 11-12.)

READER,—Have you ever referred with deep attention to the above declaration, or has your eye ever caught a cursory glance of it, as your fingers may have, with carelessness, turned the pages of the "*Sacred Volume*?" Believe me, its contents are of mighty import, and sooner or later you will become aware of it. The "person" of whom the Apostle is speaking is "Jesus of Nazareth," the mighty one of God, to whose mission of mercy the writer would fain call your attention. The Jews, though his own countrymen, rejected with scorn his offers of pardon and his heavenly counsels; they preferred the applause of men to the approbation of God. They followed him with eagerness, if the food which perisheth was to be given them; but when the bread of life, which came down from heaven, was offered, then it was that they had no appetite. They were ever ready for the things of "this life," but, alas! how tardy to hunger and thirst after righteousness. How slow to follow in the path of peace! We are informed by the narrative, that his own received him not. Now be careful to note the awful consequences. They have been scattered to the four quarters of the earth, their land has become a barren waste, their fine cities have been reduced to ruins, and Jerusalem, with its glorious temple, has been razed to its foundation. The name "Jew" has long been a by-word and a hissing among the nations of the earth. Many and great have been the tribulations to which they and their offspring have been subjected; and even now they are suffering at the hands of the Heathen nations. Such has been the result of rejecting the "One" of whom their own lawgiver, Moses, said—"The Lord, thy God, will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him"

(Deuteronomy xviii. 15-19.) By rejecting Him they filled up the measure of their iniquity. How fearfully they *have answered* for it! Verse 12 informs us, that as many as received him, to them gave he privilege to become the sons of God. Do you desire to possess this glorious power? or, are you quite satisfied to live on in sin? Allow me, in love for your soul, to inquire if conscience does not smite you? does not its still small voice whisper, "Haste to Jesus! he can save from the guilt and slavery of sin, and give thee rest." Think of the awful consequences of not receiving Jesus, as the Lamb of God, offered for the sins of the world. Give your careful attention to the words contained in Revelations i. 7—"Behold he (Jesus) cometh with clouds, and every eye shall see him; they, also, who pierced him; and all kindreds of the earth shall wail because of him." Here are words which concern all. "Every eye shall see him." All who have lived must stand before the judgment seat of Christ. Think of the character of that assemblage—remember before whom the nations shall be gathered, and for what purpose. Cunning and deceit will avail nothing there. The judge is he who "searcheth the hearts, and trieth the reins of the children of men." All will there be made manifest. The day of grace will be gone, and the hour of mercy past. But now there is safety, for Jesus says, "Though thy sins be as scarlet, they shall be white as snow." Haste, then, to the hope held forth to you in the glorious gospel of God, saying even now, "Lord, what wouldst thou have me to do?"

Thus will you be safe from the terrors, which the second appearing of the great God our Saviour, must strike into the hearts of the indifferent and impenitent. God's way is simple, and adapted to all your wants; walk in it, and you will experience peace, which the things of time and sense can never bestow. By the sacrifice of Jesus whom Paul preached and by your acceptance of him, God promises you eternal blessedness. Accept the conditions; tarry not one moment. Haste to one whose mighty power shall burst the barriers of your tomb, and clothe you in *immortal youth*. At His right hand may you ever dwell, to hymn the praises of the Lamb.

J. P.

CORRESPONDENCE.

PRAYER BEFORE IMMERSION.

IN the *Harbinger* for October you have favored me by inserting the contents of two tracts which I sent to you, and—according to my request—with your remarks thereon (p. 471 to 475.) I venture to hope that you will kindly insert this communication, which, I trust, will further assist your readers to come to a correct knowledge of the truth on the important question at issue, viz.: Whether, under the new institution, we are authorized to worship God before we are immersed into Jesus, the High Priest of our profession? The tracts say, No; the remarks thereon, Yes.

That prayer is not placed in the same category as baptism, &c. remains, I submit, to be shown. That the former *may* be acceptably offered where the latter are unknown, I am not one of those who question. We have to do with those who know the Master's will and do it not, and to bring such to the obedience of the faith. Cornelius, Lydia, and others, worshipped God while in ignorance of the one Mediator, and the appointed means of union with him. Such, it is probable, there are in our day, and it may be that God accepts their worship. Our duty towards such is clear, but not one in ten thousand of those we speak to, or write for, is of this class. The centurion who requested Jesus to heal his servant cannot, on this account, be called a worshipper of God. That he was or was not so we are not informed. So also the woman who was a Greek. That Cornelius was or was not a proselyte to Judaism, cannot, I think, be proved. Lydia and others, it should also be remembered, went to an oratory to offer individual—not united—prayer; and that Paul and Silas counted them faithful *after* they had been baptized.

To the question, May we not regard the immersed members of Baptist churches as having a place in the church of Christ on earth? I answer, Yes. As also to the next question, Can any person be the subject of repentance without prayer?

And now allow me to ask for the proof, that prayer and praise were offered in the synagogues of the Jews in the days of the apostles. This is an

assertion which is often made, the proof of which I have long and diligently inquired for in vain. If it can be found, I should be glad to be informed, further, Whether such prayers were offered unitedly, or, as in the temple and the oratory, individually.

If we are to unite in prayer with those who have not obeyed the gospel, lest we offend their prejudices, why not admit them to the Lord's table for the same reason? There is no more evidence whatever, that the primitive disciples united with those who had not been disciplined in prayer or praise, than in breaking the loaf. We have no evidence of their meeting statedly, except for the breaking of the loaf, prayer, &c. That they did this every first day is evident, and not less so that prayer and the Lord's supper are placed in the same category (Acts ii. 42, &c.)

There are some things in the tracts which are not remarked upon, and to which I beg special attention.

"The New Testament order is 1st, Faith; 2nd, Repentance; 3rd, Baptism; 4th, Pardon; 5th, Worship." Is it not so?

"The Christian Scriptures furnish no promise of pardon in answer to prayer; *i. e.* to the unbaptized." Query, for what can such pray?

The Jewish church, as "a kingdom of priests," were privileged, in distinction from all others, to worship Jehovah. In allusion to which the members of the Christian church are said to be a royal priesthood. Were they so as men or as Christians? If as men, why should John say they were made so by Christ? If as Christians, how can any but such offer Christian sacrifices? If it can be shown that Jesus intercedes for all men, then are all in a position to come to God by prayer through him. True, he said of his murderers, Father forgive them! but this was before he said, It is finished—before the close of "the transition period"—and before he became a priest. Besides, the prayer can only be understood as a desire expressed in reference to the one sin of putting him to death. Just as Stephen said, Lord, lay not this sin to their charge. It was also an exemplification of the precept, pray for them who despitefully use you! It is true that "Jesus is priest, as he has been victim, for the whole world." He died for all—he is a Saviour for all—but he does not save all,

for many will not come to him. It is remarked, that "there is a sense in which he is a prophet, priest, and king to the whole world." He teaches all who come to him for instruction; but those who despise his instructions cannot call him their prophet. He is, then, a teacher for all, but not the teacher of all. He is the king of all those who enter, or become the subjects of, his kingdom; and as all are invited to do so, he is, in this sense, a king for all, yet not the king of all. Just so does he *act as priest for the church*, he is ready to do so for all *on entering the church*, and in this sense he is a priest for all. But even as he is not the king of those who are without the kingdom, so neither is he the priest of such until they enter it. I could easily fill a volume with testimonials as to the unscripturalness of the union of the church with the world in divine worship, from men of eminent piety and learning, from Justin Martyr to Alexander Campbell. The first says, "God receives offerings from none but his priests; prayer and thanksgiving Christians alone are commanded to bring." A. C. says, "No prayer, no songs of praise, no acts of devotion, in the new economy, are enjoined on the unbaptized." On the bath of regeneration, it has been shown beyond dispute or contradiction, that immersion stands before worship, just as the bath of purification stood in the Jewish temple. The figures were, 1st, The brazen altar; 2nd, The laver, or bath; and 3rd, The sanctuary. The antitypes are, 1st, faith in the sacrifice of Christ; 2nd, immersion; 3rd, prayer, praise, and vocal worship. This has not been replied to, and as I have said, *it cannot be*. It is of itself sufficient to settle the question. Paul shows, from these comparisons, that in order to draw near to God we must have "our bodies washed with clean water in the bath of regeneration." I beg all the readers of this to turn to the article on "the Bath of Regeneration" in the *Harbinger* for 1851, p. 14. Mr. A. C. tells the Jews that "all the promises which authorized them to approach God, ceased with John's ministry." Has the disobedient Gentile a promise which the disobedient Jew has not? See the *Christian Messenger*, vol. viii. from whence a multitude of extracts might be made, to show how many of its contributors knew that "God heareth not

sinners." The editor himself, fourteen years ago, denied the charge brought against "the New Testament church in Nottingham," by "an occasional visitor," of sanctioning the union of unbelievers with the church in divine worship; and truly said, "Besides, all the brethren do or ought to sit together, when they meet to worship him, whom not having seen they love, &c. This practice would convince all unbelievers that there is something on their part which causes a separation." In 1843 W. H. says, "The church with which I am connected meet on the first day of the week. The disciples sit together and conduct the services themselves. We allow unbelievers to come and witness our order, but not to take part in the service. Sinners must obey the gospel before God will accept their services," &c. (p. 28.) Again: "God does not ask sinners to perform the adoration of saints until they cease to be sinners. The worship which God requires sinners to perform, is to obey the gospel. The gospel stands between them and God. Their prayers, &c. as coming from them, he takes no delight in" (J. T. 1838, p. 150.) "Divine worship is a matter peculiar to the church of God. In the primitive age the proclamation of the gospel to sinners was never accompanied with any act of worship" (H. E. 1843, p. 195.) These and similar statements stand on record, and those of the brethren who accompany the proclamation with devotional exercises have never contradicted H. E. If, as J. T. says, the gospel stands between sinners and God, they assuredly offend God who invite any to draw near to God before embracing it. If you, dear brother, or any of your readers, can reply to these sentiments of A. C., J. T., &c. an important service will be rendered to the cause of truth. The subject has never yet received the serious attention and investigation it is entitled to from the brethren generally. I beg again to press it upon them. One of my friends entreats me to say no more on the question of baptism, as, says he, "our private opinions we should keep to ourselves." Another argues *thus* on the question of worship, who thinks the question of baptism should be agitated on all occasions till it is settled.

W. D. H.

REMARKS BY THE EDITOR.—NO. II.

THE few observations made in reference to the tracts published in our last number, page 474, have elicited several articles in support, as well as against, the sentiments therein expressed. The first of these articles is the foregoing, from the pen of Brother Harris, which again solicits our attention. At the commencement, however, we beg to say, that we cannot notice each item at length to which it refers. Every obligation laid upon man, or connected with the religion of Jesus, should be treated with becoming seriousness by intelligent creatures. Now that positive institutions and moral obligations may always be classed in the same category, is not obvious to us. The former have no foundation in nature, but rest in the will of God only. Baptism and the Lord's supper, like circumcision and the Jewish Passover and sacrifices, originated in the will of Him who is the Great Legislator for the church and the world—while prayer, praise, and deeds of love and charity, arise from the two-fold relation of man to his Creator and to his fellow-men; and these are obligatory where positive institutions are unknown. Nevertheless positive and moral laws are enforced by the double argument of nature and of divine authority. The former is neglected at man's own peril—the latter at the peril of society. Inattention to the positive institutions of religion proves that a man is defective either in religious knowledge or principle—abandonment of its moral obligations demonstrates that he is defective both in religion and morals; or, that he is unsound in character. In volumes vi. and vii. (1842-3) of the *Christian Messenger*, essays appeared on the subject of positive and moral obedience; to these we now refer our readers.

In the tracts which called forth our previous remarks, Brother Harris assumes that from Moses to Jesus, a period of upwards of fifteen hundred

years; no person offered acceptable prayer who was not in union with the (Jewish) church. Where is the evidence to sustain such a position? It is not adduced. Moses, it is generally believed, wrote the history of Job and his three contemporaries, who were not descendants of Abraham, Isaac, and Jacob, and yet approved servants of God. And did not God hear the men of Nineveh who, through the proclamation of Jonah, repented in sackcloth and ashes, and cried mightily to Him? The Saviour selects the instance of this repentance to condemn the unbelieving and unrepenting in Judea. But this is not the question. Brother Harris, we are happy to see after all, has admitted that prayer may be acceptably offered to God where baptism and the Lord's supper are unknown. This is not disputed by him. Prayer, baptism, and the Lord's supper, then, are not in the same category in the Christian dispensation. Our Lord himself taught his disciples to pray by example and precept, before he instituted the supper.

But Brother H. says, "We have to do with those who know the Master's will and do it not, and to bring them to the obedience of the faith." This is undoubtedly true. Some of these parties are among the number of those who pray to God always, who fear God, and who give much alms to the people. Now, in many instances, to our apprehension, all this is so much the better, for part of the work is done; but in other cases, it is so much the worse, for we may compare them to those in the days of our Lord, who believed on him as the true Messiah, but did not confess him, for they loved the approbation of men more than the approbation of God. "That servant," said Jesus, "who knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes: but he who knew not, and did commit things worthy of stripes, shall be beaten with few

stripes; for unto whomsoever much is given, of him shall much be required; and to whom men have committed much, of them they will ask the more." We apprehend it is so with God our Heavenly Father. Let every man entrusted with large responsibilities, fill up the sphere of his labors with assiduity and delight, rejoicing that he is counted worthy of being a steward for God, under Jesus Christ our Lord.

That prayer and praise will be offered by minds patiently and thoroughly enlightened into the knowledge and character of God and of Jesus Christ, cannot for a moment be questioned.

How many anxious hours, days, weeks, months, and years, have been passed by the sincere inquirers after a knowledge of divine truth, before satisfaction could be obtained! And in numberless instances, the unhappy inquirers have been led to repose confidence on their own experience—or faith alone—or on some creed or confession drawn up by man. How many baptized and unbaptized persons—some of the latter being foolishly taught that they were baptized in infancy—have presented petitions to God which have been heard, accepted, and finally answered! Their language has been, "O Lord, open thou mine eyes, that I may behold the wonderful things contained in thy law?"—"That which I see not, teach thou me?"—"If I have done iniquity, I will do so no more."—"Teach me thy paths, lead me and guide me. O teach me to do thy will, for thou art my God."—"Lord, what wilt thou have me to do?"—"O, direct my feet into the way of thy testimonies."—"Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son," &c.

How often our dear brother and his beloved partner presented similar petitions to God, before they entered the fold of Christ by baptism, is best known to themselves; but their prayers have been heard, to the joy and rejoicing of their souls.

That Cornelius was not a proselyte to Judaism, does not appear evident to the mind of Brother Harris; but that he was a God-fearing, benevolent worshipper of Jehovah, previous to the visit of Peter, cannot be denied. Now we know that the Heavenly Father regarded him as a proper person to receive the new covenant blessings; and yet, being uncircumcised, he could not legally or scripturally approach the Jewish sacrificial altar. Against such persons the prejudices of the Jews, and even of the apostles themselves, were so strong, that they would not associate, or even eat with them. Hence when Peter and his six associates, who had accompanied him to the house of Cornelius, afterwards went up to Jerusalem, the apostles and elders of the church contended with him, saying, Thou wentest in to men uncircumcised, and did eat with them. And Peter rehearsed the matter in order before them (see Acts xi.)

This is conclusive evidence, to our mind, that Cornelius was never proselyted to the Jewish religion. He had never approached the Jewish altar, and consequently, had not the temporary personal assurance of the remission of his sins. But the time had arrived when new covenant blessings were to be presented to him and all his contemporaries of the Gentile race, many of whom, as appears to us, were prepared equally with the Israelites to receive the truth proclaimed by command of Jesus. The concurring events in divine Providence, the state of peace and civilization, the circulation of the Old Testament Scriptures, the institution of the synagogue worship of the Jews, and the occurrences in Jerusalem, combined with the out-pouring of the Spirit, would all unite in producing in many persons, a condition of mind favorable to receiving the long expected renovating principles of the gospel. Hence when the apostles appeared among them preaching the truth, and confirming the doctrine of

the cross by signs, and wonders, and divers gifts, and miracles of the Holy Spirit, myriads of all classes believed and obeyed the gospel, obtaining by faith in the blood of Christ, the plenary remission of sins and the Holy Spirit. Extremes of society were brought, in mutual sympathy, to sit at the feet of Jesus, that they might learn of Him. The Christian system is an amalgamating system. Jesus, the Great Head of the church, and his apostles, associated themselves with the poorest and chiefest of sinners, regardless of the wealth or honor that cometh from men. "How is the gold become dim, and the fine gold changed" in these days. The man of sin and his descendants have done this for the church and the world. But indications of his doom are already apparent.

Brother Harris says, "Allow me to ask for proof that prayer and praise were offered in the synagogues of the Jews, in the days of the apostles?" Suppose there be no proof, except by induction, what then? Lydia and others worshipped in an oratory, as did Jesus, who sometimes continued all night in prayer and thanksgiving. We are well aware that the origin and nature of synagogue worship has been the subject of various opinions and much controversy; but its existence is not disputed, and that good resulted from such institutions is too palpable to be denied. A well written article, or series of articles, on this subject, might do much by way of enlightening the minds of some brethren.

Regarding the next paragraph, we remark, that it appears to us the apostles and first churches observed all the duties of Christianity with open doors—unless in times of persecution, through fear of molestation. "He that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." The gospel was proclaimed alike to all—to those who were the devout subjects of prayer and

praise, and to those who were not. It was not so, however, with the Lord's supper. Although prayer, praise, and thanksgiving are blended with this positive institution, yet if we are to tread in the footsteps of Jesus and his apostles, and the primitive churches for three centuries, this ordinance, mis-called the Lord's supper, belongs to baptized believers alone.

Brother H. remarks that "The New Testament order is, 1, Faith; 2, Repentance; 3, Baptism; 4, Pardon; 5, Worship." We read that faith comes by hearing; therefore, hearing is the antecedent, and the truth as it is in Jesus must have preceded hearing. "Without faith it is impossible to please God; and he that cometh to God must believe that he is, and that he is the rewarder of all them that diligently seek him." But the query is presented to our notice, "For what can the unbaptized pray?" May we not ask in return, cannot they pray to realize all that God has provided and promised to do for sinners? May they not "seek the Lord while he may be found, and *call upon him* while he is near?" We contend that every sinner, if he correctly understand his own character and position, will pray previous to being baptized.

It formed no part of the apostolic proclamation of the gospel, to exhort men to retire to their homes and pray. Their powerful mode of preaching Christ as the Son of God, "*God manifest in the flesh*"—Christ crucified for sin—and his coming to judge the world in righteousness—caused multitudes, in humble penitence, to pray for pardon, without a single direct exhortation to that duty. Even Felix, the judge, trembled in the presence of Paul, the prisoner, while the captive discoursed of righteousness, temperance, and judgment to come. Nor had the Apostle any occasion to mention the subject of baptism, because it was then too well understood by the people, to admit of those substitutions for this ordinance

which have been palmed upon a time-serving world.

Brother Harris says that Jesus is "not the king of those who are without the kingdom, (or unbaptized) so neither is he the priest of such, until they enter it." But Jesus himself said that all authority in heaven and upon the earth was given to him: and an Apostle writes, that Jesus is seated on the right hand of God, "angels, authorities, and powers being made subject to him;" "that he is the Prince of the kings of the earth; that he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords." Because all parties may not be loyal subjects to Queen Victoria, it does not follow that she is not their rightful sovereign. Jehavah hath put all things under the feet of Jesus, and given him to be the Head of the universe, Lord of men, angels, and devils.

What the editor thought and wrote fourteen years ago, in reference to church order and worship, he continues to believe now. It may be that his conceptions are more enlarged as regards the attitude in which disciples ought to stand towards those who are without the kingdom. Every person entering a place of worship ought to be furnished with a Bible and hymn book, that he may not only know, but be made solemnly to feel, that the assembly is worshipping God. If he sing or say "amen" at the giving of thanks, the responsibility rests with him, not with the church.

J. W.

BAPTISM FOR THE REMISSION OF SINS.

MY COMRADE IN THE TRUTH,—I have been not a little edified to find you have discovered the dangerous precipice to which the views of Mr. Harris, of Buckingham, will lead your friends. I know Mr. Harris well. There is no man in whose Christian profession I have more faith. I cannot mention a man in England for whom I have more esteem. And I am not astonished to see, know-

ing his honesty of mind, that he now presses upon the public those conclusions which, in private conversation, I have pressed upon him as condemnatory of his views altogether.

You have discovered that Mr. Harris believes no human being can acceptably pray to the Great Father of humanity, until he has been washed in baptism.

Well, hold in your breath a moment—that is a frightful conclusion! You show that to sustain this position, Mr. Harris will have to cut out a good deal of Scripture. But have you not thought, that if it is true, how very, very few are the prayers which the Almighty is privileged to hear from his creatures! It ignores the prayers of the whole Reformation, except the very few who believed in baptism *for* the remission of sins. It cuts out of the record of heavenly sonship, the great multitude of pure, and noble, and generous souls, in every nation, and of every tongue, who have given God that homage which their intelligence dictated, but who happened never to see that their sins were to be forgiven in immersion. Nay, it does more: it is the doctrine that dares to stand at the threshold of the heavenly temple, and say—"No matter what you believe—no matter how noble and glorious were your works—no matter how much you may have gone through the fires and flames of persecution—no matter how you may have roused a people by the gospel, or shook a throne by justice—no matter how much you may have purified your nature from every criminality, or how often you may have given to God a worship pure as the angels in heaven—no matter for all this; no, neither for the great multitudes who may have been sincere, for the mighty hosts who may have been virtuous—this gateway to the eternal home is closed, and barred, and bolted, so far as I, W. D. H. am concerned—closed, and barred, and bolted, I say, against every one, unless you believe as I believe; that immersion is *for* to receive forgiveness!"

Eternal Father; what a problem is the human mind, when our finest brethren can so far forget themselves!

I want to say a word to you, and to my friend Mr. Harris, and to your readers—and that word is, that I deny altogether that anybody can receive forgiveness of sin by a bath of water. I deny its possibility. I say it cannot be.

It is a contradiction—it is an irrationality.

What I affirm is, that the forgiveness of sins is a mental act on the part of God, and can only be received by a mental act on the part of man. This is so plain, that I am astonished it should have to be argued for a single moment. But it becomes necessary in your magazine, where every thing seems to be so clear except this language of yours about immersion. You confound body and mind. You make the body receive that which is not material. If the pardon of sin was water, then the body could receive water; but the pardon of sin is gospel, and the mind only can receive gospel. I was, like yourselves, immersed in water. My body, I am glad to say, was, by the command of Jesus, baptized; and I will tell you what my body received in that immersion. It received the embrace of the brother who plunged me in the water, and it received the water in which I was plunged; for the embrace and the water were material, and my body being material received both. But before my body was placed in this position, I will tell you what my mind had received. It had received the gospel—it had received the message, that God was not imputing sin to the world—it had received the free gift of eternal life—it had believed, and was saved. The gospel, the non-imputation of sin, the gift of eternal life, were mental acts of the Almighty, presented to my mind; and my mind being mental received them. Baptism came afterwards, and was the picture of what I had received; and so did the Lord's supper come after, the picture of the sacrifice which purchased forgiveness.

I was baptized "*for* the remission of sins," but I was not baptized "*for* to receive the remission of sins." What I deny altogether is the meaning you place upon the word *for*. You make it to be receptive, while I make it to be demonstrative. You make it to mean "*for* to receive," whilst I make it to mean "*for* to show forth." The whole question then hinges upon the meaning of a Greek particle. Very well; then, so far as I am concerned, I am prepared to show — 1, That the Greek particle here translated *for*, is given with a demonstrative meaning in grammars — 2, That it is translated by the English word "*concerning*," or the words "*with*

respect to," in the New Testament—3. That in a multitude of passages in the New Testament, you must be compelled to admit that the meaning is "concerning." Therefore, the passage will read, "Be baptized concerning the remission of your sins." I know but little of Greek, perhaps — but what little I do know enables me to deny positively, that you ever can translate the particle "for to receive" remission; and if you, in this case, could, it would be an absurdity, for the body which is baptized never can receive that which is presented to the mind.

If I wanted language, Mr. Editor, to explain what I really mean by immersion, I could not find language more precise and pointed than your own, in the *Harbinger* for February, 1850, at page 92, with the exception of one sentence. You there say—

"The great design of baptism is a figurative representation of the death, burial, and resurrection of Christ, as well as a pledge on the part of God, that all the past sins of such an individual are blotted out, or emblematically washed away, by faith in the blood of Christ Jesus."

The exception I take is to the phrase that immersion is a pledge on the part of God. I say immersion is man's act, not God's; it may be a man's pledge, but cannot be God's. God's pledge of human forgiveness was the resurrection of Christ—our pledge and vinture are pictured in rising from the bath of water. But in all you say about baptism being a "figure" and an "emblem," I heartily concur, and I am glad I shall not, by you, be accused as a "spiritualizer."

Now I go on to another point, and that is, to press upon Mr. Harris a conclusion which his open and fearless mind cannot easily shrink from. This conclusion, namely, that no prayer which he has ever yet offered up to heaven is acceptable—that he is not now, and never was, in the kingdom of Christ—that all he has said and done, and said and done so earnestly, amidst persecution and suffering, in defence of God and God's glory, is null and void, is unsanctified, has been without authority. Strange! you say. No matter—truth is stranger than fiction.

Mr. Harris never yet has been baptized for the remission of sins. He confesses in private that he has not.

He was once immersed for something else. It might have been John's immersion—it certainly was the immersion of a Baptist sect—but it was not the immersion for which our brother contends. He told me so privately—he will tell you so publicly. I am in communion with a brother named Hitchcock; he had been a Baptist. I said, "Were you baptized concerning the remission of sins?" "No," said he, frankly. "Then what did your baptism mean?" "I could not tell," said he. I showed him that his baptism had been nothing more than a plunge in water, the same as if he had been bathing on a Summer's day. I also showed him, that the Apostles baptized those afresh who had only undergone John's baptism. He said, "Baptize me afresh?" I said, "Certainly." It was done. Now, my dear friend Harris not only believes that baptism should be accompanied by faith, but he contends earnestly for faith. The Catholics, and many Protestants, baptize without faith—at least they sprinkle. Mr. Harris did not believe, when baptized, that he was thereby receiving the remission of sins. It was like Catholic baptism—it meant nothing more than Protestant sprinkling. That which surprises me beyond all measure, is, that we have not heard of Mr. Harris's re-immersion, when he believes that those who have not undergone the true baptism, are on the edge of a rock which may give way any moment, and crush them to atoms.

Now, at present, I am sure I write with spirit, with courage, and with decision. I subscribe my name as a guarantee of my good faith. And I say in addition, that like yourselves, I am thirsty, and panting for a new reformation. I see the minds of men preparing for it—I see the dissatisfaction arising which will force it on; and I know no body of men more likely to indicate the true features of the impending reformation than yourselves—if it were not for this baptism of yours, which ever and anon rises up like a phantom, to close the gates of a Paradise. But still I love you, and if ever the day should happen when I may sojourn at Nottingham, I certainly would present myself at your communion table, claiming the privileges of a brother.

JOHN HAMILTON.

Aylesbury, 4th Oct. 1851.

[The writer of the preceding communication is a stranger to us excepting from report. We had some hesitation as to whether we should give it insertion or not; but, the writer having styled himself a "Comrade in the Truth," and expressed a strong desire to say a few words, first to Brother Harris, secondly to the Editor, and thirdly to the readers of the *Harbinger*, we have allowed him to speak for himself. He says to us: "*I deny altogether that anybody can receive forgiveness of sins by a bath of water—I deny its possibility—I say it cannot be—it is a contradiction—it is an irrationality.*" Such are friend Hamilton's remarks on the subject, which, when weighed in the balance of God's truth, will, we fear, be found awfully wanting. Let every reader examine what is said in the Bible on this matter; and if true religion consist in believing what is written, and doing what is commanded, then baptism for the remission of sins will be gratefully submitted to by every penitent believer in Jesus.

The writer's assertion of the *impossibility* of the pardon of sins being realized by immersion into the name of the Father, of the Son, and of the Holy Spirit, as appointed, reminds us of the language an inspired prophet was commanded to say to Naaman, captain of the hosts of the King of Syria, who, with his master, was a great man and honorable, a mighty man of valour; but who was nevertheless a leper. "Go," said the prophet, "and dip seven times in the river Jordan, and you shall be clean. And Naaman was wroth, and turned himself, and went away in a rage." It is probable, in the feeling of indignation with which he received the message, that he considered it "*impossible*," "*a contradiction*," "*an irrationality*;" and indeed it was so, according to the reasoning of his carnal and unbelieving heart. But is anything too hard for the Lord? Did he not, by invisible power exerted over mind and

matter, accomplish the greatest results from the smallest, simplest, and most unlikely instrumentality? (1 Cor. i. 27-29.)

Now friend Hamilton says that he was baptized for the remission of sins, but not *for* to receive the remission of sins. "What I deny altogether," he says, "is the meaning you place upon the word *for*. You make it to be receptive, while I make it to be demonstrative—you make it to mean 'for to receive,' whilst I make it to mean, 'to show forth.' " If this be correct, then all the passages in the Testament relating to baptism may be read thus—"Be baptized *concerning* the remission of your sins." For this rendering, we have no authority but that of the writer, who at the same time confesses that he knows but little of Greek participles! The assumption is, to say the least, very bold, especially as the most learned Greek scholars repudiate such a rendering of the passages. On this part of his letter we will give an extract from Brother Campbell's new work on baptism.]

DESIGN OF BAPTISM.

John the Harbinger was sent "to prepare a people for the Lord." He designed to enlighten and purify them. Hence he was both a preacher of faith and reformation, and proclaimed "the baptism of repentance *for the remission of sins*." It would, then, appear from the very annunciation of John's baptism, that its design was of a transcendently important and interesting character.

The form of expression is exceedingly familiar and intelligible; and were it not for an imaginary incongruity between the means and the end—or the thing done and the alleged purpose or result—no one could, for a moment, doubt that the design of baptism was "*for the remission of sins*."

The preposition translated *for* in this connection of means and designs is often so translated, and might have been hundreds of times much better so translated in the common version of the New Testament, than by *into* or *unto*, or *to*.

We shall give a few examples, selected out of many such in the common version:—

"It is good *for* nothing" (Matt. v. 13.)
 "Take no thought *for* to-morrow" (vi. 34.)
 "Do it *for* a testimony to them" (viii. 4.)
 "*For* a testimony against them" (x. 18.)
 "Shed *for* many *for the remission of sins*" (xxvi. 28.) "Told *for* a memorial of her"

(xvi. 18.) "Gave them *for* the potter's field" — "for the burial of strangers" (xvi. 7-8.)

Do not these indicate the design or the end for which a thing is given or done? Did not the Messiah shed his blood for the remission of sins? Was not the money *for* the potter's field? Was it not *for* the burial of strangers?

As Luke writes "the Gospel" and "Acts of the Apostles," we shall give a few examples from him also:—"For the fall and arising of many in Israel." "For a sign which shall be spoken against" (Luke ii. 34.) "For, therefore, (for this purpose,) I am sent" (iv. 43.) "Take nothing *for* your journey" (ix. 3.) "Buy meat *for* all this people" (ix. 13.) "He is not fit *for* the kingdom of God" (ix. 62.) "Goods laid up *for* many years" (xii. 19.) "It is not fit *for* the land, or *for* the dunghill" (xiv. 24.) "Be baptized for the remission of sins" (Acts ii. 38.) "Gave it to him *for* a possession" (vi. 21.) "Nourished him *for* her own son" (vi. 21.) "Came here *for* that intent" (ix. 21.) "Are come up *for* a memorial" (x. 4.) "For the work that I have appointed them" (xiii. 47.) "For the work which they fulfilled" (xiv. 26.) These are but a few examples from Luke.

The form of expression is the most common in language, and especially in the simple and sacred style of the apostles and evangelists. From the few examples given, any one may see with what little reason and evidence any one can intimate that the form of the expression does not indicate the design of an action. Indeed, if this preposition does not intimate the design, we might well ask, What other word in that language could suggest such an idea?

Nor is it only casually intimated that New Testament baptism was ordained for this purpose. It is the *only purpose* for which it was ordained, whether in the hands of John or of the twelve apostles. What could be more plain than the following: "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins?" (Mark i. 4) It was not a baptism, but the baptism of repentance. It was not *for* remission of sins, but *for* the remission of sins. The fixtures of language could not more safely secure the intention of an institution. It was not *because* your sins have been remitted, but it is *for*, or *in order to*, the remission of sins.

Nor is this a form of expression peculiar to one evangelist. Luke, as well as Mark, uses the same formula: "And John came into all the country about Jordan, preaching the baptism of repentance for the remission of sins" (Luke iii. 3.) John's mission was as certainly *for* the remission of sins as it was the baptism of repentance. The death of the Messiah, or the blood of the new covenant, was not more certainly *for* the remission of sins; so far as the expression goes, than was the baptism of John for the remission of sins. Indeed, they

are not merely similar, but are *identical* expressions in both cases. It does not, however, follow that they are, *in the same sense*, "for the remission of sins." But that they are, in some sense, for the remission of sins, can be denied by no man who either understands the language of the Bible or the language of men.

From the apostolic style one might as reasonably conclude, that Jesus died *because* man's sins had been remitted, or because the sin of the world had been taken away, as that men are to be baptized, or that John baptized men "because their sins had been remitted." To take such freedom with language, with the language of the Bible, would be to make the Word of God of no effect — or what is the same thing, of no certain interpretation — in other words, of no meaning. If goods are laid up for past years — if men buy food for past years — if men provide money for the expenses of journeys already paid for — then may it be said, that John baptized for sins already remitted, or that his baptism was for those who were already cleansed from their pollutions.

When the Lord said, "*To this end* was I born, and *for* this cause came I into the world," does not he intimate that he had a design in coming into the world? When Stephen said that Pharaoh cast out the children of the Israelites *to the end* that they might not live, does he not mean that their destruction was designed by the exposure? When Stephen again says, (Acts vii. 5,) that God promised Canaan to Abraham "*for* a possession," was it not his design to invest him with that inheritance? And when it is said by the people of Damascus, (Acts ix. 21,) that Saul of Tarsus came to that city "*for* the intent that he might" persecute the disciples; and if *eis*, the word always used when baptism and remission of sins are connected, be the word in all these cases containing the sense of "*for*," "*in order to*," "*to the intent that*," or "*for* the intent," shall we hesitate to allow that, in connection with the remission of sins, it has the same meaning; or, that the translators so understood it? Should any one be so regardless of his reputation, he would be as unsafe as unworthy to be reasoned with on any question of religion or morality, whenever he stands committed to its affirmative or negative.

THE UNIMMERSED DO NOT ENJOY THE REMISSION OF SINS.

DEAR BROTHER, — I think you have come to a hasty conclusion as to errors in the tracts on pages 472 and 473 of the *Harbinger* for October. I will not give you my opinion, but that of the law and the testimony.

Did Jesus Christ come by water and blood? The Apostle John says he did, and I know you do not call water a non-

essential. Did Jesus say, "He that believeth and is immersed shall be saved?" But since he has not said, he that prayeth and is not immersed shall be saved, we must not say so either. We can say no thing about the everlasting salvation of these praying sinners, for such I esteem every unimmersed person to be. I know some devout men who pray every day, and they are good men, their walk being consistent with their praying; and I have asked them if they enjoyed that peace which passeth all understanding, in being reconciled to God through the death of Christ, and receiving pardon through his blood? They tell me they do not; and I exhort such to be immersed for the remission of their sins. Why do they not obey the Scriptures? Because they think the cross is attached to immersion and they are unwilling to bear it. Therefore it is that they do not enjoy the present salvation. You seem to think that some may be saved in our time, who never heard of baptism for the remission of sin. That is but an opinion, which is no proof. The prayers of Cornelius was heard, and his alms were remembered before God. But did God think him right! If so, why did he send an angel to him, to bid him send for Peter to tell him what to do? Peter preached the gospel to him, and he believed it. Did Peter then think him right? No; his prayer was heard, and his alms remembered by God, yet Peter commanded him to be immersed into the name of the Father, of the Son, and of the Holy Spirit. Now if Peter had said you have heard the gospel and believed it, continue to pray and you are safe, that would have been sufficient for others to do the same. But God has given us the New Testament, and sent the Holy Spirit as an angel to tell us what to do; and we have Peter and John telling every sinner what he must do to be saved. God is the same, the gospel is the same, and the way of salvation is the same, as at the beginning. This may offend some people, but it may save others. It is truth, and not my opinion, and nothing will save any one but truth. We must not withhold truth for fear that we should give offence.

J. F.

He who lives only to benefit himself, gives the world a benefit when he dies.

ITEMS OF NEWS.

LEIGH, OCTOBER 14, 1852.—During the last month I have been favored with a visit to Moree, Ireland. I left home on the 13th September, and met Mr. Tener at Fleetwood, who was returning from a visit to England. After much sea sickness on the passage, and travelling by rail and car, we arrived at Moree on the 14th, where I was received with the salutation, "You are welcome to this country." On leaving home I resolved, by the help of God, to do all the good, and get all the good, I possibly could, during my short stay in Ireland. I purposed visiting every member of the church at their own homes, and with one exception only, I accomplished that object, with great pleasure and profit to my own mind. I also visited many of the people for the purpose of reading the Scriptures, speaking to them about Jesus and the resurrection, and also to encourage those who were seeking salvation, and desiring to flee from the wrath to come. In these visits of mercy I was accompanied generally by Brother John Campbell, and occasionally by Brother and Sister Tener; and I hope the salutary effect of these visits will not be lost, but that it will be seen in days to come. Soon after I arrived, the brethren desired me to speak to them on the Friday evening; I consented, and they soon called their neighbours together, to whom I showed that repentance and remission of sins were to be preached in the name of Jesus through all the world, and to all people. On the Lord's day morning, two were baptized and received into the church. On the Lord's day morning, I delivered an address to the church, and in the evening again proclaimed the gospel, as I did also on Monday, Wednesday, and Friday evenings; and after every meeting, one, two, or three came and desired to be baptized, and we did indeed rejoice over them while they were immersed into the name of Jesus for the remission of sins. On the Lord's day following, how did our hearts rejoice to receive seven more into fellowship with the saints, who had been baptized during the week. I delivered an address to the church, and in the evening went to Ballymagullah, where, to a full house, I proclaimed, in the name of Jesus, a full, free, and present salvation to a lost

and ruined world. The congregations at both places were large, and I have never seen more attentive audiences in any place. They appeared to receive the word with grateful feelings, and I hope the seed sown will spring up and bring forth fruit to the honor and glory of God. At Moree they have been greatly favored lately by the Lord of the harvest. They had baptized eleven during three or four weeks before I went, and nine during the fortnight I was with them, making twenty within the last two months. It may be asked, What is the cause of this increase? The brethren in this neighborhood are carrying out a plan which was strongly recommended at the last annual meeting. Since November they have employed Brother John Campbell as a Bible-reader visitor and local evangelist. Now this brother is by no means an eloquent preacher, nor has he any thing in his appearance to recommend him to the people; but he is a good man, and full of faith; he has a heart warmed with the love of God, and filled with love to souls. "It is his meat to do the will of God" and work of God. He has a good knowledge of the Scriptures, and a memory well stored with its heavenly treasures. This brother goes through the country, and enters into every open door where they will receive him, to read the Scriptures, and to speak to the people privately and personally, on the things concerning the kingdom of God and the name of Jesus Christ. It is true, he has had a good deal of opposition from various quarters—from clergymen, from dissenting ministers, and from Roman Catholic priests, as well as from the laity; but this does not discourage him—he fears not man, but labors with his might to bring souls to God. His plan is, to go to a house, and ask if he may be allowed to enter it, and to read the Scriptures; afterwards, should it be seasonable, he speaks to them—if not he waits for another opportunity, and often invites the people to the meeting. During my journeyings with this brother, I had an opportunity of seeing the effects of these visits upon individuals and families, and I must say, the prospect is cheering and encouraging. By this means many individuals have been led to inquire after the truth, and the result has been that they have turned to the Lord. Another important mat-

ter connected with this good work, is the formation of a Bible class by Brother Tener. It is held between the services on the Lord's day afternoon, and is conducted in the catechetical form. It is not confined to the members of the church, nor to the young only, but is open to all, and many take a very lively interest in it. Most encouraging is it to state, that many of those who have lately joined the church are members of this class. Thus our brethren are encouraged to go on in their work of faith and labor of love, and their success may serve as an inducement for others, in different places, to follow so excellent an example.—There is one little incident I might name in connection with my visit to Ireland, namely, that in Dungannon, the Wesleyan Methodists very kindly consented to let me their chapel to preach in, and this, too, with the consent of their minister (Mr. Armstrong) and the trustees. What is more remarkable, the circumstance of my being about to preach in the chapel, was announced from their pulpit on the Lord's day. There appears to exist here a larger amount of communion and benevolent feeling among the sects than in some other places. The Presbyterian minister preaches occasionally in our chapel at Moree, and the Methodists preached some time in Brother Tener's office whilst their chapel was building; and when I had concluded speaking, Brother Tener offered Mr. Armstrong the use of the chapel, and a hospitable reception, whenever he might be passing through Moree. Now this is just as it should be. Why the various religious bodies should be so frightened at us, I cannot say. Christians ought not to be afraid of the truth, whatever it may be. Whether it exist among ourselves, or in Methodism, or in Presbyterianism, or any other *ism*, whatever it may be that has not the authority of Heaven by a "Thus saith the Lord," ought to be rejected. How desirable it is, that Christian unity should be promoted and extended. For this the Saviour prayed, "That they all might be one;" and for this all the disciples ought to pray and strive constantly. Earnestly desiring that the word of the Lord may prevail mightily, and that many may hear, believe, and obey the glorious gospel of the blessed God, I remain, your's in the truth,

WILLIAM TURNER.

WREXHAM, OCTOBER 18.—I am glad to inform you, that the truth progresses in this locality, the following additions, since I last wrote, having been made to the churches:—At Cox Lane two were immersed into Jesus, in order to the remission of past sins, on the 24th of September, and added to the church.—At Shrewsbury, on the 29th of the same month, two men were buried into Christ for salvation, with a fair prospect of others soon following.—At Welchpool on the 6th of October, two females openly confessed their faith in the Lord, and were immersed into his name in the presence of a goodly company. The prospects here also are very encouraging, all that is wanted, as in other places, being laborers who are willing to devote their energies to the work of the Lord.—We are in hopes of increase at other places, of which you shall hear in due course.

F. HILL.

FAMILY CIRCLE.

CONTROL YOUR TEMPER.—Who is he that says he cannot help being angry, or sullen, or peevish? I tell him he deceives himself. We constantly avoid being so, when our interest or decorum requires it, when we feel near those who, we know, are not bound to bear whims, or who will resent them to our injury; but what strangers will not endure, we cast upon our friends. That temper can be corrected, the world proves by thousands of instances. There have been those who set out in life with being violent, peevish, discontented, irritating, and capricious, whom thought, reflection, effort, not to speak of piety, have rendered, as they became mature, meek, peaceful, loving, generous, forbearing, tranquil, and consistent. It is a glorious achievement, and blessed is he who attains it. But taking the argument to lower ground, which I do unwillingly, you continually see men controlling their emotion when their interest demands it! Observe the man who wants assistance, who looks for patronage; how well, as he perceives the coldness or hesitation, does he crush the vexation that rises in his throat, and stifle the indignation that burns for expression! How will the most proud and lofty descend from their high position, and lay aside their ordinary bearing, to earn a suffrage from the

meanest kind! And surely those who hang around us in life, those who lean on us, or on whom we lean through our pilgrimage, to whom our accents and our deeds are words, to whom a word may shoot a pang worse than the stroke of death; surely, I say, if we can do so much for interest, we can do something for goodness and for gratitude. And in all civilized intercourse, how perfectly do we see it ourselves to be the recognized law of decorum; and if we have not universally good feelings, we have generally at least good manners. This may be hypocrisy, but it ought to be sincerity, and we trust it is. If, then, we can make our faces shine on strangers, why darken them on those who should be so dear to us? Is it, that we have so far squandered our smiles abroad, that we have only frowns to carry home? Is it, that while out in the world, we have been so prodigal of good temper, that we have but our ill humours with which to cloud our fire-sides? Is it, that it requires often but mere passing guests to enter, while we are speaking daggers to beings who are dearest to us in life, to change our tone, to give us perfect self-command, that we cannot do for love what we do for appearance.—*Giles' Discourses on Life.*

HOME AND WOMAN.—Our homes—what is their corner-stone but the virtue of woman? And on what does the social well-being rest but on our homes? Must we not trace all other blessings of civilized life to the door of our private dwellings? Are not our hearth-stones guarded by the holy forms of conjugal, filial, and parental love—the corner-stones of Church and State—more sacred than either—more necessary than both? Let our temples crumble, and our academies decay—let every public edifice, our halls of justice and our capitals of state be leveled with the dust—but spare us our homes. Man did not invent, and he cannot improve or abrogate them. A private shelter to cover in two hearts dearer to each other than all the world—high walls to exclude the profane eyes of every human being—seclusion enough for children to feel that mother is a peculiar name—this is home; and here is the birth-place of every virtuous impulse—of every sacred thought. Here the Church and the State must come for their origin and support. Oh! spare our homes!

The love we experience there gives us our faith in an intimate goodness; the purity and disinterested tenderness of home is our earnest of a better world. In the relations there established and fostered, do we find through life the chief solace and joy of our existence. What friends deserve the name compared with those whom a birthright gave us? One mother is worth a thousand friends — one sister dearer than twenty intimate companions. We who have played on the same hearth, under the light of smiles, who date back to the same season of innocence and hope, in whose veins run the same blood; do we not find that years only make more sacred and important the tie that binds us? Co'dness may spring up, distance may separate, different spheres may divide, but those who continue to love at all must find that the friends who God himself gave, are wholly unlike any we choose for ourselves, and that the yearning for these is the strongest spark in our expiring affection."

CHEERFUL FIRESIDE.—Nothing makes the fireside so cheerful as a blessed hope beyond it. Even when you sit most lovingly there—though the daily task is completely done, and the infant in the cradle is fast asleep—though this is Saturday night, and to-morrow is the day of rest—though the embers are bright, and from its fat and poppling fountain in yon coal, the jet of gas flames up like a silver scimitar—and though within your little chamber all is peace, and warmth, and snug repose—the roaring gusts and rattling drops remind you that it still is winter in the world. And when that withered leaf tapped and fluttered on the window, mother, why was it that your cheek grew pale, and something glistened in your eye? You thought it perhaps might come from the church-yard sycamore, and it sounded like a messenger from little Helen's grave. It said, "Father and mother, think of me." Yes, dreary were the homes of earth, were it not for the home of heaven. But see to it that yourselves be the Saviour's followers, and then to you he says, "Let not your heart be troubled! In my Father's house are many mansions: I go to prepare a place for you." And when you come to love that Saviour rightly, you will love one another better, more truly, and more tenderly.

Then, trusting to meet again in that world where they neither marry nor are given in marriage, a purifying hope and a lofty affection will hallow your union on earth. And, if not inscribed above your mantel-shelf, there will at least be written in your deepest self, the motto, sent to his bride by that illustrious scholar, Bengel—

"Jesus in heaven;
Jesus in the heart;
Heaven in the heart;
The heart in heaven."

POLITENESS AND TRUTH.—Many persons plead a love of truth as an apology for rough manner, as if truth was never gentle and kind, but always harsh, morose, and forbidding. Surely good manners and a good conscience are no more inconsistent with each other than beauty and innocence, which are strikingly akin, and always look the better for companionship. Roughness and honesty are, indeed, sometimes found together in the same person, but he is a poor judge of human nature who takes ill-manners to be a guarantee of probity of character, or suspects a stranger to be a rascal because he has the manners of a gentleman. Some persons object to politeness, that its language is unmeaning and false. But this is easily answered. A lie is not locked up in a phrase, but must exist, if at all, in the mind of the speaker. In the ordinary compliments of civilized life, there is no intention to deceive, and consequently, no falsehood. Polite language is pleasant to the ear and soothing to the heart, while rough words are just the reverse; and if not the product of ill-temper, are very apt to produce it. The plainest of truths, let it be remembered, can be conveyed in civil speech, while the most malignant of lies may find utterance, and often do, in the language of the fish market.

"JESUS WEPT."—It is the shortest sentence in the Bible. But sooner than have wanted that little sentence, would we have consented that all books but the Bible should have perished—that the entire glories of an earthly literature had sunk into the grave of forgetfulness. For the tears of the divine man are links binding us immediately to the throne of God, and the rainbow which is around it.—*Bards of the Bible.*

BEAUTIFUL SENTIMENT. — "We live in the midst of blessings till we are utterly insensible of their greatness, and of the source from whence they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share is due to Christianity. Blot Christianity out of man's history, and what would his laws have been — what his civilization? Christianity is mixed up with our very being and our very life: there is not a familiar object around us which does not wear a different aspect because the light of Christian love is upon it—not a law which does not owe its truth and gentleness to Christianity — not a custom which cannot be traced in all its holy, beautiful parts, to the gospel." — *Sir Allen Park.*

THE BIBLE IN THE FAMILY. — The mother of a large family was married to an Infidel, who made a jest of religion in the presence of his own children, yet she succeeded in bringing them all up in the fear of the Lord. When asked one day how she had preserved them from the influence of a father, whose sentiments were so openly opposed to her own, she replied: "By the grace of God, it is simply because to the authority of a father I never opposed the authority of a mother, but that of God. From their earliest years my children have always seen the Bible upon my table. This holy book has been the constant source of their religious instruction. Did they propose a question? did they commit a fault? did they perform a good action? I opened the Bible, and the Bible answered, reproved, or encouraged them. The constant reading of the Scriptures has alone wrought the prodigy which surprises you."

EDUCATION IN NEW YORK. — The whole number of children taught in the public schools of the State of New York alone, during 1849, was 749,500, and the total expenditure more than one million seven hundred thousand dollars. The whole number of volumes in the district library was 1,449,550; and the entire number of organized school districts was 11,397. There were also 1697 unincorporated and select schools in the State, containing 70,606 pupils. What a contrast does this present to the educational statistics of England!

THE ROCKS OF CALVARY. — In Fleming's *Christology* it is stated that an unbeliever visiting the sacred place of Palestine, was shown the clefts of Mount Calvary. Examining them narrowly and critically, he turned in amazement to his fellow-travellers and said — "I have long been a student of nature, and am sure the clefts and rents in this rock were never done by nature, or by an ordinary earthquake; for, by such a concussion the rocks must have split by the veins, and where it was weakest in the adhesion of parts. For this I thank God that I came to see the standing monument of a miraculous power, by which God gives evidence to this day of the divine mission of Christ."

A PSALM OF LIFE.

WHAT THE HEART OF THE YOUNG MAN SAID
TO THE PSALMIST.

TELL me not, in mournful numbers,
"Life is but an empty dream!"
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! Life is earnest!
And the grave is not its goal;
"Dust thou art, to dust returnest,"
Was not spoken of the soul.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each to-morrow
Find us farther than to-day.

Art is long, and Time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of Life,
Be not like dumb, driven cattle!
Be a hero in the strife!

Trust no Future, how'er pleasant!
Let the dead Past bury its dead!
Act—act in the living Present!
Heart within, and God o'erhead!

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;—

Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait.

LONGFELLOW.

DECEMBER, 1852.

PHRENOLOGY, ANIMAL MAGNETISM, CLAIRVOYANCE,
SPIRITUAL RAPPINGS, &c.AN ADDRESS TO THE WASHINGTON LITERARY SOCIETY OF WASHINGTON COLLEGE, PENNSYLVANIA,
DELIVERED SEPTEMBER 28, 1852—BY A. CAMPBELL, OF BETHANY COLLEGE.

GENTLEMEN: Humanity, in its grand and awful amplitude—in its height and depth—in its length and breadth—in all its relations to the past, the present, and the future—to things seen and unseen—to the finite and to the infinite—is the theme of themes, most recondite, mysterious, and sublime; transcending far the astronomies, the geologies, the physiologies, thereunto appertaining. We have never seen any thing so wonderful, so mysterious, so awful, as man. In the elements of his constitution he is a microcosm—a world in miniature—an abbreviated system of the universe. In the truthful, yet awful and sublime conception of his being, he is an embodiment of all the essences of things, animate and inanimate, in unison with an emanation of Divinity—a manifestation of which stirs within him, imparting to him a sublime and awful personality, constituting him a terrestrial representative of the Self-Existent, that fills with varied life and beauty the awful circles of time, space, and eternity; himself the last, the greatest, and most wonderful volition and operation of the absolute and incomprehensible Divinity.

Self-knowledge, of all the knowledges of earth, is, *par excellence* and by common consent, the most desirable, the most useful, and yet the most difficult to obtain. Few students ever become *bachelors*, much less *masters*, of this science and of this art—the greatest of all the sciences and of all the arts, whether called useful or ornamental.

Still, it is possible to rise to very considerable eminence in this art, and to save ourselves from the labyrinths and mazes of folly into which a fond, but oft-times a blind, parental tenderness precipitates the dearest objects of its solicitude and affection. How many young men, and even young ladies too, have mistaken both themselves and their mission into this world; and though, in mind and manners, as well as in birth and circumstances, fitted to have acceptably and honorably filled a conspicuous niche in the great temple of humanity, are found at last amongst the broken ware and lumber of six thousand years, and “crammed into a space we blush to name!”

Old bachelor mistakes of this sort are comparatively innocent and harmless, because they die childless, and entail not their follies or their misfortunes on others. But when an ambitious father or a vain mother takes a stripling by the hand, and whispers into his ear some romantic notion of his great parts, and eminent capacity for this or that elevated conception of dignity and place, they propagate errors lasting as life, and reaching beyond its goal into the awful infinite of future destiny. True, in this life we sometimes reap the first fruits of these follies, in painful years of anguish and disappointment.

How many sprightly youths, that might have figured largely and acceptably to themselves and others, behind a counter, in an artist's or mechanic's shop, or on a luxuriant farm, have been, unfortunately, thrust into some of the falsely imagined more honorable and respectable callings of life! Here one is found culling simples, compounding panaceas or nostrums for all the maladies of human life, and thereby only “adding to the bills of mortality.” Another pushes, or is pushed, into the misty lore of Roman or English pandects of laws, antique, and sometimes as arbitrary and whimsical as any one of the 531 decisions of the

Justinian Code, to which the Roman emperors gave the force of law. And yet, these fifty volumes of legal judgments contained but a part of their civil law.

By such aids an ingenious youth sometimes acquires the profitable art of making the worse appear the better reason; or by subtleties of learned quibbling, hangs up in chancery to doom's day the justice or the right, which unperverted reason or unperplexed justice and common sense would have immediately awarded.

Another, perhaps even more unfortunate, is taught to regard a "pulpit of wood," or a "sacred desk," as more honorable than the Æsculapian art, or the costliest ermine that ever decorated a supreme tribunal, and paralyzes both his head and his heart in conning over the voluminous decisions of synods and councils, or in mastering the Fabrician lore of the Augsburg, or some other time-honored formula of Christian faith.

Still, we have yet a *quantum sufficit* of the salt of reason and of faith, that may conserve all that is good and true, so long as we cherish the Bible and Baconian creed. The inductive science has prevailed over the Platonic and Aristotelian, and, under its guidance and that of heaven's own book of light and love, we are, or may be, safe from every relic of Roman hermeneutics, of Roman prescription, whether Pagan or Papal. This is of right, and ought to be, the constellation of our destiny.

There is, in the true light of true science and of true religion, a stimulating efficiency that energizes and enlarges the human soul. The superiority of all the bloods and races of men on the verdant earth, as to mental energy and activity, is to be traced more to the Bible and Protestantism, than to any peculiar tincture or element in the blood or marrow of the Caucasian, or any other race.

This opinion is not the mere result of any learned *a priori* ratiocinations. It is a well established fact, the result of a *posteriori* demonstration, from the fullest annals of nations now extant in every well assorted library in the world. The Bible reading, Protestant States of Europe and America, are confidently appealed to in evidence of this affirmation. Compare the Papal and the Protestant States of the same languages and genealogies, in any and every empire in the world. From such comparison we fear nothing against our position.

Why, in the long race of four thousand years, did the Jews, in peace and in war, excel not only all the Pagan nations, but also all the other Shemitish nations and dialects of earth, in all that aggrandizes and ennobles human nature? Why excel the Protestant States of Europe—the Protestant cantons of Switzerland, the Papal cantons of Switzerland—Protestant Ireland, Papal Ireland—Protestant America, Papal America? Have the annals of nations ever more unequivocally answered any appeal?

Patriarchs, Jews, and Christians, with ~~one~~ God, one altar, one sacrifice, one faith, one Lord, one Spirit, and one hope, against gods many, lords many, mediators many, altars, priests, and victims innumerable, have, in every conflict, ultimately triumphed. The great and awful religious and moral truths of revelation, naturally energize and invigorate the human soul, as bread and water energize and invigorate the human body. Hence the superior civilization and force of character of the Protestant Anglo-Saxon race, whether found in Asia, Europe, or America. We neither reason nor decide from partial premises or from a few solitary examples. We rest upon the concurrent developments and demonstrations in the long race of three or four thousand years. Compare Hesiod or Homer with David or Solomon; Solon or Lycurgus, with Moses; Pythagoras,

Plato, or Socrates, with the Bible sages—the Jewish prophets, from Isaiah to Malachi. In one focal point compare Continental Europe with Great Britain; even their representatives at this hour, the drift-wood of European and American civilization in Australia and California, contending with all other nations and people for the empire of gold. Is it not a moral demonstration, more resembling, from its brilliancy and power, a mathematical demonstration, than any other logical comparison ever instituted by man? We fear no mind, however enlightened—no array of historical facts and documents, however large and respectable—in any controversy on these premises.

While yet standing in the outer court of our subject, I would farther premise, that every thing very good in society originates in, and emanates from, true religion and true philosophy; and that every thing very evil originates in, and emanates from, false religion and false philosophy. There is a true and a false philosophy of God and man, as there is of nature and society. And this philosophy is only to be acquired from the profound study of God's own library—the rich and ample volumes of creation, providence, and redemption.

Your Pantheon, gentlemen, Pagan though it be, proves this assumption. Its *daimoon kakon* was the *fons et principium*, the real fountain of all evil; while its *daimoon agathon* was the *fons et principium*, the true and real source of all personal and social good. In all the forms of Polytheism, when resolved into their constituent elements, these were the proximate or remote causes of all Grecian and Roman moral good and moral evil.

In Christendom there are, it is true, many modifications of Christianity, but they are all resolvable into two, and only two essentially distinct forms. In their essence, matter, and form, they are either *Papistical* or *Protestant*. They are, politically and ecclesiastically contemplated, under the popular designations of *absolutism* and *republicanism*. The papacy is sheer, bald absolutism. Protestantism is essentially republican, and elective in all its tendencies. False religion may, indeed, in its licentiousness, fitfully become a fierce and bloody democracy, a heartless oligarchy, or an absolute despotism. But in the last it finally reposes, as its legitimate goal. Every rudimental idea or element in our political, literary, and moral institutions, is of the essence and spirit of Protestantism.

There is, in my opinion, no more perfect and complete antagonism on earth than Papalism and Protestantism. They never can amalgamate. One or the other must ultimately triumph in every community. No oaths, nor tests, nor forms, nor covenants of neutralization, can ever assimilate, unite, or identify them. Oil and water, light and darkness, good and evil, are not more heterogeneous than Protestantism and Romanism. We must, as a people, become one, if ever one, by conversion, and in no other way. While Protestantism has the majority, we will inevitably continue republican. And should Romanism obtain the majority—which may the Lord forbid—we should, as certain as death, come under an absolute despotism. He is a simpleton, or unread in Romanism and in the history of Christendom, that can otherwise think.

Tell us not of the European Republic of Venice, with its aristocratic government. It has long since waned, and is now a portion of the Kingdom of Italy. There is no real republic in Europe, and certainly none in the bosom of the holy mother church. We have no ancient dynasties, no standing armies, no chartered aristocracies, no state religions. European States, the freest and the best, have these, and therefore, are not free.

But it is in this new world, and in this new world only, that Protestantism

fully develops itself. It is in the United States of America alone, that every question involving freedom of thought, freedom of speech, and freedom of action, in all the relations of life — political, moral, or religious — is guaranteed and fully enjoyed by every citizen of this grand confederacy. And hence the American Union is becoming, or is now, the cradle of new ideas of all sorts, home-bred and foreign. Here they are nurtured, cherished, and perfected, with equal generosity, magnanimity, and benevolence. Let any one and every one desirous to know or comprehend the prolific genius of full bred, Americanized, Protestant Anglo-Saxons, make a special visit to Washington City, and spend one leap year in the Patent Office, and its correlate museums, and if his head is not pregnant with more new notions than he could nurse and develop in a century, I will concede that I am no philosopher, and still less a full bred phrenologist. There is every thing in this large world of inventions, from the cranium of an Indian trapper down to the trap of a spiritual rapper of the Rochester school. It is in these rare galleries, and with Gall, Spurzheim, Geo. Combe, the Messrs. Fowlers, Elias W. Capron, and Henry D. Barron, for your guides, that you can, with the aid of correlate spiritual spectacles, get a genuine, unsophisticated peep into the cabinet of true and unsophisticated spiritualism, with all the knocks, bumps, and echoes, essential to a comprehension of the spiritual spheres of the upper and nether worlds of our present hemispheres. On retiring from your first lessons, you'll say—

"There are more things in heaven and earth, Horatio,
Than are dreamed of in your philosophy."

But you must hold fast to the idea of *matter*, as well as *spirit*, else you may—

"Upwhirled aloft,
Fly o'er the back side of the world, far off
Into a limbus puerorum large and broad."

And here we will premise one of our favorite aphorisms, which is as sage as it is brief—

" 'Tis through the known, and only through the known,
That one man can learn the things unknown."

You must also, at your commencement, cautiously and carefully survey the true metaphysical sphere. It is a most mysterious and sublime sphere. According to my telescope, it is bounded on the north by *matter*, on the south by *spirit*, on the east by *eternity*, and on the west by *infinity*. It is canopied by *imagination*, and founded upon *abstraction*. I have taken its position and bearings from my spiritual observatory, under very favorable circumstances, and presume it to be philosophically correct, according to the true Baconian faith and the oracles of Plato.

From these introductory and initiatory speculations, we may proceed to descant somewhat freely upon the tendencies of phrenology, mesmerism, clairvoyance, and the spiritual rappings — all of which come fairly within the purview of the new philosophies, theoretic and experimental, of the 19th century. I cannot now enter upon these themes, either learnedly or lengthily. I am not profoundly read in any one of them. But I have ciphered just so far as to see all the bumps, without seeing through them. Consequently, in ascending these stairs, I place my left hand on the banister of common sense, and my right hand on the banister of faith, with my eyes directed to my feet. At the top of the first flight I pause and ponder on George Combe's phrenology. The bumps and the brains are all right, according to Dr. Spurzheim and Dr. Bell. But he builds his theory upon one fatal assumption. He affirms the proposition, that

"the constitution of this world appears to be arranged, in all its departments, on the principle of slow and progressive improvements." He and Moses, unfortunately, are in direct antithesis on this great point, and wholly irreconcilable. *Man never fell, but rather grows better, according to the philosophy of George Combe.* Against this capital error, if I mistake not, his own brother, Andrew Combe, strongly remonstrated, as well as the distinguished W. Scott, Esq. once President of the Phrenological Society of the great city of Edinburgh. Phrenology is, therefore, not chargeable with the aberrations of George Combe. Against his assumptions, we have collected and collated four, as we think, unanswerable arguments:—

I. That universal history furnishes not a single fact in proof that any barbarous tribe or nation, by any innate elements in its constitution, or by its own unassisted efforts, ever made one step in the career of intellectual and moral improvement.

II. That from all monumental evidence, and from universal history, it is demonstrable that the most ancient nations were not only as far, but farther advanced in moral and intellectual attainments than their successors.

III. That the analogies drawn from geological facts, on which he and others so fondly rely, so far from favoring his assumption, directly prove the contrary.

IV. That the present civilization of Great Britain, like that of the more civilized nations of the Old World, is the product, not of unassisted barbarism, but of successive conquests and intermixtures with other nations; and especially by the early introduction of Christian principles and a Christian people. And this applies to our own country as much as to any other. The proofs and documents confirmatory of these facts, are voluminous and unanswerable.

Indeed, his own geological statistics demonstrate a fact which subverts all his reasonings, viz.: That so far from the gradual evolutions of time improving man, animal, or plant, it required various successive exertions of creative power "before the jarring elements were reduced to order;" that no less than *five successive races of plants, and four successive races of animals*, appear to have been created and swept away by the physical revolutions of the globe, before the system became so permanent as to be fit for man.

To enter formally into the details of facts, evidences, and arguments, illustrative and confirmatory of these statements, would be more tedious than necessary or profitable on such an occasion as the present. This has been well and ably done by more skilful hands. It is fully shown by the researches of geologists, that no race of animals was derived from an antecedent or contemporary species, or was gradually perfected. And certainly, the history of three thousand years furnishes not a single fact corroborative of such an assumption.

As to the history of man, it appears from all the records of earth that he has accomplished mightier and more astonishing works, in ages the most remote, than he has achieved since the ages of authentic history began. Of the four great empires of time, the Babylonian excelled the Medo-Persian, the Medo-Persian the Grecian, the Grecian the Roman, in the great achievements of earth that give character to the human mind. The great elementary principles that terminate in a higher civilization, originated amongst the primitive nations, and, in an unbroken chain, have been handed down to us. We may, in all safety, commit the question to the more enlightened portions of our own, or of any other civilized community, whether Moses and his people have not contributed more to the civilization of the world, than all the kings and heroes from the days of the Pharaoh's down to Napoleon the Great!

Still, these objections, subtracted from all the arguments and evidences, do not essentially impair the superstructure. The materialism of the system, as dispensed by the Messrs. Fowlers, is a still greater objection. Yet despite of the erroneous reasonings and fallacious assumptions of some of its advocates and defenders, there is sufficient evidence that the mind of man incarnate, commonly, but not always, acts, and is acted upon, by the nervous machinery of the brain; and that the brain and its developments in the cranium, with the physiology of the human body, afford an index to the mind within.

Dr. George Combe, the great apostle of phrenology in Scotland, is more transparently infidel than most of his American brotherhood. Still, as a class, they are not entirely above suspicion. There is, indeed, more to fear than to hope, from the tendencies and developments of both the American and European schools of phrenology, mesmerism, clairvoyance, and spiritual rappings, especially amongst an uneducated population. Christianity, however, fears nothing from any true science of body or soul, matter or spirit. But there is now, as well as in former ages, much that is called science, which is "science falsely so called."

One of the worst symptoms of certain European and American Phrenological schools, is a prevailing and pervading disposition to test the claims of the Bible by an appeal to phrenology, rather than to test the claims of phrenology by an appeal to the Bible. This, indeed, has created a prejudice against Phrenology which is more benevolent than rational. Weak, indeed, is the faith of any man in the Bible, that fears any thing from any quarter whatever. If any man has true faith in his own personal identity, and true faith in the Bible, he could not be persuaded that it is a lie, though one rose from the dead and so affirmed. Paul spoke as a true philosopher, when, on a certain occasion, he said, "Though we or an angel from heaven preach any other gospel to you than that which we have preached, let him be accursed." No man that truly (that is, rationally) believes the gospel, fears any thing in the name of science, learning, or wisdom, called phrenology, pneumatology, psychology, or physicotheology.

When any proposition is proved to be true, the universe could not prove it false. If twelve veracious men, *compos mentis*, sound in mind and body, should, on the scaffold, swear, at the jeopardy of their lives, that they saw a man murdered, cut to pieces, buried, laid in the grave, and on the third day after rise again whole and sound, walk about, eat, drink, and converse with them during forty days, could the speculations, *a priori* reasonings, or theorizing upon body or spirit, stultify, falsify, or annihilate the united testimony to a plain matter of fact reported by them, and for which testimony they laid down their heads and suffered them to be cut off? *Credat Judæus Apellu non ego!*

None but a sceptic at heart could fear any thing from any alleged science, true or false, against the Bible facts, precepts, and promises. Times without number it has been assailed, by all sorts of men and by all sorts of arguments. It has been laughed at, ridiculed, caricatured, anathematized, banished, inhibited, imprisoned, burned, dragged through the streets of Paris by a common hangman, as though it was an execrable felon; and yet, it not only lives, but reigns and triumphs in the hearts of the greatest, the wisest, and the best of mankind. It is being translated into all the dialects of earth. It is borne on the wings of every wind to every point of the compass. It is penetrating Australia, New Zealand, the Isles of the Pacific, and the coasts of both continents, despite of the Vatican and all its thunderings, and voices, and trumpets. It is re-invading Italy, and is secretly sold or bestowed in the very metropolis of Popery, within sight of St. Peter's. It has almost invaded the palace of Pio Nono himself, and terrified the pretended Vicar of Christ.

Dr. Combe, in Edinburgh, and other phrenologists in New York and elsewhere, may doubt whether death be a *punishment* consequent upon the sin of Adam, or whether it entered into our world in pursuance of any moral aberration, or merely as the inevitable result of the wear and tear of the physical forces upon all organic life. They may even honestly assume and teach that the pains of parturition are no more connected with Eve's transgression, than are those of the fowl and the brute. They may propose the improvement of the physical constitution of man as the only means of his moral and spiritual health,

and pity those who endeavor to improve the spiritual by the moral. They may write and preach hygeia and the laws of health and life, and make the present eating, drinking, and sleeping of man his paradise and his heaven. They may regard prayers and thanksgivings for special providences and special deliverances, like the doctrine of the fall and the contamination of sin, as one and all but the innocent speculations of poets or the fables of philosophers, for the benefit of the uneducated; but entirely below the respect of phrenologists of the higher schools, being merely the remains of ancient traditions—the hoary fables of a remote and unwritten age.

They speak eloquently and reverently of the “dear blessed Bible, the family Bible, *that lay on the stand*,” gilded with gold and covered with dust. They sincerely regret that it is of so little account, because so “obscure,” so “corrupted” in the text, “having so many doubtful readings,” and requiring so “many learned and consecrated interpreters.” Still it is a good book, and worthy of one or two careful readings during life. But as Dr. Combe deeply regrets its requirements are so high, and its oracles and precepts so sublime—that to command obedience to them is like commanding a horse to fly to heaven, without even the wings of a bat—the doctrine of the fall, he must think, is “*a fundamental error of the divines*,” which, “because of their entire ignorance of the laws of nature, and of a true system of mental philosophy, they were obliged to adopt.” He would, therefore, benevolently advise the Christian ministry to turn their churches into lecture rooms, and to go at preaching the laws of eating and drinking, of sleeping and working, more philosophically; and of studying the physical economy of life as the true doctrine of salvation, and the only scientific path to good health, a good stomach, and a good, plump, fat, round old age.

Thus, walking on stilts, with rapid strides, *phrenology* has almost made the tour of Christendom in the memory of one generation. It has selected for its special companions a cohort of craniologists, with their craniometers examining *craniums*. These philosophers deliver lectures in four sciences, which sprang from one egg. They are scientifically denominated craniology, craniognomy, craniometry, and craniscopy. There is a good deal of bone, as well as of marrow, in these sciences of the solid contents of human *craniums*, which, by the aid of the scalpel and the scalpel iron, furnish ample materials for very profound disquisitions on this pre-eminently metaphysico-physical subject.

In older times, our revered fathers taught that man's thinking power was in his head, and his feeling power in his heart. Hence, wise men in former years were wont to die of “nervous head-aches,” and all disappointed lovers of “broken hearts.” What simpletons they were!

In good old Scotland I was wont to hear disquisitions upon the philosophy of man, both in college and from the pulpits of the orthodox. These learned men could show the exact difference between the south and the south-west side of a hair. But in speaking of man, they always reduced him to *three heads*, as they called them; we would rather say, to *three points*. They gave him a *body*, a *soul*, and a *spirit*. This was his entire outfit for the pilgrimage of earth. They were very learned doctors, and gave us Hebrew, Greek, and Latin for every thing sacred and divine.

They divided between the *soul* and the *spirit*, and affirmed that the Hebrews, Greeks, and Romans had an appropriate name for each. The Hebrews, for example, had *ruach* for the spirit, and *nepeš* for the soul; the Greeks, *pneuma* for the spirit, and *psuchē* for the soul; while the good old Romans had *animus* and *spiritus* for the mind or spirit, and *anima* for the soul. Paul himself, it was alleged, spoke and wrote in this philosophic style. With him there was a species of trinity in man. One of his prayers quoted: “*Autos de ho theos, tees, eirenees agiasai humas holo teleis, kai holo kleeron ta pneuma, kai hee psuchee kai to soomca.*” In English: May God sanctify you wholly. 1st, the *pneuma*, or spirit; 2nd, the *psuchee*, or soul; 3rd, the *soomca*, or body. These constitute the positive, comparative, and superlative of man—the *three natures* in one *personality*.

The whole divine philosophy of man, according to Paul, is thus condensed or concentrated into a nut-shell. It is this: Man's spirit by his soul, and his soul by its organ of many nerves, (the brain,) operate upon a world within him; and his spirit by his soul, and his soul by its organ, (the brain,) and the brain by

its organ, (the body,) operates upon a world without him. The formulas of this faith are very brief—*Acti agimus*, acted upon, we act. *Actus, me invito factus, non est meus actus*. An act done against my will is not my act. *Actus non facit reum nisi mens sit rea*. The act does not make a man guilty, unless the mind be also guilty. This was, and is, the short metre of the soundest religious and moral orthodoxy! Who of us, the sons of such philosophic sires, would not endorse it?

Having paid a passing tribute of respect to phrenology, we are, in common courtesy, constrained to compliment, not her cousin german, but her German cousin, *Mesmerism*.

Frederick Anthony Mesmer, of the past and present century, a German physician, having been sometime psychologically sojourning among the planets, till electrified by their serene influence, so long ago as 1766, gave to the world a thesis on planetary influence, endeavoring to show that these heavenly bodies diffused, through this nether universe, a subtle fluid, acting upon and impregnating the nervous system of all animate terraqueous beings. He founded the new philosophy of animal magnetism about the beginning of the present century. He lived and died on this side of the science of psychomancy. He did not consult the souls of the dead, but only the souls of the living.

The science and art of mesmerism, from the name of its founder, is simply the science and art of communicating a peculiar species of sleep, either by the eye or the hand; so affecting the human body as to leave the mind active and intelligent—wide awake and watching; even more intuitive and penetrating, under the conquest of the animal energies, than when embarrassed with the working of its own machinery, and with the sights and sounds of earthly realities.

This new art and mystery—for science it cannot be called—is in rapid progress of cultivation at the present time. Its metes and boundaries are, however, nearly, if not altogether, ascertained. Its vocabulary is strange and mysterious. With them, the word *see* indicates a new and strange idea. We, in common parlance, see by the means of light, and by an organ we call the eye. But they see clearest and brightest without light, and with closed eyes, or without eyes. We see while awake, but they only see mesmerically when asleep. How, then, can men, who only see with eyes open, and by means of light, understand their visions, and sights, and revelations? Neither Prophets nor Apostles, in ancient times, saw earthly things, read letters, or saw their antipodes through ocean spectacles, encased and underlaid with earth and granite. We are thus fairly lost and bewildered in the premises, by terms and phrases which no dictionary of earth expounds. They can in their vernacular, equally see a mountain, and, through a mountain, a spirit on the other side, without the aid of sun, or lamp, or eyes. Their doctors dispense medicines and examine pulses by looking through a man's skin, and flesh, and bones, into and through the marrow in his bones, and count, compare, and analyse the nerves of every tissue from the centre of the brain to the centre of the heart. These are clairvoyants with a witness and with a vengeance, which any man of mere common sense and common faculties fears to encounter. They claim to possess a new species of omnipresence and omniscience, or what is equal to both.

A mesmerised lady takes the hand of a person, and travels with him, in mind, from Philadelphia to Paris in less than four seconds, and with him walks through the Louvre, contemplates the portraits and pictures one by one, and in less than the twinkling of an eye, returns to Philadelphia and reveals the vision! And yet the mesmerizer disbelieves in spirits, and only believes in fluids! Who can reason with or against such pretensions? It is not a subject of reason nor of revelation, and therefore, we at once surrender, or deny in toto, the whole pretence, as a demoniacal pretension, or a new art or device of jugglery.

Some of its special pleaders deny the pretence of looking through solid rocks or solid substances, and yet they pretend to travel to Paris or London in a straight line through the earth, or through so much of it as, in a rectilinear direction, lies to the right or left of a traveller from a room in New York to a room in London or in Paris. The somnambulist may not always, in such excursions, succeed, but if he only once, in any given number of times, succeeds, it is sufficient. The miracle, in that case, is wrought.

Many of the mesmerizers deny both spirits and miracles as positive entities.

Fluids and *effluvia* are their spirits and wonder-working agents. Fluids and effluvia, with them, become oral prophets and prophetesses—divine fortunes and narrate them—pry into the future and launch into eternity. Every somnambulist is positively inspired, if not by a spirit, certainly by an effluvia, or some subtle, inappreciable material agency, more refined than any gaseous body known to science or to fame.

But the mysteries of Mesmerism transcend all other mysteries, for while it denies spiritual inspiration, it claims an inspiration and a power transcendent, above and beyond all the inspiration of Prophets and Apostles. Its most ingenious advocates even deny the theory of working upon the imagination, and assert that wild bulls, mad dogs, and animals in the agonies of death, have felt its awful power, and have been healed. And, strange to tell, while faith in men is essential to its development, brutes, without faith or reason, are wholly under its power. Nay, even doors and floors are mesmerized by the waving of the hand; and human feet and hands are, *nolens volens*, bound in adamantine charms, by its enchanting power.

And, stranger still, connected with Phrenology, greater miracles than even these are wrought by its sublime magicians. Even characters are convertible by its mystic power. A gentle wave of a mesmerist's hand over this or that organ, gives, for the time being, a new character. Its subject becomes a churl or a prodigal, a thief or an honest man, a combatant or a coward, veracious or a liar, according, not to the touch, but to the shadow of the mesmerist's hand or finger passing near the localities of certain organs of the brain or bumps of the cranium. Young ladies, and even the coyest old maids, are courted and subdued by its mystic charms. Truly it is a terrific and an appalling power, in the hands of certain priests and priestesses of either Cupid, the son of Venus and Jupiter, or the son of Erebus and Nox.

But, in certain cases, it is questionable—a matter yet *sub judice*—whether the power of the mesmerist is more in his hand or in his eye. Perhaps it is in both. When differ, pupils may disagree. But it is said that a glove from the hand of a lover, may be transmitted, by post, any distance, to his mistress, and become a medium of the most felicitous communication, by what is technically called "*Rapport*"—a term, for whose meaning, young gentlemen, I must refer you to your best classical dictionaries.

This is an improvement in harmony with the telegraphic despatch of the age. Thus, by the aid of mesmerism, a young gentleman at Washington may not only communicate, but hold court, with the mistress of his heart at the distance of a few thousand miles. In this very way the language of his affection, while yet warm from his heart may reach her eye, and be as efficient of love as the most felicitous *tete a tete* demonstration. We are, indeed, very much in doubt, if this alleged science should prove to be any thing but a *lusus naturæ*, an *ignis fatuus*, whether it would not be infinitely more pregnant of evil than of good to human kind.

But as yet advised, we are slow to believe its boasted claims and marvellous pretensions. There is one fact of colossal magnitude, strongly asserted by those who, from a large field of observation and innumerable trials made, have a right and an authority to speak which I have not, from any attention which I have paid to the subject. It is this; *No one has ever yet been magnetised in good health, when free from any suspicion or apprehension of the operation to which he or she was subjected.* The mind, or the imagination, must be excited or morbidly affected, from representations made, in order to superinduce a state of feeling in harmony with the mind and intentions of the operator. Now, as conceded on all hands, "*physical agents act of themselves, independent of the will of the subject.*" This is essential to all our conceptions of physical agency in all cases. But not so in moral agencies. In these, the will of the agent and of the subject—the operator and the operated upon—must, in every act, simultaneously sympathize or harmonize. We have, indeed, mental as well as physical invalids, in the great family of man. These are rather passive instruments, and, in the hand of every tempter, of every ingenious or enthusiastic operator, an easy prey. The extent of this subtle influence, whether in the hand or in the eye of the charmer and of his prey, has never yet been ascertained, either in man or in the brutal tribes of earth.

The true philosophy of mesmerism is to be found in the infirmities of human nature—its morbid sensibility, its credulity, its insatiate curiosity, its love of the marvellous, and the necessary absence of self-government. These render their subjects the easy prey of imagination, and of the faith or of the self-confidence of bold experimentalists, themselves, too often, as much the deceived as deceivers.

A clear and comprehensive conception of the laws of sympathy, and of animal influence upon animal bodies, with the different states of the parties, will go a sufficient length to free every one from being a proper subject for the manifestations of the too credulous or too cunning hand of well practised manipulators. The sinful curiosity to acquire, and the presumption to impart, may, indeed, conspire to yield results as astounding as they may be judicial, on the part of divine government, to furnish those who presume to open the sealed volumes of forbidden knowledge.

As in the cases of those who formerly consulted demons, who had recourse to familiar spirits and to wizards, seeking to unseal the volumes of human destiny, and to pry into secrets which God has as kindly hid, as he has benevolently revealed that which man ought to know of himself and of his destiny, in order to his true and lasting glory, honor, and felicity, God has now given an undiscerning mind, so that a deceived heart has turned multitudes aside; inasmuch that none of them can deliver his own soul from the infatuation, and therefore, can neither see nor say, "Is there not a lie, and error, in my right hand?"

That all *bodies*—the human body as well as every other body, mineral, animal, or vegetable—are the subjects and residences of an electric spirit, there is no one, tolerably initiated into the secrets of nature, either can or will deny. And what is this electric spirit, all permeating, in certain degrees and dispensations, every thing teraqueous, organic, and inorganic? Are its mysteries all revealed? Is any one of them all revealed? No, not one. Science, true science, cheerfully puts its finger upon its lip, and nods assent. Ether, atmosphere, water, earth, are its grand and august treasure-houses. These are all distinct bodies, each one severally possessing its own treasures of this mysterious spirit. And yet it is not pure spirit. It is only relatively so called. Not one of its phenomena is perfectly comprehended by any living man. In one class of bodies it is made manifest only by friction; in another class, by sensible communication. One class becoming electrical by friction only; another only by communication. This, indeed, is not an absolute law. By force of human genius, they can be made convertible into each other. Pools of water have been so electrified as, on presentation of the human hand, to yield so much as to elicit pain. But we must ascend towards heaven to find its proper habitation. Its home is the ether that lies beyond the realms of atmospheric air. Hence, its solemn and sublime chambers never can be entered by the foot of mortal man.

We may talk of the quantities of electricity under the denominations of positive and negative; of its residences, transmigrations, transformations, or metamorphoses; but yet its secret chambers, and its domestic laws, no son of earth can penetrate, till he has shuffled off this mortal coil.

We may call the electricities positive and negative, vitreous or resinous, without increasing our knowledge of either. We may ascertain its immutable laws—such as that the rubbing and rubbed body always require opposite electricities; and that the intensity of the electric force resembles the law of gravitation, being inversely as the square of its distance. But of its essence and its primordial *modus operandi*, the philosopher is yet as ignorant as an Indian from the cliffs of the Andes, or a pilgrim from the deserts of Arabia.

Shall we, then, assume as a fact, that a human hand, applied frictionwise to a human body, may abstract from it a substance sensibly affecting the brains of both, and at the same time dogmatically affirm, that with the fluid abstracted or communicated—the one positive the other negative—the mind of the subject is perfectly identified with that of the agent? Such an inference would be at open war with every principle and law of sound reasoning and of human experience. But that some *physical* effect may and would accrue to one or both, might, on some of the laws of animated nature, be lawfully presumed. If, indeed, the mind of man were a mere fluid, even the most recondite and abstract, the inference would not be so incongruous, illogical, and revolting. But to identify

the human understanding, spirit, reason, conscience, or affections, with matter—solid, liquid, or gaseous—is alike at war with reason and revelation, as well as with all the canons of a safe and sound philosophy. But all that we have assumed or said is with reference to the spiritual rappings or knockings, the legitimate result of mesmerism and clairvoyance, as developed in the recent conversations with the dead. The links of this chain, however curious, should we attempt now to trace them, would entrench alike upon our time and your patience. We prefer, on such premises, rather to be suggestive than dogmatic.

To save time I will, then, assume, that with a good "*medium*," and a *quantum sufficit* of animal magnetism, the spiritual knockings, first heard in the house of Rev. John Wesley, believed in by Dr. Adam Clarke, reported and commented on by Dr. Priestly, are true and veritable facts. That old Jeffrey's ghost did torment the family of the distinguished Wesleys, more or less, during three and thirty years, and that the fearful knocks first heard in Hydesville, in the town Arcadia, New York, in 1847, afterwards tenanted by Mr. and Mrs. Fox, staunch members of the Methodist Episcopal church—testified to by so many true and veritable citizens in New York—more fully developed in Rochester, Auburn, Skaneateles, and recently in many towns in this Union, according to the prophecy that went before concerning them, through the distinguished Baron Swedenborg, in his prophecies concerning the year 1852, which was to decide the fate of his church and doctrines—*are all true and veritable facts and documents, of unquestionable truth and verity.* I do hereby, therefore, engross and accept, as veritable and substantially true, with a reasonable rebate and discount for the false and hypocritical pretences of some ring-streaked, speckled, and spotted goats, that have insinuated themselves, horns off, amongst these true and honest believers. Having, then, thus cordially admitted the whole premises and facts claimed, I proceed to offer a few reasons and considerations why they ought to be promptly repudiated by all rational and well informed Christians and citizens, in these United States and elsewhere.

Necromancy is just as true as history, and as much to be believed. It is a universally conceded doctrine of revelation, accredited by all learned Protestants, from Luther down to the present day. It is both a science and an art, true as the Bible. As a science, it develops a portion of the unseen world, as clearly as Newton has developed a portion of the seen world. There is a spirit world as well as a material world. There is a world of darkness and death as well as a world of light and life.

Necromancy was taught in Egypt before the birth of Moses. The art of conferring with the dead was well understood in Egypt, whence it travelled all over the earth. Hence, laws concerning it were a part and parcel of the Jewish code. God never enacted laws against absolute nonentities. The fact of his enacting laws against wizards, witches, and necromancy, as much substantiate and authenticate their reality, as his enacting laws against sodomy and sodomites, and against the image worship of pagandom, demonstrates their actual existence. Balaam, the enchanter and soothsayer, was as real a character and prophet as Moses. The witch of Endor and her necromancy, was as much a fact as was King Saul or Samuel the Prophet. And that she had power over the dead, is just as veritable as that Samuel had power over the living. Down to the Christian era, witches, familiar spirits, and witchcraft, obtained all over Asia. Paul was beset by a Pythonic spirit, as truly as Christ was tempted by Satan in person. These are Bible facts and documents, as palpable and as demonstrable as the dispossession of demons or the resurrection of Lazarus. And no man, that believes the Bible testimony, can deny it. God commanded Moses to punish with death the witches that troubled Israel. And Paul places witchcraft amongst the execrable sins of his day, and warns Christians against it. Some semi-infidels amongst modern Christians, have endeavored to ridicule this belief. But knaves and fools alike have made a mockery of these awful realities, as much as Universalians make a mock of hell. But I never knew a well educated man, or a man of a vigorous or enlightened mind, that denied or doubted these awful realities.

God has been pleased to restrain, and again to let Satan loose a little season, and now his coming is heralded from Boston to California and Oregon. The

indications, as usual, are ridiculed by Materialists and Atheists of every school. Christians believe and fear for coming events. These shadows indicate an approaching crisis. Let us, then, be prepared for it. The wise shall understand, while the foolish virgins are asleep, and have no oil in their lamps.

Never were actors more true and faithful to their calling than these pretended spirit rappers. They are always communing with the spirits of the dead. They are asking and obtaining messages from them, but only from the wicked dead. They are lying spirits, pretending to speak from heaven above, but they speak from the earth and below the earth. They are true to their prophetic character, and alas! for them that consult these too familiar spirits, whether real or pretended, that peep, rap, and mutter. They are all genuine Universalists. They take away from sinners the fear of death and hell. Not one of them, so far as I have heard, gives a single intimation of hell. All their communications allure to the belief that the friends of all inquirers are now in Abraham's bosom.

There have always been a few such real or false pretenders, and again they are loose from prison, and are every where busied in deluding those who have not the true faith in their hearts. Since the true gospel has been promulged, and is being promulged, they are exceedingly fierce against it, and take occasion to oppose it by transforming themselves into angels of light. They now say that Christ is in the desert, or, rather, most of them delight to say he is in the secret chambers. How fearfully does this comport with those secret tables, the mediums, and the queries and responses echoing from Rochester to the centre of this much favored land of Bibles.

But in all that I have conceded, I have not yet conceded their reality. These are such poor demons, and appear in forms so questionable and mean, that I cannot fully credit their reality. If demons they be, they are the meanest demons, and the most bereft of talent and capacity to speak, I presume to say, in the whole annals of demonology. We have read of demons of respectable standing and character, in former ages, but these New York demons are the veriest Liliputian demons that I have ever read of. They can neither speak a dead nor a living tongue. They even peep, and mutter, and rap, and thump, as the most clownish, ill bred demons in universal history. They are, too, exceedingly fond of the ladies. They even impinge upon their wardrobes, their secret chambers, and have the rudeness to clatter about it at a distance. They come in shapes so questionable, that I have almost concluded they are only hypocritical demons. I have rummaged over one of their most erudite volumes of conversations and communications, and intended to embellish my address with a few of their flowers of rhetoric, but I am positively so electrified by shame, that I can scarcely bring myself to make a single quotation from their low, vulgar, or clownish responses.

Mr. Wesley's ghost Jeffrey, of Epworth, Lincolnshire, England, was a ghost of some respectability of language and address. And Mrs. Seeress Harper, formerly Miss Emily Wesley, was a lady every inch of her, and although the ghost Jeffrey haunted her for four and thirty years, he was, upon the whole, rather geteel; and she, in all their intercourse, never lost her happy equilibrium.

It is due to my present audience and to those absent spirits—rappers, mediums, and all that wait upon them for illumination—that we cite, from their annals, a few of the new revelations and communications with which they have been favored. We will, therefore propound a few questions, and give their answers—

MR. A. J. DAVIS.—When a spirit leaves the human form, how does it look?

DAVIS.—"Spirits retain the same bodily form in the spiritual sphere, and at first they feel as if they were only transformed to a country they know not. It is, however, not long after the transition, before the interior senses are opened; they then behold and appreciate the change and the beauties with which they are surrounded."

2. Do embodied and disembodied spirits intercommunicate?

DAVIS, CLAIRVOYANT.—"It is a truth that spirits commune with one another, while one is in the body and the other in the higher spheres, even, too, when the person in the body is unconscious of the influence, and hence cannot be con-

vinced of the fact. *This truth will, ere long, present itself in the form of a living demonstration.*"*

3. How will the world receive this new light?

DAVIS.—"The world will hail with delight the ushering in of the era, *when the interiors of men will be opened*, and the spiritual communion shall be established, such as is now being enjoyed by the inhabitants of *Mars, Jupiter, and Saturn*, because of their superior refinement."

4. Pray, Mr. Davis, as you illustrate by the spiritual communion now enjoyed by the inhabitants of Mars, Jupiter, and Saturn, of course you have been there; but we, never having been there, cannot understand you; would you please enlighten us in that point, that we may understand you in this?

DAVIS.—"I cannot communicate with you on that subject."

(Enter Reverend A. H. Jarvis, of the Methodist church.)

MR. JARVIS.—"There are many facts which have come under my observation, equally convincing of the intelligence and utility of the communications from these unseen strangers, who, I now believe, are continually about us, and more perfectly acquainted with all our ways, and even our thoughts, than we are with each other. But the fact in reference to my friend Pickard is what you desire. He was at my house on Friday afternoon, April 6th, 1849. None of the Fox family was present. While at the table we had frequent communications on different subjects. Pickard was requested to ask questions. He desired to know who it was that would answer questions. The answer was, 'I am your mother, Mary Pickard.' Her name, or the fact of her death, was not known to any of us. The next Monday evening he (Pickard) was at Mr. G.'s, and tarried there over night. He there received a communication, purporting to be from his mother, saying, 'Your child is dead.' He came immediately to my place, and said he should take the stage for home (Lockport, 60 miles distant.) He left in the stage at 8 or 9 A.M. At 12 M. I returned to my house, my wife meeting me with a telegraph envelope. I broke the seal and read mentally first—

'Rochester, April 10th, 1849.

'By telegraph from Lockport to Rev. A. H. Jarvis, No. 4, West-street.—Tell Mr. Pickard, if you can find him, his child *died this morning*. Answer. R. MALLORY.'

"I then read it to my wife, and said, 'This is one of the best and most convincing evidences of the intelligence of those invisible agents;' and then I added, 'God's telegraph has outdone Morse's altogether.'"

Was not this a glorious message from the spirit land?

We will take another specimen from the *New York Tribune* of December 28th, 1849:—

"After this report and some discussion on the subject, the audience selected another committee, composed of the following persons:—Dr. H. H. Langworthy, Hon. Frederick Whittlesey, D. C. McCallum, William Fisher, of Rochester, and Hon. A. P. Hascall, of Le Roy. At the next lecture this committee reported that they went into the investigation at the office of Chancellor Whittlesey, and they heard the sound on the floor, on the wall, and door—that the ladies were placed in different positions, and like the other committee, they were wholly unable to tell from what part the sound proceeded, or how it was made—that Dr. Langworthy made observations with a stethoscope, to ascertain whether there was any movement made with the lungs, and found not the least difference when the sounds were made; and there was no kind of probability or possibility of their being made by ventriloquism, as some had supposed—and they could not have been made by machinery.

"This committee was composed of Dr. E. P. Langworthy, Dr. J. Gates, W. M. Fitzhugh, Esq. W. L. Burtis, and L. Kenyon. This committee met at the rooms of Dr. Gates, at the Rochester House, and appointed a committee of ladies, who took the young women into a room, disrobed them, and examined their persons and clothing, to be sure there were no fixtures about them that could produce the sounds. When satisfied on this point the committee of ladies tried some other experiments, and gave the young ladies the following certificate:

'When they were standing on pillows, with a handkerchief tied around the bottoms of their dresses tight to the ankles, we all heard the rapping on the wall and floor distinctly.

(Signed)

MRS. STONE.

MRS. J. GATES.

MISS. M. P. LAWRENCE.

* See their Principles of Nature, pp. 658, 675.

"In the evening the committee, through their chairman, Dr. Langworthy, made a full report of their examinations during the day. They reported, they excluded all friends of the two ladies from the committee room, and had the examination only in the presence of the committee of gentlemen and ladies chosen by them. Notwithstanding all this precaution, these sounds were heard when the ladies stood on large *feather pillows, without shoes*, and in other various positions, both on the floor and on the wall; that a number of questions were asked, which, when answered, were generally correct. Each member of the committee reported separately, agreeing with, and corroborating the first statements."

We will adduce only another specimen of these revelations :—

"Thousands of questions have been asked on these points, and have been answered by spirits purporting to be Emanuel Swedenborg, the 'Seeress of Prevest,' George Fox, Galen, William E. Channing, Nathaniel P. Rogers, John Wesley, Samuel Wesley, Percy Bysshe Shelley, Professor David P. Page, and many others.

Question—What is your mission to the world?

Answer—To do good. The time will come when we will communicate universally.

Question—Of what benefit will it be to mankind?

Answer—We can reveal truths to the world, and men will become more harmonious and better prepared for the higher spheres.

Question—Some persons imagine that the spirits are evil, and that Satan is transformed into an angel of light to deceive us. What shall we say to them?

Answer—Tell them some of their bigotry will have to be dispensed with before they can believe we are good spirits. Ask them why they refuse to investigate? They are not as wise as they suppose themselves to be.

Question—Can ignorant spirits rap?

Answer—Yes. (An ignorant spirit rapped, and the difference was very plain between that and the other.)

Question—Are these sounds made by rapping?

Answer—No. They are made by the will of the spirits causing a concussion of the atmosphere, and making the sounds appear in whatever place they please.

Question—Can they make the sounds to all persons?

Answer—No. The time will come when they can.

Question—Is there some peculiar state of the body that makes it easier to communicate with some persons than others?

Answer—Yes."

Such, gentlemen, are the divine revelations now being made to the world by the spirits in prison, or somewhere else, through these elect gentlemen and ladies. If you desire to have their own explanation of these mysteries, I can give it to you from their own pens. It is all compressed into one period. Here it is :—

"They (clairvoyants) have the full power of sympathy with the spirits, through the medium of the nervous fluid or electricity, which is the only medium of communication between spirits in and out of the body."

On these premises you can philosophize without my aid, and readily appreciate the amount of intelligence and credulity which the Christian philosopher has now to encounter. From such revolting spectacles and silly pretensions, I am ashamed and mortified to say, must fix, at no very elevated point, the standard of Christian intelligence and good sense of a great mass of our community in this most politically and scientifically enlightened age and country.

But before we close, it may be expedient to suggest a few criteria by which to test all such pretensions, however elevated in style, and with whatever verisimilitude they may claim the attention of an enlightened community.

1. We either have, or have not, a divine revelation, perfectly adapted to the genius and condition of human nature. The educated mind of Christendom, during a period of more than eighteen centuries, has concurred in the belief and assertion of this transcendent fact. The philosophers, poets, orators, legislators, and all the highly gifted and cultivated leaders of public opinion, in all the civilized world, have conceded, that of earth's literature, science, and religion, the Bible itself is, *par excellence*, the Book of Books, worthy of the Supreme Intelligence to be its Author, and of man to be its instrument, subject, and object. It has passed through every ordeal—through the burning fiery furnace of the most scathing criticism; and, like the pure gold of Ophir, it has come out of that

furnace, not merely unscathed, but shining with a lustre, a beauty, a glory, that surpasses all the literature, science, and religion of all ages, races, and generations of men. The arm of flesh will sooner quell the waves of the sea, arrest the winds of heaven, or pluck the sun from the centre of its own system, than human wisdom, genius, or learning, fasten upon any page of this Divine Volume a single characteristic of weakness or folly, of fraud or fiction.

Truth and error have their appropriate characteristics. Nature and art—I mean nature and human art, (for all nature is but art unknown to man)—I say nature and art are distinguishable to every educated age. No honey-bee ever sought honey from an artificial flower in all its bloom of beauty. No one of perspicacity, who has read with attention the oracles of any Divine Prophet or Apostle, can, for a moment, listen to the prosing nonsense and folly of a mesmerised clairvoyant. To listen to such nonsense as is printed from the lips of such sages, *as a communication from heaven*, is proof positive that the party in attendance has never seen the Sun of Righteousness in his full-orbed glory, and has mistaken the place of his rising as much as the simpleton that looks for the sun to rise on the bottom of a well.

2. But, in the second place, these assumed revelations are private revelations, and from private impulse, and are, consequently, of private interpretation. Of course, then, they are not of any public importance. This is not a *seal*, but a *brand* from heaven, of their imposture. No oracle of God is of any private impulse or private interpretation, for the holy men of olden times spake as they were moved, not by angel or spirit, but by the Holy Spirit. This is, itself, an explicit refutation of them. No divinely inspired man ever was a fortune-teller, or a communicator of private intelligence for the good or behoof of any individual. Angels have been sent on special errands to special persons, for public interest; but the Divine Spirit never condescended to answer any man's petition concerning his own personal property, country, goods, or chattels. These Spiritual Rappers and their spirits, in all their speculations, have stamped upon themselves the brand of their own fraud and imposition, and yet, have not sense to read or see it.

3. When God interposes, it is on an occasion worthy of himself. There was always a Moses or a Joshua in the field—a Lawgiver or a Redeemer on the stage when God “rapped.” His voice then shook, not a door, but the earth and the heavens. He needed no lamp nor sensible light, for his own glory veiled the sun, and hid the stars from mortal vision.

“When Israel went out of Egypt,
The house of Jacob from a people of strange language,
Judah was his sanctuary,
And Israel his dominion.
The sea saw it and fled;
The Jordan was driven back.
The mountains skipped like rams,
And the little hills like lambs.
What ailed thee, O thou sea, that thou fleddest?
Thou Jordan, that thou wast driven back?
Ye mountains, that you skipped like rams;
And ye little hills like lambs?
The earth trembled at the presence of the Lord,
At the presence of the God of Jacob;
Who turned the rock into a pool of water,
And flint into fountains of water.”

In what contrast with these scenes stand the domicile of Mr. Fox, of Lyman Granger, and of Johnny Grott, of Rochester, Auburn, or Skaneateles, with their young groups of ghostly faces peeping, peering, muttering around a drowsy *medium*, half mercury, half man, waiting for the news from the spirits in some infernal purgatory beyond some infernal Stygian pool?

It is a canon of Protestantism, worthy of a golden tablet, that to the Bible's last *amen*, nothing is to be added by any new revelation or commandment of demon, angel, or man. Between the last voice of the Apocalypse and the final

trumpet or man's drama, no new oracle, dream, or vision, is promised by God or expected by any intelligent man.

Indeed, soon as the drama of redemption was completed, and the keys of the kingdom of heaven given in charge to the Apostle Peter, all subsequent preachers, teachers, and inquirers were, by visions or precepts from heaven, sent to hear words from Peter, which all that learn, believe, and obey, will need no angel, ghost, medium, or missionary from another sphere, to teach them anything which they ought to know, to fill up their mission and destiny of life, or to consummate their own glory, honor, and blessedness.

Young gentlemen, we live in an age of wonders, and we Anglo-Saxons are, in fact, a wonderful people. We have, too, *as a people*, a wonderful destiny in this world, beyond our individual personal destiny in an eternal universe, on the mere suburbs of which we yet stand. You have a peculiar privilege, and consequently, will have peculiar duties and a peculiar destiny in this world. The truly educated portions of our country, in the broad and large import of the word *education*, are not one in a thousand of our aggregate population. The credulity of many infidels and sceptics has afforded a somewhat perplexing theme to certain moral philosophers. We allude to it no farther, at present, than to express our wonder at the facile belief of some schools of infidelity in new revelations. They reject Moses and the prophets, Jesus and the apostles, and believe in the day-dreams of every pretender to some new form of supernaturalism. Hence the ready ear and voluntary belief which they yield to every pretence of some new light from the spirit world.

Within a few years there has been a very general excitement amongst this class on the subject of new communications from the dead. We regard this fact as at least a very striking proof of an all-pervading latent interest in the state of the dead, and of the unsatisfyingness of all the mere philosophies of earth upon the unseen and the eternal world. Human nature, in its more rational forms, without a positive and explicit revelation of a future life, has never been, and never can be, at rest. It demands a God, a future judgment, and a future life. It has hopes and fears, however latent, that occasionally develop their positive existence, and cannot, by any possibility, be eradicated or annihilated. But the misfortune is that men seek to conceal, or to secrete, this innate dread of the great unseen and the great unknown, rather than to institute an earnest inquiry after the secret of his being, character, and will. Man needs a revelation of God as much as he needs the breath of life. The future of himself is always infinitely more interesting to him than all his experiences of the past. Hence the facile ear of even a stern unbeliever in the Christian revelation to every new, and strange, and mysterious indication of a spiritual sphere and of a future life. There are at this very hour, as I am constrained to think, many myriads of persons more laborious and indefatigable in their inquiries after Mesmerism, Clairvoyance, and Spiritual Rappings, than they have ever been to investigate the claims of Moses or of the Messiah. This, in my opinion, is a proof that the requirements of Moses and of Christ are inwardly, or at heart, more resisted than the simple fact of their real personality or of their divine mission. Human nature, fallen and degraded as it is, has more of an innate revulsionary feeling to the doctrine of the Bible, and especially to the self-denial which Christianity enjoins, than it has to the stern realities of a God, a Saviour, and a future life. Had Moses and the Prophets, Jesus and the Apostles, granted impunity to man's lusts and passions, or delivered oracles in harmony with the demands of the unbridled lusts and passions of men in the flesh, the whole world would have loved, honored, and adored them, and have gladly acquiesced in their mission.

Men in the flesh desire a *heaven*, a pathway to it, and a safe and a sure guide, provided only that this heaven and its highway suit their taste, and that its guide grants impunity to all their lusts and passions. Hence the growing popularity of Universalism in many parts of our country. It is in good keeping with the tastes and the affinities of a secular population, and the pulsations of a purely animal and worldly spirit.

But, without an entire regeneration of body, soul, and spirit, what a paradise would heaven be! Mohammed and his elysium lying beyond the seventh heaven, with its snow white hills, its crystal fountains, its groves and gardens, more

odoriferous than the purest musk, studded with goblets bright and numerous as the stars of heaven; spread over a saffron earth covered with pearls; women formed of cognate musk, beautiful as angels, lolling in pavilions of hollow pearls, feasting on nectar and ambrosia, tuning their golden lyres to the odes of Venus and Bacchus—the chief divinities of earth—would be the proper heaven, the delightful hope, of the great majority of the most polished circles of London, Paris, and Washington City, together with a thousand other towns and cities of inferior fame.

But such is not the hope nor the heaven of the Bible and its Author. It is a much more beautiful and glorious heaven. There grows the tree of life. There are seen the cherubim and the six-winged seraphim. There are sweeter melodies than mortal ear has ever heard—more heart ravishing sights than mortal eye hath ever seen. The jasper, the sapphire, and the emerald—the beryl, the amethyst, and the topaz—and all the diamond brilliancies of earth, are but the image of its beauties and the shadow of its glories. Yet it is, in certain circles, a very unfashionable place. It is even bad taste, on some splendid occasions, to allude to it. And I am not sure that even here it is in good keeping with the occasion, to dwell too long upon it. Pardon me, then, you cynic critics, for trespassing on your forbidden ground. Turn we, then, to the constellation of the lesser bear,

“Where, perhaps, some other beauty lies,
The blest cynosuré of neighboring eyes.”

And here we shall only add, that amidst all the knocking, rapping spirits of earth, there is a spirit standing at the door of every heart, knocking for admission, promising to all that open to its call a banquet richer far than earth has ever seen, or mortals ever known.

But that spirit speaks in a style of lofty argument, of moral dignity, and divine grandeur, worthy of a Christian's heaven—of such a being as God, and of such a being as man, viewed in all the sublime and awful outlines of his moral nature, his lofty port and heavenward aspirations—and not in the grimace and silly buffoonery of those spirits that peep and mutter tales unworthy of man, and still more unworthy of woman. From such demons, such silly demons—whether of imagination, fraud, or fiction—let every man and woman of self respect, of good sense, and of sound discretion, turn away in sovereign and supreme contempt.

THE CHURCH is built on the foundation of the apostles and prophets, Jesus Christ himself being the corner-stone. Well, we cannot have two foundations, so we can have no more apostles nor prophets; then, as for the other needs of the church in its edifying upon this foundation, there are all manner of things to be done daily; rebukes to be given—comfort to be brought—Scripture to be explained—warning to be enforced—threatenings to be executed—charities to be administered—and the men who do these things are called, and call themselves, with absolute indifference, deacons, bishops, elders, evangelists, according to what they are doing at the time of speaking. St. Paul almost always calls himself a deacon—St. Peter calls himself an elder, 1 Pet. v. 1—and Timothy, generally understood to be addressed as a bishop, is called a deacon in 1 Tim. iv. 6, forbidden to rebuke an elder in v. 1, and exhorted to do the work of an evangelist in 2 Tim. iv. 5. But there is one thing which, as officers, or as separate from the rest of the flock, they *never* call themselves—which it would have been impossible, as so separate, they ever *should* have called themselves—that is, PRIESTS.—*Ruskin. Notes on the Construction of Sheep-folds.*

I have witnessed in many instances, with a disgusting recoiling of the heart, an astonishing promptitude to impute *heresy* to a man whose expressions have varied from the common phraseology, or whose conclusions have been cautious, and not in the tone of infallibility.—*John Foster's Life*, vol. i. p. 126.

The Holy Scriptures contain all that is necessary to be known—commands all that is necessary to be done—and rebukes, faithfully, every wrong.

NOTES OF LECTURES

BY A. CAMPBELL.

NO XXV. — EXAMINATION ON "THE ACTS."

IN what year of the world was the Messiah born? — Four thousand and four, the vulgar *Anno Domini*. But how long before this period? — Three years and eight days, usually called four years, because it is a part of four years. Where was he born? — In Bethlehem, Judea. Who was king of Judea at that time? — Herod. Of what race or people was Herod? — An Idumean. In what year of the world did the ministry of John commence? — The fifteenth year of Tiberius Cæsar. How long after this did the ministry of the Messiah commence? — One year. How old was he then? — Thirty years. How long was Christ on earth after his resurrection? — Forty days. From what part of the earth did he ascend? — Olivet, a mountain in Judea. How long was it after his ascension before the day of Pentecost was fully come? — About a week. Could the Christian religion commence before the Messiah entered heaven? — No. Under what figure was the Christian church set forth? — A kingdom. What is essential to a kingdom? — A king. Must there be a formal investiture of power before a king can reign legally? — There must. Where did Christ receive the investiture of this power? — In heaven. This gives us the data for the beginning of his reign, and corrects a thousand mistakes oftentimes made. What was the Messiah doing during these forty days after his resurrection? — Teaching his apostles. Concerning what subject? — The new kingdom. Did he tell them of any other matter? — Yes, of a Comforter that was to come. What was the question propounded to him which elicited this promise? — "Lord, wilt thou restore again the kingdom to Israel?" What were the apostles' views of this kingdom up to this time? — That it was a temporal one. These questions led us to our last lectures.

Was this kingdom the subject-matter of ancient prophecy? — Yes. How long before had it been predicted? — Seven hundred and sixty years. Who did this? — Isaiah. Who did this seven hundred and ten years before-hand? — Micah. This kingdom was to be a kingdom of peace, as the beating of

swords into ploughshares, and spears into pruning-hooks, indicate that its King was also to be the Prince of Peace. Kings now begin to see that wars are entirely unnecessary, and that they are followed by national punishments. War, to say the best of it, is only licensed murder. Was the time of the setting-up of this kingdom set forth in prophecy? — Yes. What is the particular time foretold? — During the fourth universal empire, at the end of Daniel's seventy weeks, and while the second temple stood. God never tells us the precise time of an event; neither did Jesus, the last time he was asked when the kingdom should come — but he gave them a general outline. God does not tell us when we shall die, but has given us a general idea of the period of human existence, viz. three score and ten. This much appears necessary in God's moral government. Was there any particular prophecy concerning the agent by whom this kingdom was to be set up? — Yes. Who uttered this prophecy? — The Messiah himself. Who was this agent? — The Spirit. What is the reason why Christianity is called the dispensation of the Spirit? — By its instrumentality the church was first set up, and is perpetuated, for the Spirit still dwells in the church. It descended on Pentecost, but has not yet ascended. Under what three names is this agent known? — Monitor, Advocate, and Comforter. What three points was he to carry? — He was to convince the world of sin, righteousness, and judgment. From what topics was he to do this? — He was to argue the first from their not believing in him, and show wherein this would be the best argument that could be used for this purpose. He could argue the awful malignity of sin by proving that men would commit *deicide*, and did do it, as far as they were able; and that this was the *ultimatum* of the human will when unrestrained. What was the topic from which he was to argue righteousness? — His reception into heaven. Wherein does this prove his righteousness? — God has taught us righteousness in two ways — first, in a person's character — second, in having that character tested in the highest court in the universe. The Spirit came down from heaven testifying that Messiah was justified in the high court of heaven. This explains Paul's expression, "Justified by the Spirit."

What is the third topic from which he was to plead?—That the prince of this world is judged. To judge is to put down. On this fact is based a future judgment. The prince of this world is Satan; he has his empire, and was represented by the hierarchy who condemned the Messiah. The Roman Emperor was *Pontifex Maximus*, because he was high priest of an idol and the pagan superstition, which were put down by the Christian religion. The conquerors put on the religion of the conquered, the only instance of the kind in the history of the world. If Jesus had not gone down into the grave, he could not have opened it. They who laid his body in the tomb, and Joseph who rolled the stone against its door, as well as those who sealed it, knew not what they were doing; but the angel who rolled the stone from the door of the sepulchre knew what he was doing. The Philistines who brought Samson to their temple, blind and weak like a dead man, did not think it would be their destruction. So Satan and his adherents did not think that by putting the Messiah into the grave, they were going to destroy its power. They never dreamed that he would burst the grave, and leave it open ever after to the eye of faith.

RECAPITULATION.

The Christian era—that is, the *Anno Domini*—is not the era of Christianity proper, for it begins about three years after the birth of Christ, but Christianity not for twenty seven or thirty years after this period. There was no such thing in the world as Christianity until after Christ ascended to heaven. John the Baptist merely gave the note of preparation; he spent his whole life in saying, “He must increase, but I must decrease.” John was not a Christian—he died before the kingdom began—he said all his life it was at hand, and consequently not existing. I wonder not that the Messiah said, “The least in the kingdom of heaven is greater than he.” We have been for ages studying the metaphysical abstractions of men, the Thirty-nine Articles, Five Points of Calvinism, &c. which are anything but Christianity. To know what Christianity is, and when it began, we must study this book. The matter of Christianity did not exist while Jesus lived.

What is the matter—the material of Christianity? It is the sacrificial death, the burial, resurrection, and ascension of Jesus Christ. Hence the Christian religion could not have been in the world before the facts transpired on which it is based. Jesus was only making his pretensions known during his life, and John was merely introducing him to the world. Jesus was a Jew up to the last Passover. After this feast they tried, condemned, and put him to death; and Paul has said, “You are saved if you keep in mind what I said to you, viz. that Christ died, was buried, and rose again.” Hence you see that his life is no part of Christianity. When asked by his disciples after his resurrection, the time of his kingdom, he tells them, it was not for many days hence, and that he would send an Advocate, showing us that his cause was to be advocated. Why was the Spirit not yet given? Because Christ was not yet glorified. Jesus, in his last words on the cross, makes an appeal from the tribunal of Annas, Caiaphas, and Pilate to Heaven. Both courts in which he was tried were legal; he employed no one to plead his cause, and was perfectly passive himself; but when they had convicted without evidence, and were executing him, he committed his cause to God. This was his appeal to Heaven. After he ascended, the Spirit came down and announced that his case was reheard in the High Court of Heaven—that he was acquitted there, and declared to be the King of the universe—that God, instead of convicting him of blasphemy, for which he was condemned on earth, put upon him his own tiara, and made him “both Lord and Christ.” This may, with strict propriety, be called his coronation. At this period his reign began. Now there was a complete revolution in heaven as well as on earth, for it is said he shook not only the earth but the heavens also. No man can understand Christianity, who does not understand this part of it.

The next item in order is the commission given to his apostles, of which we have spoken heretofore. This was given before he ascended, and comprehends several things. It was not given to the Jews merely, but to the whole human race; for, “He came to his own, but his own received him not; but to as many as did receive him, to them gave he the power (or privilege)

of becoming sons of God." This commission was to go into effect at Jerusalem, and thence spread over all the world. We have given the reason why it should begin here. Here he was condemned before a world's convention, and here he was justified before a like convention of the same people. The Spirit was to be the Advocate; for this religion is spiritual, and does not pertain to flesh and blood, but is encased in it like a sword within its scabbard. The Spirit, as a lever, is placed within the body, to raise man from earth to heaven.

Man is not to be made an angel, but what is greater—a glorified man; and the Spirit is placed in the centre, radiating all around to the circumference of the whole man. Some suppose that the Spirit comes into actual contact with the man's spirit; others, that it passes through, like electricity; but it is more refined than any such vulgar conceptions, and acts by the power of truth. How the will controls the muscular system, is a mystery to us. All we know is, that the muscles have no power apart from the will; but, when acted on by the will, are susceptible of a variety of movements. This will give you a conception, but a very gross one, of what we mean by the Spirit acting on matter. But it is all theory, and this is an age of theory; but theory is not fact. We are to be judged by facts, not by theory. God has never called upon us to believe anything contrary to our senses; but he has called upon us to believe in a Being above and superior to ourselves. All God's operations are sheathed from our eyes. He created the world by a word, and when he spoke truth was born. He gave *being* by speaking, and never without it. He said, "Let there be light, and there was light"—that is, material light. Now the Bible gives light spiritual. Why did the Spirit choose different topics to argue from? Because he had different points to establish.

Observe that in the beginning of Acts there is an outline given to the Apostles of the course they should pursue. If God has formed the little coral insect, forty millions of which are contained in a cubic inch, with a perfect machinery in its bodily constitution for completing the work for which it was designed, I argue, if God does so in such small matters, that he will do so in others of

greater magnitude; and that he has thoroughly considered the moral machinery which is to reconcile and renovate man, when he formed the Christian church. But man without a ladder like Jacob's cannot see the rationality of the plan. This being the last and best of God's works, is undoubtedly also the best adapted to man's condition and moral nature.

HIGHER GROUND.

(From "*Quo Warranto?*")

WHATEVER the Scriptures have established, directed, or sanctioned, is invested with the authority of God. To that we bow. All else, by whomsoever said, is of man, and has no authority over our consciences. However wise and good the man may be who said it, yet he is but a man, and in the affairs of religion we bow only to the voice of God. We have already asserted, in "The Question Stated," that by the infallible test of the divine law, every usage in the church must be tried. We believe that there is not a pretence of scriptural authority for the usage which now prevails in regard to the ministry of the Word. We mean, it is a totally unauthorized assumption, that one man in each church should claim to be the *sole and exclusive* teacher in that church, and that the people should sit silently, day after day, and year after year, to listen to that one fixed teacher. We assert fearlessly—and we challenge discussion—that for *this* institution there is not a particle of authority in any part of God's Word. We deny, not that there ought to be a ministry, that there ought to be pastors and teachers, but we deny that the order of the ministry *as we have it, with its assumptions and prerogatives*, is according to Scripture. We have called for the authority on which it rests—if it is of God, where is the proof? We are without an answer. But we will now take higher ground, and ask, by what authority has the practice of the early churches, in regard to teaching and edification, been laid aside; and why has that which was the right, the privilege, and the duty of all, according to their gifts, been monopolised by one?

Some assert, that there is no prescribed *form* of church government in

the New Testament: we will not quibble about words; it will, at least, be admitted that certain great principles are given for our guidance, and that whatever form we establish, it should be in harmony with those principles—that is all we care to contend for.

Taking this ground, we demand the full and distinct acknowledgment of the liberty of teaching and exhortation, accorded by the apostles to the whole church; and we require the abrogation of that custom, or usage, which has abolished the divinely-appointed method of edifying, building up, and comforting the church.

We earnestly beg the attention of our readers to the evidence which abounds in the New Testament, that it is the *right*, the privilege, and the duty of every brother in a Christian church to contribute to its edification, so far as abilities enable him. There is no distinction, in this respect, between those in office and those out of office. If any in our modern churches have the ability to exhort their brethren, and yet systematically keep, or are kept, silent, they or the church, or both they and the church, violate the laws devised and promulgated by infinite wisdom, for the guidance and support of the church. God has founded his church in the world, and given the rules by attention to which it is to be sustained. It is worse than presumption to disregard or pervert them. Let us go at once, then, to the Scriptures, and throw aside the traditions of men.

The church is described by the Apostle Paul (1 Cor. xii.) under the similitude of the human body. "The body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body, is it, therefore, not of the body?...If the whole body were an eye, where were the hearing? If the whole body were hearing, where were the smelling? *But now hath God set the members every one of them in the body as it hath pleased him. And if they were all one member, where were the body; but now are they many members, yet but one body.* And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you." The simple principle embodied in these words is, that the efficiency of the church depends on the activity of each member in his proper sphere, none as-

suming too much, none neglecting to do even its apparently unimportant duty.

Each member, then, has something to do, and the church is not in a healthy state if each member does not do his own proper duty. In Ephesians iv. 7-16, the apostle observes, "Unto *every one of us* is given grace according to the measure of the gift of Christ—he gave some apostles, and some prophets, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ, *that we may grow up unto him in all things, which is the head, even Christ, from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.*" This is *God's order*, every joint has something to supply, and an "effectual working in the measure of every part" is necessary to the increase of the body. If we contrast this with modern practice, we shall cease to wonder that the body does not increase, and we shall cease also to be in doubt as to the reason. The church, it is said, is to *edify itself*. The brethren are urged to "exhort one another," to "teach and admonish one another," and to "seek that they may excel to the edifying of the church." Prophecy is explained to be "speaking unto men to edification, and exhortation, and comfort" (1 Cor. xiv. 3.) And it is said, "all may prophecy one by one, that all may learn and all may be comforted."

It is not said, "assemble yourselves together and hear the exhortation of the bishop or pastor," or "submit to be exhorted by the elders," or "be taught by the appointed teachers," or "one is to prophecy." The *text* has not been corrupted; this would have been denounced as a grave offence against God and his truth. The genuine words remain, but the *practice* is corrupted. What's the difference?

In the Epistle to Romans xii. 6, Paul writes, "Having, then, gifts differing according to the grace that is given to us, whether prophecy let us prophecy according to the proportion of faith, or

ministry let us wait on our ministering, or he that teacheth on teaching, or he that exhorteth on exhortation; he that giveth let him do it with simplicity, he that ruleth with diligence, he that showeth mercy with cheerfulness." Now, in modern practice, four of these duties are assigned to *one officer* in the church as his special prerogative. If these duties are comprehended in the word "gifts," is not a monopoly of the duties a disregard of the gifts? To despise prophecyings, is it not to *quench* the Spirit?

The Epistle to the Philippians is addressed to "all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." The saints are mentioned *first*, and all the practical directions are given to "my brethren," "my beloved," "brethren dearly beloved and longed for." The brethren (not the bishops) are exhorted "to hold forth the Word of Life;" reference having been made in the commencement to the officials, the omission of any limitation or restriction in the body of the Epistle in regard to the performance of the duties enjoined, proves clearly that no official prerogative or monopoly in those days separated the teachers and the taught. So far was Paul from desiring to check the preaching of the gospel, that he uses the remarkably strong expression, "every way, whether in pretence or in truth, Christ is preached, and I therein do rejoice, yea, and will rejoice." In the Epistles to the Hebrews and Thessalonians, distinct reference is made to those who are "over" them in the Lord, yet it is not on those overseers the duty of teaching and exhortation is laid, but all the saints are enjoined to exhort and edify one another. Paul says to Timothy, "Let the elders that rule well be counted worthy of double honor, *especially* they who labor in the Word and doctrine." There were, then, elders in the church who ruled, as well as elders who taught; yes, there were elders who ruled and *did not teach*, and there were those in the church *not elders* who did teach. *Liberty of teaching was never made to depend on official authority*; it was in common to all who had the ability, whether in office or not.

To appreciate the full force of these arguments, it is necessary to consider whether it is possible for modern churches to apply to themselves the

language addressed by the apostles to the primitive churches. Take a few instances of exhortations which, or the like of which, occur in almost every apostolic epistle:—

"To the Corinthian church Paul says, "Follow after charity, and desire spiritual gifts, but rather that ye may prophecy" (1 Cor. xiv. 1.) "*Brethren, covet to prophecy*" (1 Cor. xiv. 39.) To the Ephesians he says, "Be filled with the Spirit, speaking to yourselves in psalms, and hymns, and spiritual songs, singing, and making melody in your heart to the Lord" (Eph. v. 18.) To the Colossians he says, "Let the word of Christ dwell in you richly in all wisdom, *teaching and admonishing one another* in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord" (Col. iii. 16.) To the Thessalonians he says, "Comfort yourselves together, and edify one another even as ye do" (1 Thess. v. 11.) "Quench not the Spirit. Despise not prophecyings" (1 Thess. v. 19-20.) To the Hebrews he says, "Exhort one another daily" (Heb. iii. 13.) "Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another" (Heb. x. 25.) The other apostles are equally explicit. Peter says, "As every man hath received the gift, even so *minister the same one to another* as good stewards of the manifold grace of God" (1 Pet. iv. 10.) Jude says, "But ye beloved, *building up yourselves* on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God" (20-22.)

We put it to our readers whether exhortations like these are not utterly irreconcilable with the existence in those churches of any officer who, *by virtue of his office*, had the peculiar or exclusive duty of teaching or edifying his brethren. If this be so, it follows necessarily that modern churches, by superceding the gifts of the brethren, by discouraging mutual edification and exhortation, and by conferring on one the duties allotted to all, have departed from scriptural order in an essential point, and have despised God's provision for the spiritual sustentation of his church. Be it ever remembered that there is no appeal against God's Word—no consideration of expediency or convenience, of liking or disliking, can be suffered for a moment to outweigh the divine appointment. These

arguments may meet the eye of some who will assent to them as true, and yet feel an irresistible objection to the practical adoption of them. We ask such whether it is a light matter, that Scripture is made void by tradition, and the inventions of man? Let each man answer that to his own conscience and to God.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.—No. XLIX.

OLYMPAS.—My dear children, I have been absent from you for several months; and nothing, I can assure you, but the calls of Christian humanity and duty, could justify me to myself for so long an absence from my family. I have, indeed, been preaching and teaching Christ to my fellow-men—a service of paramount value, and, with me, of such primary importance as [to cause me to sacrifice the pleasures of home, and, for a season, to forego the happiness of watching over your education and progress in Christian learning. But now, since the good Lord has watched over you all during my absence, and has given us the pleasure of meeting in good health, and in the continued enjoyment of our wonted privileges, we will resume our regular course of instruction, and James will read the first thirteen verses of the ninth chapter of Romans, which, I believe, was to have been, at my departure, the next lesson.

JAMES.—“I speak the truth in Christ, I do not speak falsely, my conscience bearing me witness, in the Holy Spirit, that I have great grief, and unceasing anguish in my heart, for my brethren—my kinsmen, according to the flesh; (for I also was, myself, wishing to be accursed from Christ)—who are Israelites; whose are the adoption, and the glory, and the covenants, and the giving of the law, and the rites of service, and the promises; whose are the fathers, and from whom the Messiah descended, according to the flesh; who is over all, God blessed for ever. Amen.

“Now, it is not to be supposed that the promise of God has failed; for all the descendants of Israel are not Israel. Neither are they all children, because they are the seed of Abraham; but ‘In Isaac shall your seed be called.’ That is, the children of the flesh are not the children of God; but the children of the promise are counted for seed. For the word of promise was this, ‘According to this time, I will come, and Sarah shall have a son.’ And not only this, but Rebecca, also, having

conceived twins, by one, even Isaac our father; (they, indeed, not being yet born, neither having done good or evil, that the purpose of God might stand, by an election; not on account of works, but of him who calls:) it was said to her, ‘The elder shall serve the younger;’ as it is written, ‘Jacob I have loved, but Esau I have slighted.’”

OLYMPAS.—Before entering upon the lesson now read, it will be expedient to premise a few thoughts on the connection between the passage now read, and the subject discussed in the preceding chapter.

Predestination is first mentioned in the 29th verse of the 8th chapter. Besides this, it occurs but twice again in all the Sacred Scriptures of the New Testament, and never in the Old. These cases are found in Ephesians i. 5-12. But the Greek original uses the word *proorizoo*, (predestinate,) on two other occasions—once in Acts iv. 28, “The things before determined,” predestinated to be done; and again, 1 Cor ii. 7, “Which God ordained,” or predestinated to be done. From the frequent use of this word in theological and controversial works, one would imagine that it must have occupied a large space in the sacred original.*

* We have, indeed, the English word *fore-ordained* once in the Common Version (1 Peter i. 20) applied to Jesus, but not the same word as that found in our present lesson. There it is *proginooskoo*, also found Acts xxvi. 5, translated “Who *knew me* from the beginning” (Rom viii. 29,) “For whom he did *foreknow*” (Rom. xi. 2,) “His people which he *foreknew*” (2 Peter iii. 17,) “Seeing you *knew* these things before.”

We have, also, twice from the same root the word *prognoosis*, and translated *foreknowledge* (Acts ii. 23, and 1 Peter i. 2.) “Delivered,” says Peter, “by the *determinate* counsel and *foreknowledge* of God.” In this sentence we have the two roots of these words, *foreordain* and *foreknow*. The *orismentee boulee*, literally “the defined,” or marked out “*will*” or *purpose* of God.

Counsel and *will* are very subtle ideas, and are severally, at the discretion of translators, preferred. *Boulee* occurs twelve times in the New Testament—once rendered *will*, ten times *counsel*, and once *advice*.

Orizoo, the word before us, comes from *oria*, a coast; and that, again, from *oros*, *terminus*, or *term*. The verb, in classic use, usually indicates to *define*, to *determine*; and sometimes to *declare*. Hence, “the declared counsel” or “the defined counsel,” are equally appropriate renditions of the words *oorismentee boulee*, found Acts ii. 23.

Unfortunately, too, the spirit of controversy was much abroad in the earth when our popular Common Version was made, and it doubtless gave some preference to meanings more or less favorable to the theological tenets cherished by its authors. A zealous partizan rarely recognizes in himself the influence which not unfrequently decides his choice.

CLEMENT.— Brother Olympas, our Brother Aquila suggested to me the pleasure which he promised himself when we should have an interview with you on the *ninth* of the Romans. We have, indeed, been discoursing much, during your absence, on this and the eleventh chapter of this most learned, most profound, and most soul-subduing section of this chief of all the epistles and essays ever written on the remedial system, which, indeed, is the very heart and soul of the gospel; nay, of Christianity itself. And now, sir, we entreat you that we travel slowly through this most soul absorbing theme. You know, dear brother, the two great systems, or rather, as you once termed them, the two great philosophies of Christianity, are each essentially dependant on the interpretations of this section of Paul's Epistle to the Romans. We trust, then, that this abstruse subject will occupy our attention, not only theologically, but practically and profitably.

AQUILA.—I fully concur with our Brother Clement, in his view of the absorbing importance of this section of the epistle, and cordially sympathize with him in the wishes which he has now expressed.

OLYMPAS.— I am, indeed, deeply penetrated with the value and importance of the developments of our great Apostle in all this epistle, and especially in the grandeur of the conceptions which he gives in these chapters, of the large space which our redemption always occupied in the Divine mind in the counsels of eternity, as displayed in the preparations made for it in the antecedent dispensations of his providence, both general and special. Still, we know only in part, and interpret in part, the great developments which God has made of his purposes of grace and mercy to our bewildered and ruined world. We can, no doubt, assist one another, and edify one another, else we should not have been commanded to do so. But I must look to your sug-

gestions and reflections, as the subject develops itself to your spiritual vision; and will expect just as much from you as you can expect from me, on all the premises. Where, then, shall we commence?

CLEMENT.— Your remarks, at the conclusion of our former lesson, led us to conceive that it was the purpose of God, before the days of Abraham and Moses, to bless all nations through *his seed*, which is Christ—that in him were treasured up all the counsels, promises, and purposes of God towards mankind. And that consequently, there was a scheme, a plan, a purpose in God's own bosom from of old, from everlasting, or ever the earth was; before man was made, and, consequently, before his fall. Now, you know that many of our contemporaries, and of our forefathers, have been quarrelling, from times immemorial, on the subject of election and predestination; and that these chapters have been, for ages, a strong hold and fortress retained by one party, and stormed by another. Great men, able commentators, and system builders, have been warring for ages on this subject; and so much that has the semblance of truth appeared on both sides, that the great masses of Christendom have, however they may have differed on other subjects, stood rank and file on one side or the other of these questions.

OLYMPAS.—Alas! it is all too true, and I fear it will be so when you and I both sleep with our fathers. Still, this is no reason why we should not think, and speak, and write on the subject. For my part, I feel warranted to inquire, to reason, and to comment on these, as on all other items of Divine revelation. That the Christian doctrine here and elsewhere implies and teaches election and reprobation, in purpose and in fact, no one worthy of our respect can deny. These theories called Calvinism and Arminianism, or Augustinianism and Pelagianism, are stale themes, and are equally beyond the letter and the spirit of evangelism, so long as 'tis written that the gospel is "glad tidings of great joy to all people;" and that God wills not that any should perish, but that all should come to the acknowledgment of the truth, as it is in Jesus, and be saved.

AQUILA.— One side or the other must be wrong, seeing that they stand

on opposite sides, and contradict each other.

OLYMPAS. — Yes. And still they may both be wrong, in their general views of the whole gospel; for the gospel is a system perfect, complete, and consistent with itself. I admit that there have been more talent, more learning, and more piety, *pro rato*, on the Calvinism, than on the Arminian side of these great questions. But that will not prove that either of them is exactly the gospel of salvation, as taught in the apostolic writings. Neither of them is the truth, the whole truth, and nothing but the truth. Neither system is, in its philosophic and speculative character, necessarily operative on the minds and characters of its sincere advocates. I have seen—and what man of observation has not seen?—the Calvinist lead an Arminian life, or act as though he had believed the Arminian theory; and the Arminian live and act as though he was a Calvinist. Neither theory, legitimately carried out, would give a fair specimen of Christian character. There are professors of every creed, whose life and doctrine disagree. Still, this does not sanctify error, nor desecrate truth. But salvation is certainly of grace, and not of works of law. But grace that is not sovereign and free, is not grace. Grace is not the effect of good works—but good works are the effect of grace. *Grace and works* are separated by Paul as the oracle of Christ. "For," says he, "if election," or salvation, "be by grace, then it is no more of grace, otherwise work is no more work." This, though not a genuine reading, is, nevertheless, genuine sense. A salvation, part of grace and part of works, is a salvation neither of grace nor of works. Still, there is no salvation by grace that does not bring forth the fruit of good works. But a tree is not its fruit—nor is the fruit the tree that bears it. But we must listen to the Apostle in the section before us, and leave off these prefatory aphorisms and affirmations; and now let us closely mark his language and its bearings.

He affirms as follows: "I have great grief and increasing anguish in my heart for my brethren, my kinsmen according to the flesh; for I myself" (*as they are now*) "was wishing to be separated from Christ." I could once, like them, have said, "*Jesus anathema*," let Christ

be accursed! They are Israelites, whose are the (national) "adoption," and "the glory" of having been God's people. "The covenants" of promise were theirs, and "the worship" approved, and "the promises concerning Christ and his blessings." Whose are the fathers, and from whom the Messiah descended according to the flesh, who is over all, "God blessed for ever," or God be blessed for ever! Amen!

Now, it is not possible that the "promise of God," (to Israel, or concerning Israel) "has fallen;" for all who are of Israel "according to the flesh," are not Israel "according to the promise." Neither because they are the seed of Abraham "according to the flesh," are they all the "children of Abraham" according to the Spirit. While repudiating Hagar and her seed Ishmael, he says, "In Isaac shall thy seed be called"—that is, the "children of the flesh," born in the course of nature, are not the "children of God," supernaturally born, as Isaac was; but the "children of the promise," as Isaac was, born in virtue of a promise, and not in virtue of the flesh, "are counted for seed" born to God. And that you may understand the doctrine of the two seeds of Abraham—the natural and the supernatural—you must remember that "the word of promise" made to Abraham, concerning a supernatural seed, was in these words, "*According to this time*" promised, "*I will come, and Sarah shall have a son.*" And this, in the case of Abraham, was not the only limitation, but in Abraham's family, even in his son Isaac, "there was another limitation," for when "Rebecca also having conceived twins by one father," Isaac—they verily not yet being born, neither, therefore, "having done any good or any evil, that the purpose" and promise "of God might stand, by an election, not on account of works" done by Jacob or Esau—it was said to her, "the elder shall serve the younger." "As it is written, Jacob I have loved, but Esau I have slighted." Well, now, might not a Jew have said, "Is there not injustice with God?" "By no means," responds our Apostle, "for he saith to Moses, 'I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.'" "So, then, it is not of him that willeth"—as Isaac willed to bless Esau—"nor of him that runneth"

—as did Esau, to obtain the blessing—"but of God that shows mercy," and, in it, his own sovereignty. Besides, on another occasion, he evinces the same sovereignty. The Scripture saith to Pharaoh, "Even for this purpose I have raised thee up, that I might show in thee my power, and that my name, 'as a sovereign,' might be published through all the earth." Well, then, we must conclude that "he hath mercy on whom he will have mercy, and whom he will he hardeneth," allowing him to take his own course. For as the same sunshine melts the wax and hardens the clay, according to its nature, so the same power of God that made Israel willing to leave the flesh pots of Egypt, hardened the heart of the tyrant Pharaoh, that he would not let them go. But you, proud rebel, wilt say to me, "Why doth he yet find fault, for who hath resisted his will?" "Nay, but O man! who art thou that replest against God? Shall the thing formed say to him that formed it, Why hast thou formed me thus?" Hath not even "a potter a just power" over the clay, to make, of the same lump, one vessel for an honorable use, and another vessel," out of the same mass, "for a dishonorable use?" Yet if God, willing to show his wrath and to make known his power, hath carried with much long suffering the vessels "deserving" wrath, fitted for destruction by their own wicked deeds; "and that he might make known his glorious riches on the vessels of mercy, which he had before," by his grace, "prepared for glory"—"Even us Christians, whom he hath called, not of the Jews only, but also of the Gentiles." Thus, as he promised by Hosea, "I will call that my people which was not my people, and her beloved that was not before beloved. And it shall come to pass, in the place where it was said to them, You are not my people, there they shall be called sons of the living God." Besides, Isaiah crieth concerning Israel, "Though the numbers of the children of Israel be as the sands of the sea, only a remnant shall be saved. For finishing and cutting short the work in his righteous judgment, certainly the Lord will make it a speedy work upon the earth." And as Isaiah had said before, "Unless the Lord of Hosts had left us a seed, we should have become as Sodom, and been made like Gomorrah." Now, as all this

was said by the inspired Prophets before these persons had a being, "What, then, do we say?" "That the Gentiles who did not pursue righteousness, have laid hold on righteousness—a righteousness, however, by faith," and not by their own merits. But Israel, who pursued a law of righteousness, and sought their own righteousness, hath not attained to the law of righteousness. And why did they not? "Because not by faith, but by works of law, they sought righteousness;" for they stumbled at that stumbling-stone. As it is written, "Behold I lay," for a foundation of justification, "a stone of stumbling," and as it has become "a rock of offence" to their pride of heart, "yet whosoever believeth on him," the true foundation of hope, "shall not be ashamed."

Here, then, was a purpose of God of a determinate or well marked counsel, and a foreknowledge of God, which demonstrates his sovereignty, and unfolds his grace to a sin-polluted world. To this paraphrase of the whole chapter, what say you, Brother Clement?

CLEMENT.—Seeing, as you show, Brother Olympas, that this was a matter of prophecy, it must, in some sense, have been *predetermined*.

OLYMPAS.—True. But what means *predetermined*? Prophecy is literally *predetermination*, or the marking out, by words or figures, persons or events before they come into being. My will and predetermination are not identical terms. I may will to conceal, or I may will to reveal, or mark out in terms (which is to determine) some future event or operation.

Jesus Christ is said to have "been delivered by the *predeterminate* counsel and *foreknowledge* of God." Yet the Jews seized him, and as Peter says, (Acts ii.) "with *wicked* hands, crucified and slew him." God having previously known this event, or these facts, and having, by the Prophets, *predetermined*—that is, *previously delineated*, or marked them out—did not change or modify the character of his betrayers and murderers. In no degree did it mitigate their guilt. God, indeed, willed not to prevent it, and *designed the permission of it* to become the redemption of man. To foreknow, is, Hebrewistically, "*to make known*." To predetermine, is to mark out, in words or signs, any thing future, whether that event depend on

the will of God or on the will of man. All the evil that has ever been done, God always knew would be done; and much of it he previously determined, or *expressed in words* by his Prophets. All the good that has ever been done, God always knew would be done, and some of it he also predetermined, or made known, before it was done. He willed to aid the doing of good, but willed only to tolerate the doing of evil. And willed to overrule all the evil in such a way as to produce the greatest conceivable amount of good, and that to be accompanied with the least possible amount of evil. But unless we knew all that time has unrolled, and all that eternity will unroll of good and evil, we could not form any correct or adequate opinion of the wisdom and grace, or goodness of God. And here we must thankfully acknowledge the goodness of God, in making known, or previously marking out, the good that he has done, and will do, for us. And to comprehend the whole wisdom, and justice, and grace, "we must wait the great teacher death, and God adore."

The two following chapters will still enlarge our horizon; and here we shall close for the present. A. C.

THE CONFERENCE OF EVANGELICAL NONCONFORMISTS AT NORWICH.

(Abridged from "*Quo Warranto*.")

THIS important conference took place on Wednesday and Thursday evenings, October 20th and 21st. We regret our inability to give more than a condensed report or summary of these very interesting proceedings. On Wednesday, the members met at the Old Library Room for prayer, and to settle the preliminary business. The room was well filled. Mr. James King (Baptist) presided; several of the brethren engaged in prayer. The blessing of God on the deliberations of the conference was earnestly implored, and it was especially sought that a spirit of love might actuate all at the present juncture. A deeply earnest and prayerful spirit possessed the assembly. It was felt that a great work was commenced, and that the guidance of the Spirit was needful to its successful prosecution. After prayer, and singing, and the reading of

the Scriptures, (1 Cor. iii.) the meeting proceeded to elect a chairman and settle bye-laws, and then adjourned.

On Thursday evening, the conference met at the Assembly Rooms. The spacious room was completely filled; more than four hundred were present. None were admitted to the conference but actual members of Evangelical Nonconformist churches—a few visitors occupied the galleries. Of the members present, more than one hundred and forty were Independents, sixty were Baptists, sixty-five were Wesleyans, and the remainder members of other churches in the city, and of various churches in the country. According to the arrangements of the previous meeting, Mr. C. J. Bunting (Independent) was called to the chair, and after reading the 67th Psalm and prayer, the bye-laws for the regulation of the meeting, limiting time of speakers, &c. were read.

The chairman then, in a few introductory remarks, explained the circumstances in which the conference had originated:—"There was great dissatisfaction in the churches. A number of Christians had met together in a prayerful spirit to inquire the cause of this. They compared existing institutions with the New Testament, and discovered that we had, in many important points, departed from its directions. The resolutions to be proposed at this conference were the result of these deliberations. He besought the conference to proceed to this inquiry, in a spirit suited to the serious responsibility resting upon it. He then read the resolutions recommended by the originators of the conference to its consideration and adoption. They were as follow:—

That the present state of Nonconformist churches, especially when regarded in their relation to the humbler classes of the people, is exceedingly unsatisfactory; that there is reason to believe that a large majority of the population habitually absent themselves from public worship; that the number of members in our churches does not increase in the ratio of the population; that had it not been for external efforts altogether independent of those churches, there would, it is believed, have been a lamentable diminution; and that these and other considerations justify, and even necessitate, the inquiry whether the majority of existing ecclesiastical organizations are not essentially defective or erroneous, and whether the

state of things complained of has not resulted, in some measure at least, from the abuses and innovations which have, from time to time, crept into those organizations, and impeded their successful operation.

Entering upon this important inquiry with such views, this conference deems it its duty to affirm, that, in many respects, the scriptural model of a Christian church has been departed from, and particularly in regard to the liberty of individual members—the equality in the church of all the brethren—and the duty of the church to look for its financial support to the willing offerings of the faithful. Whilst deprecating violent or rash changes, this conference declares what it believes to be the scriptural truth on these points, and therefore adopts the following resolutions:—

I. That every member of the church has right, by express warrant of Scripture, to use the ability which God has conferred upon him, for the edification of the church and the good of his brethren—that he has not merely a right to do this, but it is his duty to do it—that being his *right*, the church is bound to recognize it, and to withhold its sanction from every usage inconsistent with its proper exercise—and that it being a *duty*, the church is bound to facilitate and encourage the performance of it; and more than that, to warn those who *can* exhort and edify the church, and yet sit passively by, that they are burying their talents, and are unfaithful to their Lord.

II. That as Christianity declares that "God is no respecter of persons," the church is not a faithful witness if it does not bear testimony, in all its services and arrangements, to this important truth; and that whenever it sanctions or acquiesces in the introduction into the church of those distinctions which, in the world, separate the rich and the poor, it gives the monied-worshippers an apparent superiority in the house of God, where all are, in fact, equal, and by that practice it asserts a false and pernicious doctrine, as much as if it were embodied in its creed or proclaimed without disguise from its pulpit.

III. That contributions towards the expenses of public worship can be only acceptable to God where "there is first a willing mind," and that the system of collecting money now adopted by most of the churches professing to be voluntary, is, in many respects, opposed to the spirit, and inconsistent with the dignity, of Christianity, which needs no other support than the free and unconstrained offering of the faithful.

IV. That a committee be appointed to prepare an address to the churches, recommending that the resolutions adopted at the conference be propounded in each church, and be made from time to time the basis of a kindly but

earnest discussion; and that the conference do adjourn for three months, to receive reports of the course of operations adopted in compliance with this recommendation.

Mr. GOVETT (minister) objected to the authority of the Conference to entertain those questions.

Mr. TILLET (Independent) proposed the adoption of the resolutions. He referred to a recent report of the City Mission Committee, in which they recorded "their deliberate judgment, that notwithstanding all the efforts which have been put forth by the Evangelical Christians in this city—notwithstanding all the sermons which have been preached, the prayers that have been offered, and the efforts that have been made—there never was a period when the moral and spiritual condition of our city presented a more fearful aspect;" and then dwelt upon the speech of Dr. Campbell at a meeting lately held in Manchester, in which he stated that "in London and England, at this time, adult conversions are a rare thing—the fact is awful, but it is undoubted; and unless some other agency than the public ministrations of the Word is brought actively into operation, even if we had such an assemblage of gifts and talents concentrated in our preachers as the world never saw, we could not do much." Here was an admitted evil—what was the cause? The originators of this Conference had been led to the conclusion, that the want of prosperity in the churches was occasioned, in no small degree, by a neglect of those provisions specified in the New Testament, as being designed by God for the sustentation of spiritual life. What were the essential principles lying at the very base of a Christian church? The apostles repeatedly described the church under the similitude of the human body, and it would be found that the idea was suggestive of very important truths. From Eph. iv. 16 and Col. ii. 19, he gathered three great principles—

1. That each member in the church, like each joint in the body, had something to do.

2. That this something was the specific work which he was fitted to do by his Creator.

3. That upon this properly-regulated activity of each depended the life, health, and efficiency of the whole.

The next question was, what specific duties were devolved by the Word of

God upon individual members of churches? The brethren are urged in Heb. x. 24-25, not to forsake the assembling of themselves together, but to *exhort one another*. He referred also to 1 Cor. xvi. 31, Col. iii. 16, 1 Thess. v. 11, Rom. xv. 14, 1 Cor. xiv. 12; but dwelt more especially on 1 Cor. xiv. 1, in which the apostle urged the Corinthian church "to desire spiritual gifts, but rather that ye may prophesy." Now what was the meaning of the word prophesy? This was defined (ver. 3) to be "speaking unto men to edification, and exhortation, and comfort." That specific duty was devolved by the apostle, who spoke directly under the guidance of God, not upon the officers of the church, but upon its individual members. Now this practice had been lost. If it were the will of God that the brethren should mutually teach and admonish each other — not that one should teach all the rest, then that will, as recorded in the New Testament, was *law* to them, against which there was no appeal. A stated and paid ministry was not attacked by these resolutions; all that was intended was to assert the chartered rights of Christian men. It might be that a pastorate would develop or repress the gifts of the church—that was not the question. He then read extracts from the writings of John Robinson, published in a cheap form by the Congregational Union, in which he observed, that instead of being servants, pastors had become masters of the church. It was the duty of all Christian people to ask, What saith the Lord? and having ascertained His will, to do it, abiding the consequences.

Mr. T. JARROLD (Independent) seconded the adoption of the resolutions. He had felt for many years that the gifts possessed by many in the church had not that opportunity for exercise which was so highly desirable; and he often regretted, that while the pulpits were filled by young men, old and experienced Christians had to sit quiet and listen. What they had to consider was, which was the course most in accordance with the teachings of Scripture, and most likely to be extensively beneficial to the church and to the world.

Mr. T. C. KEEN (Baptist minister) considered that they had been called together to examine what the organization of the church was, and what it ought to be. He entirely agreed with

Mr. Tillett's address, but they could not pass a resolution on the organism of the church, until they had discussed the whole question.

Mr. F. PIGG (Independent) argued for the resolutions being fairly considered by the Conference.

Mr. S. MANN (Independent) felt that, somehow or other, the gifts of the church were not called into active exercise, and that injury was therefore done to the body.

Mr. J. KING (Baptist) said the theory of the church was, no doubt, that every ability should be exercised; but the practice was the reverse. The Apostle Paul was very delicate in his expressions, lest it should be thought that he assumed to himself the sole right to edify the church; and accordingly, when he spoke of coming to impart some spiritual gift, he added, that we may be mutually edified.

Mr. MANN (Reformed Wesleyan) expressed his opinion that, generally speaking, the idea of a prosperous church consisted in a noble Gothic, or other splendid structure, and a respectable and affluent congregation, instead of in a zealous body of Christians, whether rich or poor, mutually edifying one another, and striving to evangelize the world.

Mr. W. WOOD (Primitive Methodist minister) believed there was sufficient talent in the various churches, if its exercise were allowed, to accomplish great things in the evangelization of mankind.

Mr. F. PIGG said the object of those who ministered should be, to preach to the poor as the Saviour did, when it was said that "the common people heard him gladly;" for there was no doubt, that if the proceedings in their churches were suited to the wants of the people, sympathy on their part would be enlisted, and the poor would thus be brought under the influence of the gospel.

The resolution was then adopted unanimously.

Mr. TILLETT proposed the second resolution. Every thing material or worldly, every thing that had respect to mammon and rank, should be kept out of view in the church, and there should be no usage to justify the inference, that one man in the church was better than another because he was richer, or worse because he was poorer.

Mr. J. MANN thought, that although

in modern times places of worship were built professedly for the poor, they were not really so; and, in fact, were not generally intended for the poor at all.

Mr. S. JARROLD (Independent) urged the importance of mutual exhortations by the members, and of more frequent pastoral visitations by ministers.

Mr. F. PIGG (Independent) would not commit himself to the plan of immediately pulling down all the pews, and placing benches in their stead, but hoped to see the principle gradually carried out, till the rich and the poor should meet together on an equality, and none should be able to point to one man as the occupant of a free seat, and to another as having the privilege of a scarlet cushion.

The CHAIRMAN related an instance which had come under his notice in the chapel which he now attended. A poor woman entered a second seat from the front gallery, when the door-keeper said to her quite distinctly, "You have no right to be here, and I don't know how you came here: this seat is intended for ladies and gentlemen!" If they had respect to persons they committed sin, and yet by their present customs they were committing this sin in the very buildings where they assembled to worship.

The second resolution was unanimously approved.

Mr. TILLET then enforced the third resolution. Christianity was too noble a truth to require any other support than that of the heart and of the willingness of the people. The act of giving was an act of worship, and should move from the heart.

Mr. G. SHARP (Independent) thought that in the minds of all sincere Christians, there must be something very questionable as to the propriety and justness of the course adopted by their large missionary and other societies to obtain money, a public bidding having sometimes taken place amongst persons striving to see who should give most.

The resolution was adopted without any dissentient.

On the proposition of Mr. TILLET, the fourth resolution was unanimously adopted, and the business of the Conference was concluded shortly after ten o'clock.

The adjourned meeting to receive reports was fixed for the 2nd Tuesday in January.

EXHORTATIONS

FOUNDED ON THE SECOND AND THIRD CHAPTERS OF THE REVELATION OF JESUS CHRIST TO THE APOSTLE JOHN.

NO. V.

THE LANGUAGE OF PROMISE TO THE FAITHFUL.

1. *"That their names shall not be blotted from the book of life"* (iii. 5.)

Their names were entered, when they entered the Christian kingdom—when they were "born of the water and of the Spirit." Just as the Israelites were registered for the earthly Canaan, when they were immersed into Moses. If we become unfaithful, our names will be blotted out of the book of life. Yes, the names of some which have been "written in heaven" (Luke x. 20) have been blotted out! Paul speaks of some of such undoubted fidelity, as to assert that their names are in the book of life (Phil. iv. 3) while of the wicked it is said that their names are *not* there (Rev. xiii. 8.) Brethren, it is not enough to have our names registered for the heavenly Canaan. We are in danger of "coming short of it!" Hence the promises to those who are steadfast and faithful until they arrive at Jordan's brink (Heb. iii. 7, to iv. 2.) There are those around us who are not journeying to the Canaan which is above; and among these, some who are ever ready to cast stumbling-blocks before us, as did Balak. There were such even in the church. Let us see to it that none such remain with us. Let us keep our eye on the crown: rejoicing that our names are written in heaven; and be daily meetening for our heavenly inheritance.

2. *"They shall not be hurt by the second death"* (ii. 11.)

Such as are not in Christ Jesus, (and those only who have been immersed into him are said to be so, in the Christian Scriptures) are "dead while they live"—"dead in sin"—have not been "born again"—but are "condemned already." The second death is the punishment of everlasting destruction from the presence of the Lord (John iii. 16-18; Rev. xxi. 8.) All this, so inexpressibly dreadful, shall not hurt "him that overcometh." He is united to him who has life in himself (John v. 26; Col. iii. 4.) He rejoices in being

released from the death of sin, and in living to God, and in the prospect of eternal joy. Let us rejoice in this prospect, not forgetting that it belongs only to those who overcome; and not being ignorant or unmindful of that which we have to contend with.

3. *They shall be admitted to the highest position and most intimate friendship* (iii. 20-21.)

For a person of dignity, in the East, to say, "I am going to sup, or eat, with such a one," is equivalent to saying, I am going to hold familiar intercourse with him, and cultivate his friendship. Such is the language of him "whose name is above every name," to his friends; i. e. to those who *do his commands* (John xv. 13-15.) The world says, A friend in need is a friend in deed. The Word of God says, A friend loveth at all times, and in adversity becomes a brother (Prov. xvii. 17.) The faithful disciple of Jesus—however low he is here, as to his worldly possessions, his position in society, &c.—shall, on finishing his course here, be raised to the highest dignity. Where is now the Captain of our salvation? Sitting "with the Father on his throne." And are we to sit there too? (iii. 21.) In order to this we must be holy, as God is holy! perfect, as our Father in heaven is perfect! This we are *commanded* to be—this we must *aim* to be, and *expect* to be—in kind, though not in degree. Hence Peter speaks of our being "partakers of the divine nature." Much of this language it is difficult to interpret, clearly and satisfactorily so; and therefore, is it truly said, that "it does not yet appear what we shall be." Certain it is that the dignity and the joy will far exceed our present conceptions and comprehensions. Therefore it is needful that we should be constantly and diligently preparing for the same. This is a work which must be done on this side the grave—and a great work it is. Here we must extirpate all that remains within us which is ungodly, and learn and cultivate that which is holy and heavenly. For the day of death is at hand, when he that is holy shall be holy still, and when he that is filthy shall be filthy still. In this important work we are animated and strengthened by the promises here made to the faithful—by the exceeding great and precious promises with which the Word of God abounds—and which,

let us remember, are made only to those who overcome, and that we can only overcome through the blood of the Lamb. "Now unto him who has loved us, and washed us from our sins in his own blood, and has made us kings and priests to his God and Father, to him be glory and dominion for ever and ever. Amen."

CORRESPONDENCE.

IMMERSION BEFORE PRAYER.

I FEEL thankful to the editor of the *Harbinger* for the insertion of the article in the November number, as also for his remarks thereon—a favor not conferred on the sentiments of those brethren quoted on pp. 515, 516—and I can assure the editor and readers of this magazine, that it is only the great importance I attach to the question at issue, that induces me once more to solicit their kind and candid attention.

And first, as to the question, whether prayer and immersion are placed in the same category? I contend, that "the teaching, the fellowship, the breaking of the loaf, and the prayers," are all instituted for the same class of persons. Immersion is an ordinance peculiar to Christianity, (excepting the mission of John the Harbinger;) prayer and the contribution of money for the poor are not so. If, therefore, we are not to hand the loaf or the cup to those present who are not in the kingdom, but to hand such the Bible and the hymn book, assuredly we should hand them also the collecting box. But as we are referred to the *Christian Messenger*, lest any who read this should not have an opportunity of so doing, I will inform them that the question is there settled by placing prayer in the same category as the Lord's supper—in "the positive and not in the moral" class (see vol. vii. p. 182.) This, I submit, is not disproved by the fact, that our Lord taught his disciples to pray before he instituted the supper.

That all men are in a position to worship God, we are referred to the case of the men of Nineveh. The reader is requested to look at Jonah iii. and then say, why the divine threatening was not fulfilled—how the fierce anger of God was turned away? Was it not because "they turned from their

evil way?" True, the king commanded the people to "cry mightily unto God;" but there is not the slightest intimation that their doing so was acceptable to God; or that His fierce anger was thereby turned away.

As to Cornelius, it is generally admitted that he was a proselyte to the Jewish religion. The term "uncircumcised" was applied to the Gentiles generally; and here (Acts xi. 3) is no proof that Cornelius had not been circumcised. "A devout man" is a phrase which, it is generally admitted, signifies a worshipper of God; and when this phrase is applied to a Gentile, it implies that he had been proselyted. That prayer and praise were not offered in the synagogues of the Jews in the days of the apostles, I will furnish evidence, with some interesting information concerning them at an early period.

It is said, that Jesus sometimes continued all night in prayer and thanksgiving. I submit that we have not the slightest proof of this, unless it is to be derived from the circumstance of his retiring for prayer at the close of a certain day, and spending the night in an oratory. He did not approbate long prayers or much speaking in others, nor is there any evidence that he has left us an example unlike his precepts.

I asked, For what can the unbaptized pray? I am asked in return, Cannot they pray to realize all that God has provided and promised to do for sinners? Let us see. God has provided pardon for sinners. How is this to be obtained or appropriated? If by prayer; or by faith, repentance, and prayer; then is the doctrine of baptism for the remission of sins, the height of absurdity. Let any one make the following experiment. Find out a person of good sense who believes that baptism is instituted for the remission of sins—or to place the believer in a state of pardon—and exhort him to pray. Will he fail to inquire what he is to pray for? If he cannot *ask* for pardon, and refuses to accept it in the usual way, will he care to ask for aught else? I trow not. It is the duty of all men to pray, but a prior duty is to be disciplined to Christ, that they may come to God through him: for otherwise they cannot come.

We are assured that the prayers of the unbaptized have been heard, accepted, and answered. Now the fulfil-

ment of our petitions is not of itself proof that such petitions have been *accepted*. An ungodly man's prayer for rain, for the recovery of health, and other temporal wants, may be granted: but this is no proof that God heareth sinners, or that the worship of such is acceptable to Him. The eyes of some have been opened *after saying*, "O Lord, open thou mine eyes," &c.; but assuredly not in any direct or supernatural way. That a disobedient man obtains increasing light, is no proof that his prayer for light is acceptable to God. ("The entrance of thy words giving life," &c.)

From what book of the Acts of the Apostles do we learn that their powerful mode of preaching, caused multitudes to pray for pardon? Certainly not from that of Luke. True, it excited the inquiry, how pardon was to be obtained; but in no one instance, from the establishment of the Christian kingdom to the close of revelation, are the unimmersed told to pray for pardon, or aught else.

Granting that "Jesus is Lord of men, angels, and devils;" yet do all these belong to the same kingdom. Granting that Victoria is the sovereign of the rebellious who are *in* her kingdom, it is denied that Jesus is the king of the rebellious who are *not in* his kingdom—of such as will not have him to reign over them.

With regard to the communication of my friend and brother Hamilton, I am disposed to offer some strictures as soon as I have leisure to do so. In the meantime I should like *him* to inform your readers,

I. Whether he ever stood in need of pardon? If so,

II. When his sins were pardoned, &c.

III. Whether there is any future punishment for such as die in an ungodly state?

In conclusion, allow me to suggest that the following or some such brief and truthful sentences should be printed, and exhibited in our places of meeting.

1. "Jehovah heareth the prayer of the righteous" (Proverbs xv. 29.)

2. "God heareth not sinners" (John ix. 31.)

3. "Prayer and praise Christians alone are commanded to bring" (Justin Martyr.)

4. "No acts of devotion are enjoined on the unbaptized" (A. C. *British Millennial Harbinger*.)

5. "Divine Worship is a matter peculiar to the church" (H. E. *Christian Messenger*.)

6. "We allow unbelievers to come in and witness our order, but not to take part in our service" (W. H. *Christian Messenger*.)

W. D. H.

November 4, 1852.

REMARKS BY THE EDITOR.—NO. III.

We give in preceding pages, the third letter from Brother Harris, in which he still professes to reject the idea of acceptable prayer to God being offered before baptism, Strange and contradictory as this position may appear, it is, nevertheless, assumed. He admits that faith and repentance must *precede* baptism, and that there is no true repentance *without* prayer. If, then, prayer offered before baptism is to be regarded as unacceptable to God, faith and repentance must also be so regarded, seeing that they are inseparably connected.

In the remarks which we made on a former letter, we quoted neither the opinions of Justin Martyr nor Brother Campbell, because we desire that inspired testimony alone should decide the question at issue between us. Our motive is to ascertain "What is truth," and having acquired this information from the only authority which we recognize in matters of religion, to endeavour thenceforth to observe, with all faithfulness, the revealed will of God.

We hope never to offer objections to a true spirit of prayer, in whomsoever it may be found. It is by faith, repentance, and prayer conjointly operating, that an individual must enter the church of Christ on earth. Faith and repentance have no existence without prayer, even in the most incipient stages of religious life. The thousands of sin-convicted Jews and proselytes, on the day of Pentecost, believed the gospel, repented of their sins, and presented

prayer to God, previous to their obedience to the ordinance of baptism. So it was, too, in the instances of Saul of Tarsus, Lydia, Cornelius, and numbers in that age. They might not be exhorted to the exercise of this duty by the apostles, but their knowledge of God, and faith in his promises, with the deep sense which they entertained of their guilty and helpless condition, would lead them to pray. Indeed how could it be otherwise, as they listened to the heart-stirring appeals of inspired teachers, and witnessed the miracles which they performed? The spirit of prayer, under circumstances of an analogous character, is just as natural to man as a spirit of fear or hope. And it must be so whilst he continues an inhabitant of this world of sin and death.

Now prayer is approved by God whenever it arises from proper motives. The reason urged upon Ananias, when he manifested reluctance to visit Saul of Tarsus, was, "Behold! he prayeth;" or, as some translators render the passage, "Behold! he is praying to me." Was this penitential prayer of Saul offensive to God? Certainly not. The abuse of a principle is no argument against its existence or proper use. Brother Harris does not deny "that prayer may be acceptably offered when baptism is unknown;" and is not this conceding the whole question at issue? What do the majority of those who visit our places of worship know respecting the gospel, or baptism for the remission of sins, or of church ordinances? We may conclude, with reference to many, that they know little, if anything at all. Yet it may be, that some portion of divine truth has impressed their minds, and they attend with an earnest desire to learn more. Probably many of them are prayerful, sincere, and humble inquirers after the knowledge of God and his great salvation. Now the apostles were commanded to teach, and then to baptize, all who believed their doctrine. "If, there-

fore, the whole congregation of disciples be come together into one place, and all speak foreign languages, and there come in unlearned persons or unbelievers, will they not say that ye are mad? But if all prophecy, or speak to edification, and there come in unbelievers or unlearned persons, they are corrected by all, examined by all, and the hidden things of the heart are manifested; and so falling on the face, they will worship God, publishing that God is actually among you." Yes, they will worship God before being baptized. So Paul affirms, and so we believe.

We may remark, as allusion has been made to Brother Campbell, that when in England, we heard him preach some twelve or fourteen discourses, and although he never exhorted any one to sing or pray, yet baptized and unbaptized persons gave expression to their faith and feelings, by joining in both acts of worship, apparently in a contrite and joyful manner. Several of the latter were subsequently baptized into Jesus. Were these acts of worship offensive to God? Why, if so, permit any one to be present during prayer or singing? According to the hypothesis of Brother Harris, they may be present, and see and hear, but should they unite in the "amen" on giving thanks, or join in the song of praise — however gratefully and humbly they may do so — the act is offensive to God, because they have not been baptized! How opposite is such a position to the example of the Saviour! We read of a young man who approached Jesus, whose life had been in harmony with all the commandments, and for this obedience the Saviour loved him. Yet he lacked one thing, and when this essential feature of character was pointed out to him by the Son of God, he went away sorrowful. But the Saviour was neither offended at his conduct, nor treated him uncourteously.

Brother Harris says, "Immersion is an ordinance peculiar to Christianity,

(excepting the mission of John the Harbinger); prayer and the contribution of money are not so." But, in our apprehension of the apostles' doctrine, baptism, the fellowship, the breaking of the loaf, the Lord's day, and the prayers of apostles, are all obligations peculiar to Christianity. It was never enjoined upon a Jew, to give of his substance as God had prospered him; he was treated as a minor, and in certain cases every individual was commanded to give the same amount, whether rich or poor. As to the baptism of John, it was not Christian baptism, nor was he a Christian any more than David, Samuel, or any other Prophet. The name of Christ was not mentioned on baptizing his disciples, nor did he immerse into the name of the Father, of the Son, and of the Holy Spirit. Yet he prepared for the Lord, by immersion and prayer, some of the vilest characters, who were thus qualified to receive Christian baptism at the hands of apostles (Acts xix.)

We have referred to volume 7 of the *Christian Messenger*, page 182, and cannot find any such allusion as that to which we are referred. That prayer and thanks are united when partaking of the Lord's supper — an institution given, as we believe, exclusively to baptized believers — is too obvious to need any comment.

Brother H. continues, "That all men are in a position to worship God, we are referred {by the Editor to the case of the men of Nineveh," &c. This is evidently an incorrect representation of the language employed by us, and to which we are consequently necessitated again to refer. The allegation of Brother H. was, "That from Moses to Jesus, a period of fifteen hundred years, no person offered acceptable prayer who was not united to the Jewish church." We instanced the men of Nineveh, who were not united to the Jewish church, and who, as it appears to us, were brought into a state of repentance, prayer, and reformation,

which, for the time being, like all other reformations recorded in the Bible, was acceptable to God; and the clearest evidence of its acceptability is, that the threatened destruction was not *then* executed upon them (Jonah iii. 10.)

Brother H. then affirms, "As to Cornelius, it is generally admitted that he was a proselyte to the Jewish religion, and that Acts xi. 3 is no proof that he had not been circumcised." We never heard or read of such an idea before. If Cornelius and those with him were circumcised persons, what could be the object of the vision with which Peter was favored? (Acts x. 9-28.) And when was the gospel first preached to Gentiles, if not on this occasion? Hitherto this passage of Scripture has been regarded as a land-mark — a door of entrance into the kingdom of Christ for Gentiles. In illustration of our remarks, we quote Acts xi. 3—"And when Peter was come to Jerusalem (from the house of Cornelius) they who were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them." It is urged that this is no proof that Cornelius was not circumcised! We assert that any position assumed against an express declaration of Scripture, is inadmissible in argument, and fatal to the position held by those who make such an assumption.

Brother H. doubts the fact of Jesus continuing all night in prayer, giving, as proof that he would not do so, his condemnation of long prayers in others. Now although this is irrelevant to the subject before us, yet we cannot refrain from recording our implicit belief in the declarations of Scripture concerning the length of time Jesus continued in prayer. The historian Luke wrote, "And it came to pass in those days, that Jesus went into a mountain to pray, and continued *all night in prayer to God*" (vi. 12.) Another of the inspired writers informs us, that he remained until the fourth watch in the

morning. The long prayers condemned by the Saviour, were those offered in public—at the corners of streets, to be seen of men — vain repetitions, which are always offensive—and not the supplications of the disciple who has withdrawn himself for a while from the world to commune with His Father in secret.

We cannot now pursue the subject to its close. All our readers will, we think, perceive readily the mistaken inferences drawn by Brother Harris from our previous remarks. Such, for instance, as supernatural answer to the prayer, "Open thou mine eyes, that I may behold the wonderful things contained in thy law!"—"An ungodly man's prayer for rain," or, that the unimmersed, in the first instance, are "exhorted to pray for pardon." These are inferences which, we maintain, cannot be fairly deduced from anything written by us respecting the penitent and humble inquirer after the knowledge of salvation previous to baptism.

Brother Harris refers us to the saying of the man who was born blind, but who recovered his sight by the merciful interposition of Jesus, viz. "*God heareth not sinners.*" Who are they, then, whom God does hear? And what is the character of the human beings to whom God listens, if not that of sinners? Perhaps neither the Pharisees, who said of Jesus, "We know that this man is a sinner"—nor the man whose eyes had been opened—were competent teachers in this matter. The idea of God hearing and pardoning sinners like unto Mary Magdalen, out of whom went seven devils—the woman who washed the feet of the Saviour with her tears, and wiped them with the hair of her head, and who was known in the city as a notorious sinner — the betrayers and murderers of our Lord, and the thief on the cross — never entered the minds of these parties; yet we know that their prayers were heard, and their sins pardoned.

Should Brother Harris, or any other

person, act so unwisely as to exhibit a placard in any house of worship, with the words upon it, "God heareth not sinners," we recommend them to add, "If we say we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sin, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned, we make Him a liar, and the truth is not in us" (John i. 8-10, Acts viii. 21-23.)

As we have now occupied considerable space for several months with the letters of Brother Harris and our remarks thereon, it would be better, perhaps, for the matter to conclude with the thoughts of others as well as our own.

PRAYER BEFORE IMMERSION.

DEAR SIR, — It appears to me that some degree of confusion exists in the minds of some writers upon the question of "Prayer before Immersion," which, I think, may be arranged under three heads—

1. Whether unimmersed persons may voluntarily, or upon their own responsibility, approach their Creator, acceptably with prayer or praise?

2. Whether we should exhort, or desire them to worship Him in this manner, prior to immersion, as is the practice of the popular religionists?

3. Whether we should permit such persons to associate with us when assembled for worship?

These three points do not seem to have been clearly discriminated, but the whole have been confused together, and treated as one question; and thus it is we have quotations and precedents presented from the Scriptures irrelevant to the point. Now I apprehend that, the answers to each of these points is easy of access; and I subjoin my ideas thereon in the same order.

1st. The relation in which man in his depraved condition stands to his Creator, is that of a rebellious creature. He is far from God it is true, but then it is "by wicked works." Hence this alienation is his own deliberate act, and not the result of his being cut off by God. But that he may be restored to a state of allegiance and reconciliation, and in order to accomplish so desirable an ob-

ject in His sight, God was manifest in the flesh; as it is written, "God was in Christ, reconciling the world to himself." So that it appears from this demonstration of Divine love, that He would view with pleasure any symptom of a return to allegiance and fidelity. Pre-supposing that the individual is in a state of natural darkness in relation to the things of God—or, if you please, that such person has not heard the gospel proclaimed—then there is no other way in which he could testify his sorrow for past offences, and ask forgiveness at his hand. Such would be the position of an individual possessing only the portion of our Bible prior to the giving of the law, or of a *Gentile* since the law: and therefore, we would judge that the prayer of such would be accepted by God, and the favors would be vouchsafed: and so also of praise (Acts x. 34-35.) But,

2nd. As there is but one method revealed by which sinners can become saints—and aliens, sons—and as that method was satisfactorily explained by the Apostle Peter upon the day of Pentecost, as being through the medium of faith, reformation, and immersion, and not by prayer and praise—and as these things were not even hinted at to the Jerusalem converts prior to their immersion, but were practiced by them immediately after, they were evidently a part or parts of the "all things" which the apostles were commanded to teach disciples—i. e. believing, reformed, immersed persons—so that Peter's procedure being our model, we are entirely without precept or precedent for exhorting, or requiring prayer or praise before an absolute submission, as a "little child," to the requisition of the Lord Jesus, as a test of sincerity and consequent adoption in the family of God; after which period, it would become their glorious privilege to offer unto God "sweet smelling sacrifices of prayer and praise," with the assurance that the praise will be accepted and the prayers answered. Far, then, from our teaching sinners to pray, we should rather teach them the first principles of the gospel of Christ, so that, if they are sincerely desirous of worshipping God, they may be able to do so with a full assurance of faith and knowledge in very truth.

3rd. As we cannot acknowledge, upon any consideration, unimmersed

persons to be Christians—and as we have seen that both prayer and praise were taught by the Apostle Peter, (and also, as I affirm, by every other apostle, prophet, or evangelist of the Christian institution, of whose proceedings we have any record) subsequently to faith, reformation, and immersion—and hence as part of Christian duty—we cannot, I apprehend, ask or permit, with even a shadow of consistency, such persons to unite with us in hymning the praises of our once crucified, but since risen and exalted Saviour and King, or unite with us in prayer to the throne of grace, until they bow the knee “to His authority,” any more than we could permit them to break the loaf in commemoration of the death of one whose favor they have either not heard of, or, if heard, have rejected.

I would not, therefore, prevent sinners from praying, neither would I teach them to pray. If they do not know the whole will of God, then they are surely at liberty to act up to what they do know; and are in a similar position to the centurion Cornelius, whose case will only apply legitimately upon this hypothesis. Indeed, I rather question, in concert with yourself, whether there can be any true repentance without the pouring out of prayer to God. The question, “How many unbaptized persons have presented petitions to God which have been heard, accepted, and finally answered by God,” is a pertinent one, and I am happy to have been *one* of the many. But, nevertheless, let it be understood, that there is an essential difference between the sinner's voluntary, spontaneous prayer, and our teaching him to pray, or permitting such a one to unite with us in our Christian duties and privileges. Everlasting praise be unto our God for such glorious privileges, is the desire of

TITUS.

THE FAITHFUL ACCEPTED IN ALL AGES.

MR. EDITOR.—The subject to which our attention has been called by Brother Harris, respecting prayer before immersion, is one that claims serious consideration. Your reply in reference to it is any thing but satisfactory, forasmuch as if the premises you maintain are safe for some anxious well disposed

persons, they must be so for all such every where; and, therefore, the ordinance of baptism be unnecessary, or of no avail: also, to urge upon the public the import and design of Christ's institution for remission of sins, in order to introduction into the family of God, as standing in the favor and enjoyment of his approbation, is altogether a work of supererogation. With regard to Brother Harris's statement in reference to the Jews being the only nation privileged with acceptable worship, you state that there is no evidence to sustain such a position; and refer to the fact of Moses writing the history of Job and his three friends; also to the people of Nineveh repenting and calling upon God. Now we ask what proof is there in either of the above circumstances related, that has any thing to do with the subject? Patriarchal or family religion was first instituted by God among men, and this state of things continued as their birthright even throughout the period of the Jewish economy. The parable of the prodigal son sets this view clearly before us—he spent his patrimony in riotous living: but those to whom you refer, had not so used their portion. Neither can it be questioned, but that during the 1500 years you mention, there were those who were brought to a due remembrance of the things taught by Adam through Enoch, Noah, and Abraham; and that all the faithful were accepted. But it must not be forgotten, that the greatest portion of the people, when Jesus appeared, had emerged into the state of the prodigal son; and although this state of things was rapidly progressing during the whole time of the Jewish economy, no charge is ever brought by any prophet against the Gentiles for neglecting to attend to those things enjoined upon the Jews. The mighty works done by God in behalf of the Jews were to be made known, that all men might *know* that he only was the true God: and as such, surely they might pray to him. Now, if the knowledge communicated through these means was lost, how, then, could they call upon him? It was the time of this ignorance which Paul says, God passed by, but now “commands all men every where to repent.” You refer to the case of Cornelius being accepted before baptism. This is truly the link between the patriarchal and the

Christian dispensation. He evidently had the knowledge of God, by means of the Jewish writings. The gospel of Christ had been introduced among the Jews, but as yet it was not known that the Gentiles were to be partakers of the great salvation. The apostles had been commissioned to go and preach the gospel to every creature; but their prejudices were so strong against the Gentiles, that any thing short of a miracle could not induce them to enter upon this great work. Surely if Cornelius had been in a perfect state of acceptance, he would not have been told to send for Peter, to tell him words by which he and all his house should be saved. Cornelius acted fully up to the light he had, and therefore was accepted of God. But can this be a rule for any in our day? The way of acceptance is stated so clearly, that none need mistake if they take heed. It must be remembered that in the days of Christ and his apostles, many of whom we read stood connected with the privileges belonging to the dispensation of Moses; and, as such, had approach to God in prayer. We here notice that this economy did virtually cease when Jesus died, but it is also evident that God in compassion to their prejudices, spared it until the destruction of the city and temple. But this forms no argument for sincerity, in room of knowledge, under the light of the gospel dispensation. You seem to intimate as if baptism, being a positive institution, stands only in the will of the Lawgiver—that it cannot class with moral obligations. This is strange, indeed. What do we know about moral obligations, but as communicated by the light of divine truth? And as to baptism, we admit it to be the will of our great and glorious Leader, who (being baptized of John) ratified the institution, and set apart water as the womb whereby all his people should be united to him, and become one in the new creation of which he is the head—laying aside their standing as the fallen children of Adam and being one with the second Adam, who is the Lord from heaven. We may presume that it was in the power of God to have established some other way for man to become a member of society in this state; but we know from what exists, that it is indispensable, as nature is constituted, that the necessary means be performed

before a child can be brought into existence: even so, then, in relation to the new creation as taught by Jesus: "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." Now, if men who have not entered into the kingdom, can worship God acceptably, wherefore should we who have embraced that institution, glory in it as that whereby we are assured of our acceptance with God? I glory in it, and am fully persuaded that no effort of mine will be of use in this do-nothing age till, by the divine Word, we succeed in convincing them that their prayers or alms-deeds are unacceptable until they have believed, changed their minds respecting God, obeyed, and risen with Jesus, receiving remission as God has in great mercy to our lost state arranged. All things are real with God; that which he has instituted is in the nature of things. Baptism, then, is no arbitrary institution; it is the order to acceptable worship, whether it be to prayer or any thing else. Jesus is now the great High Priest of our profession, and through him alone we have approach. It is no time for us to be palliating the disobedient; truth only can advance the interest of man, and the glory of God. That we may be found acceptable at last, is the the prayer of your's, &c.

J. BLACK.

London, Nov. 1852.

GOD IS NO RESPECTER OF PERSONS.

"Now we know that God heareth not sinners" (John ix. 31.)

DEAR SIR,—I am not able to tell you the name of the person that made this statement, but I have heard it repeated before a public audience, with as much authority, as if it had been said by an inspired apostle, or by Jesus Christ, the author of the Christian religion. It is the duty of every advocate of any doctrine concerning the Christian religion, to give the name and character of his author. If he does not, he cannot expect the people to put much confidence in what he says. I believe no one is justified in using this passage, when advocating the doctrine it contains. First, because he is not a person of sufficient authority to depend upon; he contradicts himself in the same chapter, from which the passage is taken. Second, because subsequent facts prove it

to be untrue. Saul was a sinner; he prayed to God before he was baptized, and God heard him. Perhaps it will be said that he belonged to the Jewish church. Were the services of that church accepted and approved by God, after the Christian church was established? if not, what constituted the right and title of the Jews to be heard any more than others? God is no respecter of persons, and this he has shown by hearing the prayers of Cornelius, an unconverted Gentile, who prayed to God always, and God heard him. If, then, God *has* heard the prayers of sinners before baptism in time past, who can say, "Now we know that God heareth not sinners" at this present time? No one can be justified in such saying, unless he produce a clear and definite statement to that effect, based upon the authority of the New Testament. The Apostle Paul told the Corinthians, if they attended to his directions, when they met for public worship, "If there came in one that believeth not, or one unlearned, he is convinced of all, he is judged of all, and thus the secrets of his heart are made manifest; and so falling down on his face, he will *worship* God, and report that God is in you of a truth." Did the Apostle tell them to check those acts of religious worship, by informing the parties that "God heareth not sinners?" No, the argument shows that he wished to have the effect of the truth produced on the sinner's mind. It is a striking manifestation of this fact, that when conviction has arrested the heart of a sinner, the act described is produced; and it is by the strong impulses arising from the conviction and importance of that truth. It is very probable that the Apostle had witnessed many scenes of this kind, as the fruit of his own labor; and I cannot see how a real conversion can take place without it. I believe it is quite possible for a person to attend to all the ordinances of the Christian religion, and still be far from God. Simon Magus believed, and was baptized, and continued in the church, but his heart was not right in the sight of God. He was in the "gall of bitterness, and in the bond of iniquity" (Acts viii. 22.)

The Apostle says, "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal;

and though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Charity (or love) is a principle that takes possession of the heart, and is produced by a strong conviction of the evil of sin, and a clear perception of the long-suffering and forbearance of God towards sinners, in sparing their lives, and sending his son to redeem them from all iniquity. A person who has received this knowledge and experience, cannot help worshipping God. And if Paul did not wish any obstacle to be put in their way, to prevent them obtaining a more extensive knowledge of the truth, and entering the church, we shall do well to follow his example, lest we offend God and injure our neighbor.

T. BREWER.

Banbury, November 13.

P.S.—I am glad to see that you advocate the right of private judgment on the cover of Walter Scott's pamphlet—a work which I have read with profit and interest. I should like to write an article on the use and abuse of this privilege in the churches in reference to exhortation. It is the abuse of this privilege, and the persevering advocacy of certain opinions, that has caused so much division and faction in the churches of the reformation. In this place as well as in others, many do not attend because of these things.

[Let our brother write the article, and we will do our best to find a place in the *Harbinger* for it.—ED.]

THE PRAYER OF THE CONTRITE HEARD.

MY DEAR MR. WALLIS,—We are quite pleased with your observations on Brother Harris's article, and believe you to be sustained by Scripture. Pity Mr. Harris, or any Christian, should set forth views subtracting from the favor of God, depriving the humble contrite believer of one of the most efficient means of coming to the understanding of God's will, as well as of the enjoyment of divine communion, thereby receiving strength to bear up under

the many ills of life—comfort from the fulfilment of the promise, "Call on me in the time of trouble, I will hear," &c.—or the joy of thanksgiving for the unclouded beneficence that may surround some. How many now in glory—how many now on earth—have desired, and do desire, to follow the Lord in all things, who yet have not understood baptism! Those who have finished their course on earth, and kept the faith, and have been received into heaven, are safe from any attempt to draw them thence; but let us beware how we forbid any poor pilgrim to approach the Hearer and Answerer of prayer. Let us rather say to such, "Read your Testament carefully and prayerfully, that your understanding may be enlightened." But to the wilfully disobedient, who do understand, it is quite a different matter. Such, indeed, feel in themselves that they have no right to come to the throne of favor, for the prayers of such cannot be accepted. The wilfully disobedient find no audience there, be their rebellion against a positive or a moral injunction.

"If I regard iniquity in my heart, the Lord will not hear me;" and those likewise who *refuse* to confess the Lord in the way appointed, he will refuse to own as much as he will disown all who reject his gospel. But the penitent unbaptized believer, desiring to know and do his Lord's will, yet not comprehending baptism in its gracious imports, does not *rebelliously refuse*. Will he be driven away when he is asking to be led into all truth? Certainly not by the Lord and Master, though his fellow servants, more enlightened, may shut the gate of heaven against his supplications.

A SISTER.

November 10, 1852.

LETTER FROM AUSTRALIA.—No. II.*

ADELAIDE, March 26, 1852.

DEAR BROTHER WARREN,—I know that you will excuse my delay in answering your letter, when I tell you that it reached me in a time of very great commercial depression, caused by the desertion of the colony by its male population—they had gone to the gold diggings in the adjoining colony; and as a necessary consequence, every other branch of industry in this part was for

the time ruined, or very much cramped. In that season of general bankruptcy, I could not give you any accurate information. Even now I must lay before you a general view of our state and prospects, rather than undertake to advise. This colony has claims higher than any of its neighbors for moral and political excellence, having been founded by lovers of religious and political freedom, and who have now succeeded in regaining the rights which were guaranteed to them at the first foundation of the colony, but which were for a time in bad faith withdrawn. I mean that none should be compelled to support a state religion, or many state religions, as the case was here; also that the colony should not be a receptacle for convicts. Its population build many meeting-houses, and are well supplied with clergymen of every variety, and are in every way most liberal and devoted to sectarianism. A Paul coming amongst them might truly say, "I perceive that you are very religious;" he might also go further, and instruct them concerning that very *partially* known God whom they ignorantly worship.

This colony is great in natural resources, having rich copper, silver, and iron mines, as well as gold fields. These last, however, have not as yet been found rich enough to pay for working. This is a fine pastoral country, though in this respect not equal to its neighbors. It is rich also as an agricultural country: wheat as fine as any in the world is produced here in large quantities; oats, barley, potatoes, and every variety of fruit, are grown in perfection. In one respect it offers a much greater advantage to the industrious man of slender means, than the sister colonies; that is, in the division of its lands, which are sold here in eighty acre blocks, at £1 per acre, instead of five or six hundred acre blocks as there sold. No one should come to Australia unless he can, without complaining, adapt himself entirely to new pursuits, new habits of life, and new society; also, he should be able to endure privations for a time. In every country, receiving considerable accessions to its population, there will be at times a scarcity of employment, and at others a scarcity of labor. During these times the artisan must not think it a hardship to do the work of a laborer, nor the

* For Letter No. I. see p. 429.

employer to lay his own hands to work. Clerks are a drug in the market, and should not come unless able and willing to undertake manual labor.

Many come, and I think they do right, who look more to the welfare of their families than to their comfort during their own lives. Thus a mechanic in London may have every reasonable prospect of a comfortable livelihood all his days, and yet see nothing for his children but a hard struggle for subsistence: whilst here he may see a new country just opened up, not likely to be peopled for ages, and abounding in the necessaries of life. I was at first afraid that the great influx of people to the gold fields, would be disastrous to all concerned; but, owing to the improvement of trade in England, it appears that at present many do not come, or perhaps will not come, till we are better prepared to receive them; therefore those who may come will be the more sure of finding profitable employment.

Dear Brother, I intend to send you this as directed, through the care of Brother Wallis; and as it appears from your letter and others that I have seen in the *Harbinger*, that many are desirous of receiving information respecting the fields for emigration, he is at liberty (if he thinks it would be of any benefit,) to print whatever portions of the foregoing he may believe to be most useful.

You would most probably find employment at your own trade in Adelaide, but you will have to set up for yourself. No honest sober man, whose trade is at all suited to this colony, can be long out of employment. Respecting the gold, it must of course cause great moral evil, but perhaps not so much as you would imagine, nor as we imagined at first. I believe the fields to be richer than those in California, but you will not hear so much about it, as it is not so new a thing in the world—still I do not think that the diggers average above £2 per week. Some whom I know have made hundreds in a few weeks, but hundreds make scarcely any thing. This is wisely overruled for good by our Heavenly Father, in order that men may not leave every other employment for gold digging, and thus create a large amount of distress. We are by no means sure that rich gold fields will not be found within the precincts of this colony, but I hope not; it

has a sad effect on the minds of Christians. The excitement is now dying away.

We have a wide field of usefulness for you; we have no good public speakers in Adelaide. Brother Aird can labor well amongst the Scotch, but is not so intelligible to an English audience; besides, his station is in the country. For myself, the only way I can be useful is in circulating the printed thoughts of others, having neither the health, nor the gifts necessary to a public speaker. Other zealous brethren we have had, now (for a time at least) gone to the diggings, but they would be better for a little more instruction in the affairs of the kingdom. I dare not advise you in such an important undertaking, but will pray that you may be guided by an unerring hand; and if it is His will that you should come, may He preserve you safe while crossing the mighty deep. We have indeed found a fund of useful knowledge in the books Brother Wallis has sent us. I hope that the brethren will come forward liberally and sustain him with the *Harbinger*: it proves a most valuable periodical to us, though it is hard to get subscribers for it. Christians will not learn that all they possess is the Lord's, and for which he will require an account to be rendered. I was much pleased with the account of your labors about London, and with your plan of making known your places of meeting. Much injury has been done to the cause by the inconsiderate zeal of half informed men; wounds have been made which will require a long time to heal. This church was originally Scotch Baptist, and if you have had any connection with this self-righteous people, you will know that the most prudent and cautious conduct towards them is required, and even then there is but little hope of saving them from their predestinarian notions. Were I to begin again in Adelaide to advocate a return to the original gospel, I certainly would not waste my efforts on these obdurate people. One great cause of our lethargy here, is, that many of our brethren are looking for the restoration of miracles; also, shortly, for the personal appearing of our Lord and Saviour Jesus Christ, to convert the nations, and gather together his people Israel: and they imagine that little can be done till all these things be fulfilled. I always find that men who think they are not able to do

a work, never succeed in that work ; it is not surprising that those who believe it necessary that Jesus should come in his glory to make known his own name, give themselves but little trouble to make it known for him. On these subjects I am glad to find that Brother Wallis is throwing so much light, and I hope it may be useful to many. We have had "soul sleepers" in this colony, too, but happily they are not now amongst us. These doctrines have a fearful tendency.

Mr. Drury did not readily find employment, not having any trade ; he is rather light for these colonies. He is in my employment, till I can get him a situation. I hope to hear from you again shortly. I have no correspondent in Britain except Brother Wallis, amongst the "brethren" ; and, of course, we cannot expect him to write much to us, seeing his time is so fully occupied. May the peace of God, which passeth understanding, be with you.

Your's in the hope of immortality,
THOS. MAGAREY.

LETTER FROM AUSTRALIA — No. III.

ADELAIDE, March, 1852.

BROTHER WALLIS, — Your two letters, with case of books and all last year's *Harbingers*, thanks to the excellent postal arrangements, have come safely to hand. The books and *Harbingers* are indeed a rich treasure, which none can appreciate so well as ourselves, who have hitherto been cut off from all communication with the brethren. Now we can look forward in pleasurable expectation of its visit. For the benefit of those who feel cold towards the *Harbinger*, I might mention the fact, that a sister with her four Christian daughters were for twelve months within a mile of our meetings, yet heard not of us, nor we of them, until your magazine, coming fourteen thousand miles, brought us around the same commemorative board.* Surely the press, more especially the Christian press, is one of the greatest blessings of our age, and worthy of the liberal support of all. For the great pains you have taken to supply an order for books, please to accept of our hearty thanks. As you are desirous to hear from us, and as I am likely to be your

only correspondent in these parts this year, I will trouble you with a short account not only of ourselves, but of the people and circumstances which surround us.

Since I last wrote to you, the people of this colony have had a new constitution granted, giving them more extended powers for self-government. The first and noblest use which they have made of it, has been to overturn the connection between the *sects* and the state. An annual grant was voted to every sect possessing a *clergyman* who would receive it ; but no sooner had the people gained the privilege of electing their own legislators, than they opposed state grants in support of religion. This was made the test of the candidate's fitness for office, and they succeeded in electing three-fourths of their representatives who were opposed to those grants. Nevertheless, it was a hard struggle. On the one side were the Romanists, Wesleyans, Puseyites, and Presbyterians ; on the other, Independents, Baptists, Seceders, and our brethren, besides a number of the noble minded members of other sects, who declined to be tools in the hands of their clergy for enslaving their fellow subjects and themselves in matters for which they ought to be accountable only to God. You will perceive that now we have high privileges ; higher than our neighbors in the other colonies, or in the mother country. We have still to contend with Romanism and Puseyism, but not now supported and fostered by law. We have now a fair field, and will receive no favor.

Since you heard from us we have added about fourteen by immersion ; we numbered then about seventy members in fellowship with the three churches, and with every prospect of a speedy increase. Such were our expectations, when they were disappointed by the discovery of gold in the neighboring colonies. It may be asked, what had the discovery of gold to do with the realization of our expectations as disciples of Jesus ? We have found by experience that it had a great deal to do with it. When men are excited about the things of this life, all their thoughts are engaged ; they forget for a time that they are accountable beings, and will listen to no message from heaven, or concerning their salvation. Besides, the majority of our male popu-

* See p. 286, vol. iv. 1831.

lation were attracted to the diggings. This has been the means of disarranging every branch of industry. For every two that went, a third was thrown out of his ordinary occupation. At length the greater number of our brethren have had occasion to go too, and some of our most zealous brethren are now in the neighbourhood of the gold diggings. There can be but little hope that they will proclaim the word successfully amongst a people whose chief object is gain, and whose morality is endangered by the sudden accumulation of wealth, or by the great temptations of an unexpected poverty. Our greatest hope is, that our brethren may soon be restored to their families, find subsistence in the ordinary courses of industry, and may be enabled amongst a settled and contented population to hold forth the word of life—thus leading many to those riches, compared with which all the gold in Australia is but as dross. I have now presented you with the dark side of the picture; may it soon be my lot to present you with a brighter. God ruleth over all, and he doubtless has a higher purpose in laying open the treasures of the earth, than the enriching of a few colonists with the gold that perisheth. Whether that purpose be, as some imagine, to people the earth with a race of one language, we know not; but we may rest assured that whatever it is, it will prove worthy of himself.

Your's in hope of a meeting above,
THOS. MAGAREY.

NOTE BY THE EDITOR.

The preceding letters from Australia were written in the month of March last, but, for reasons which it is unnecessary to mention, were not posted until the 1st of the following June. The intelligence which they contain, though known, partly, through other sources of information, is of a cheering and important character. Civil and religious freedom is an incalculable boon. Why should any person be called upon by law to support what he believes to be an unwarrantable intermixture of divine truth and human tradition? We hope the wise and the good of her citizens, who have been instrumental in securing liberty so precious, will prove themselves to be worthy of it. They have labored manfully, and other generations will progress to a still higher state of

liberty. If the books and periodicals already sent out to Australia and New Zealand have proved so greatly useful to the brethren in those distant regions, may we not reasonably hope, that the package of books and magazines which we anticipate forwarding on the 6th instant, will be found of still greater use. The parcel comprises volumes of the Christian Baptist, Christian System, Owen and Campbell, Macalla, and Roman Catholic Debates; 12 copies of Christian Baptism, its Antecedents and Consequents, all by Brother Campbell; 200 Essays on Christian Union, by Walter Scott; vols. of Universalism against Itself; 2 Family Bibles, 12 Pocket Testaments, new version, and Hymn Books, with a considerable number of the prize essays on the Christian Sabbath; and, to check the influence of one of the frogs of religious licentiousness, a Mormon Bible, with Howe's Exposure of that delusion, and 500 of the best-written Tracts on Mormonism we have read, published by A. Hall and Co. London. We feel assured that these works will prove instrumental in promoting the cause of righteousness and truth in that part of the world.

J. W.

NOTICE OF PAMPHLET.

THE UNION OF CHRISTIANS ON CHRISTIAN PRINCIPLES. (*A. Hall and Co. Paternoster-row, London.*)—This admirably written pamphlet of 72 pages, has met with commendation on the part of most, if not all, the brethren who have read it. We hope to obtain for this soul-refreshing work general circulation among the brethren. Brother Scott is a laborious and successful evangelist, and we should not fail to sustain him in his endeavor to circulate a practical exposition of the simple truth of the gospel, though it may not be popular to do so at present in this country. We are glad to learn that a second edition is already called for in the United States. A brother writes concerning this work:—"I have just taken a rapid glance at Brother Scott's pamphlet, and never did an epicure devour with keener gusto the most delectable condiments, than I did its excellent contents. It is a little book that discusses in a clear, scriptural, and logical manner, a great and grand subject. I have never seen anything like it since I became acquainted with the

religion of Jesus. I was half-inclined to say with a certain individual of old, 'It was in my mouth sweeter than honey.' Whether the next part of the figure shall be realized in me remains to be seen; but I am apprehensive, before such a glorious consummation, there will be much grief and sorrow at heart. There is one thing of which we are perfectly sure, the days of the apostasy are numbered — that it is now laboring under a rapid consumption — that "death, like a treacherous miner, laboring in the dark," is nevertheless working surely — and that another system of apostasy never will be found, to continue for so long a time, is certain. Some wandering stars may occasionally shoot across the heavens with fearful velocity, but then the earth will be in little danger from the length of their tails! They will only fly into the "blackness of darkness for ever." There is only one scheme proposed by the Divine Father, to harmonize and unite all the jarring and discordant elements that have been introduced into the family of man — a cord of love that has been thrown from the eternal sanctuary, to bind all the purified together, and to draw all the sanctified into the everlasting paradise. And of all "man's miraculous mistakes," to think of altering this, surely beats the palm. Many thanks, then, to Brother Scott, for the lucid manner in which he has presented this for the acceptance of all. We ought to make every effort to give his pamphlet an extensive circulation, it being well calculated to do much good."

J. T.

ITEMS OF NEWS.

NOVEMBER 9, 1852.—Dear Brother: The following items may be interesting, and, therefore, I forward them for your next *Harbinger* :

CHOLDERTON. — Having during the last month spent a few days with the brethren at Cholderton, I was gladdened by finding manifestations of love and desire for the extension of the Redeemer's reign. Remaining with them over two first days, we were enabled to hold several meetings, which were well attended. We were called upon to immerse two into the everlasting name,

thus adding to the strength and happiness of the truly excellent little company at that place.

SALISBURY. — My remaining at Cholderton over the second Lord's-day was not agreed to by me until it was ascertained that some thing could be attempted that was of sufficient importance to warrant our remaining from home, or places equally desirous of some assistance. The ancient city of Salisbury, which is some eleven miles distant from Cholderton, and a place of no mean importance, was, after some consideration, selected as a desirable spot for the introduction of the primitive faith and worship. Accordingly, on the next morning Brother Scott and myself started for this city of priests and cathedral mummery, and for some time were inclined to consider that every door would remain closed against us. The day was unfavorable, rain descended in perfect torrents. Attention was first turned to the Town Hall, as a fit place to address the people in, but that was occupied by an exhibition, and concerning which we were informed that for religious or political purposes, if granted, some £5 per night would be charged. The Literary Institution was inquired for, but here "all religious subjects were excluded." Several halls, at times used for meetings, were solicited but in vain. When almost compelled to relinquish the attempt, Brother S. was directed to an old Presbyterian meeting-house, erected some three hundred years since, and at present possessed by the Wesleyan reformers. Here the case appeared somewhat hopeless, but after seeing several persons, and making it appear that a gold coin could be deposited in their poor box, the door stood open. The printer was set to work, and the bellman shouted in the market place, that on the two evenings next following, *Primitive Christianity* and *Christian Union* would be discoursed upon by my humble self. Accordingly we unfolded the plain truths of the Inspired Book, having in the mean time been charged with Mormonism, Plymouth-brethrenism, denying the necessity of conversion, and as many other errors as certain godly (?) people could conveniently set forth. Notwithstanding these reports, the shortness of our notice, and a religious service of unusual attraction at a chapel near, a com-

fortable company assembled to hear our "strange things;" we received marked attention, and the assembly dispersed without any indications worthy of notice here. On the second evening a large company awaited our arrival, and so did the *liberty and beauty of original Christianity* commend us to their attention, that it became necessary to stop those manifestations of approbation usual at public meetings. At the close of the address we discharged a broadside of tracts, which were obtained by persons eager to receive them; and we were then solicited to remain and preach for the Wesleyan Reformers, to which a willing consent was given. And on our third evening a still better assembly listened with profound attention. Conversations with the leading members followed during the remainder of the evening and next morning. We are invited to visit them again, and make a stay at several houses in Salisbury, when circumstances permit, and in the mean time to send them a supply of tracts, &c.

ISLINGTON.—Last Lord's-day I met with the brethren of this place; in number about 14, collected within a very short time. After the usual enjoyment of the institutions common to such a company, (and with such I generally find the greatest felicity) it was arranged that some begotten souls should in the afternoon put on the Lord Jesus in the washing of regeneration; accordingly, I buried by baptism into his death three, who promised to walk worthy of their calling.

CAMDEN TOWN.—I returned here to speak in the evening. The church dwells in undisturbed peace, but has great need to increase in activity. Several have recently left for distant churches or foreign lands. Brother Black was yesterday called upon to baptize one who, for some time, has been inquiring, and there are several of whom hope is entertained.

D. KING.

WIGAN, NOVEMBER 21.—I have just finished reading the essay you so kindly sent me, written by Walter Scott. It is exactly such as we want. The style is beautiful, and the arrangement excellent. He uses soft words, but strong arguments. I wish I had language to express my admiration of it. My wish

is, that you may sell as many copies of this pamphlet as there have been copies sold of "Uncle Tom's Cabin." You will please send me one hundred copies, and when these are sold I will send for more. We had a delightful and refreshing day on Lord's-day in spiritual matters. Though it was wet and gloomy weather, three young females made the good confession, that Jesus of Nazareth is the Christ, the Son of God, and were baptized into him for the remission of sins.

T. COOP.

BANFF, NOV. 21. — I have received the seven pamphlets on "The Union of Christians," by Brother Scott; and you may send me fourteen more copies. It is a book much wanted in this part of the world. It so clearly points out Jesus, the Son of God, as the principle of eternal life and unity to all who are made partakers of the remission of sins, and who obey his laws — the Holy Spirit, and the hope of the resurrection from the dead — that I cannot but recommend it to all. How many think that they believe in Jesus, who do not enjoy these blessings! But let any person believe God's testimony of His Son for the salvation of mankind, (as it is revealed, not as it is expounded by man) and they will find it a principle leading to the surrender of their whole affections to God. Walking under this influence, the disciple rejoices in God through Jesus Christ, and is able to give a reason for the hope that is in him, with meekness and fear. Brother Scott's pamphlet will be the means of leading to this, and so I bid it God speed. — A week or ten days ago, we were made glad by a man and a woman coming forward, who were immersed into Jesus for the remission of their sins. A. C.

OBITUARY.

November 12th, after a short illness, in his 80th year, Mr. Francis Franklin, Baptist minister, Coventry. For a period of 54 years, in connection with the same place and people, he sustained the profession of a Christian minister with unusual honor, closing his long career with triumphant testimony to the value and sufficiency of the gospel which he had proclaimed so long.

Father Franklin was well known to us. He was associated in early life with Fuller, Sutcliffe, and Booth. In the

year 1811, while yet in our teens, we heard this deservedly-respected minister preach what proved to us, a powerful and influential discourse. His text was Acts xvi. last clause of verse 17 — the testimony of a demoniac concerning the character and work of Paul and Silas at Philippi: "These men, said the damsel, are the servants of the Most High God, which show us the way of salvation." We often thought of this sermon, and since becoming better acquainted with the truth, we have visited, and been visited by, this faithful and useful man in his day and generation. Peace be with those of his family who have obeyed the truth, and who are left to travel the remainder of life's pilgrimage in the absence of their Father. J. W.

THE SAVIOUR IN THE STORM.

"Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me."
DAVID.

THE bright sun had ceas'd to illumine the land,
And the pole-star of Jacob had marshal'd his band
Of gospel-day heralds—the lights of a world—
The bearers of life's blessed banners unfurl'd;

And order'd them out in their small tiny ship,
To lie through the night on the breast of the deep,
While he to the mountain's dark summit walked on,
To pour out his soul to his Father alone.

The sea seemed immensity soothed to sleep—
The calm veil'd the dangers men fear on the deep;
And the Nazarene ambassadors smil'd on the scene,
As they row'd on the bosom of dangers unseen.

But scarce had Emmanuel utter'd a groan,
Or an open ear bended from yon shining throne,
When the proud King of darkness, the Prince of the
air,
Had his hosts all in rank to molest him with care.

In a moment of time, down the mountain there gush'd
A hurricane wild, to the ocean it rush'd—
The deep yawn'd like hell, and the skies rent
asunder—
The sea belch'd her foam, and the clouds roar'd their
thunder.

But the Saviour remember'd his brethren forlorn,
As they plung'd in the deep, not expecting the morn
Would hail them in life to their friend and their God;
But, behold ere they thought! on the water he trod.

To stem them and snatch his companions from death,
To show them his power and to strengthen their
faith

The sea lay abash'd, the disciples stood awed,
And the King of the tempest sat, rueful and sad,

On his ebony throne, wondering who this could be,
Who rode on the storm and trod on the sea,
And laugh'd at their power and his hate put together,
Bidding the one be still and condemning the other.

Be this, then, remember'd to time's latest years,
By the Christian to combat his doubts and his fears,
That the prayer made in faith, is the key opens
heaven,
And the magnet of succour to souls tempest driven.

J. FITZ-W • • •

CONCLUSION OF THE VOLUME.

THE editorial labors requisite for the conducting of this work, are concluded for another year. Notwithstanding a multiplicity of engagements, not a single month has elapsed, from the commencement, without our being able to present a variety of articles, more or less important and valuable, for the edification of our readers. The seventeenth volume, which we now issue, is, in our opinion, equal at least, if not superior, in the interest and diversified character of its articles, to any volume which has preceded it. The contributions to its pages, imperfect as they necessarily are, have ever been marked by an elevating tendency. "Onward and upward" is the sentiment which embodies the views and feelings of the writers. We recommend to our readers, a re-perusal of the more important and elaborate essays, which, we feel assured, will be found conducive to their moral and spiritual advancement.

Our only regret is, that the work has, comparatively, a circulation so limited. But this must be endured for the present. We trust that the brethren will do what they can to sustain the *Harbinger* in a wider circle of influence than it has hitherto attained. It takes higher ground in support of New Testament institutions, than any of the periodicals of our day. We place this conviction on record, as well on behalf of our principal writers as ourselves. We thank them for their gratuitous offerings for the good of our readers, and doubt not but that their labors of love will be abundantly rewarded.

On the 1st of January, we hope the *Harbinger* will be again welcomed by every subscriber. May all the disciples of Jesus not only learn to keep his commandments on the first day of the week, but also to do justly, love mercy, and walk humbly with God, throughout every day of the ensuing year, should their lives be spared to its close. So will they be meetening for the felicities of eternal life with their Lord. J. W.

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